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Washington News Letter

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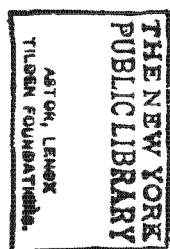
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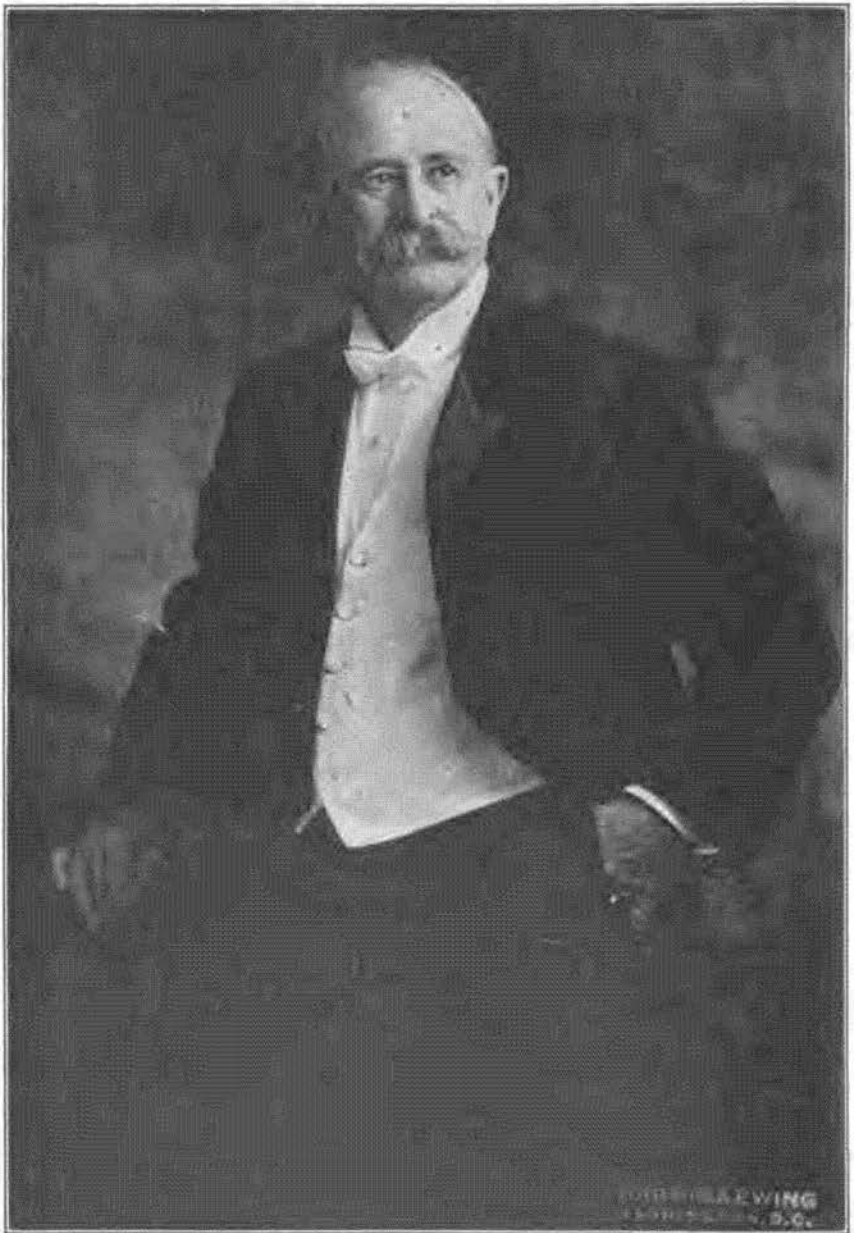
Oliver C. Sabin, Editor.
Washington. D. C.
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Vol. XXII

OCTOBER, 1916.

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Oliver C. Sabier.



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WASHINGTON, D. C., OCTOBER, 1916.

NUMBER 1

Washington News Letter

THE PRESIDENTIAL CAMPAIGN.

PUBLISHED MONTHLY

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SPECIAL NOTICE TO SUBSCRIBERS.

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 to state whether it is for a new subscriber or a
 renewal of an old subscription.

The presidential campaign is fairly on, and until the question is settled in November, there will be ever-increasing interest and turmoil. Mr. Hughes has genuinely surprised the country by the vigor and virility of his attack. Believed by many to be of a cold, repellant nature, he has entered into his work with such warmth, cordiality and hearty enthusiasm as to have already astonished the people. Mr. Wilson's tour of oratory has not yet begun. But it is known that when he sets out upon this work there will be an awakening. He, like Mr. Hughes, is a magnetic speaker. And there are the Prohibitionists, the Suffragettes, the Socialists and others whose speakers are to face the multitudes. Let us hope that the good spirit that has so far prevailed will continue to the end; that it will be a thoroughly decent contest, free from offensive personalities.



Oliver C. Sabier Jr.

IN NATURE OF ANNIVERSARY.

Seventeen years ago, in the autumn of 1899, The News Letter, which had been established as a Christian Science magazine some three years before, assumed an entirely independent position in journalism. It had, theretofore, sailed under the banner of the Eddy Church. At that time it became the journalistic mouthpiece of "Evangelical" Christian Science, and began a propaganda which has spread to every civilized country beneath the sun, and which has enlisted hundreds of thousands of devoted followers. It is appropriate that this anniversary has been made the more notable by the beginning of the publication of the Sabin Course of Teaching lessons, the second of which appears in this issue.

THE SPIRIT OF BROTHERHOOD.

The National Convention of Catholic Societies of the United States has adopted a resolution of strong commendation of the work of the Young Men's Christian Association, and recommendation that steps be

taken for the forming of a Catholic organization of similar character. The Y. M. C. A. is distinctly Protestant, yet statistics show that nearly 25 per cent of those who take advantage of its work are members of the Roman Catholic church. This manifestation of the spirit of true Christian brotherhood is as gratifying as it is surprising after all these ages of dissension and rancor. May such a good example find many imitators.

**MADAME M. DE VAUX-ROYER,
POETESS.**

The News Letter has devoted a goodly portion of its October issue to the publication of poetic gems by Madame M. de Vaux-Royer, whose writings have afforded so much pleasure and profit to its readers. Madame Royer's verses are full of the true spirit of poetry.

LIBERAL OFFER EXTENDED.

The offer made by The News Letter to give 15 numbers of the magazine to every one who paid one dollar for a year's subscription has been extended to Jan. 1, 1917.

Oliver C. Sabin Jr.

Chain of Golden Thoughts

October

PAULINA B. SABIN

There is a lurking idea in your mind that God wishes you to be sick and poor. That is in reality the fetter on your mind that holds down your instinctive upspringing toward opulence and health. Your ancestors have transmitted to you their false belief and it is for you to fearlessly change it. This you will do by the power of Truth, that always in the long run vindicates itself.—Kate Atkinson Boehme.

He who performs his work with hostile mind,
Feeling no urge save need or love of pelf,
May give good measure to mankind,
But at the best ignobly cheats himself.

Commend me to him who has known temptation and not shunned it, but actually withstood it.—C. W. Stoddard.

Be ye not a hearer only, but a doer of good things. Curl up the corners of your mouth and keep 'em up. By and by you will feel like keeping them up. Action and reaction are equal—act a smile from the outside, and it will react from within you.—The Nautilus.

Heaven is any place where people live close together and enjoy each other.

Knowledge is essential to conquest; only according to our ignorance are we helpless.

Thought creates character.

Character can dominate conditions.

Will creates opportunity.

Human actions create circumstances and environment.

—Annie Besant.

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—Paxton.

The lamp of genius, though by nature lit,
If not protected, pruned, and fed with care,
Soon dies or runs to waste with fitful glare.

—Wilcox.

THE SABIN LESSON COURSE

Prayer, the Subject of the Second Lecture, Might Well be Termed the Scientist's Working Tools.

The Christian Science Prayer Fully Explained, and Complete Example
Given the Student—Answers to Questions With Lesson No. 1—Questions
to be Answered in November News Letter.

LESSON NO. 2.

THE subject of Lesson No. 2 is prayer. Prayer might well be called the working tools of a Christian Scientist. There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature. Even men most learned in physical science are obliged to confess that they daily observe most powerful effects, which they are unable to trace to any adequate cause, and that their actual knowledge of the operation of natural law is confined to very narrow limits. The mystery of prayer cannot be solved by human reason because, being of the spirit, it can only be discerned spiritually.

The great Sir Isaac Newton, after discovering the law of the attraction of gravitation, which holds the earth in its orbit and discloses its true relation to the sun and moon, exclaimed, when complimented upon his scientific achievements: "Alas! I am but as a child who has picked up a few bright pebbles on

the border of the illimitable ocean of truth."

It is sufficient for the Christian to know that prayer is the divinely appointed means by which the creature must use in seeking the aid of the Creator—the child of God implores the assistance and blessing of his Heavenly Father. The term "prayer" comes from the Hebrew word signifying appeal, intercession, whereby we refer our cause and that of others to God.

The learned divine, Dr. Adam Clarke, in his commentaries on the Holy Bible, defines prayer as "an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them alone through the mediation of Christ to the glory of God. It is either mental or vocal, private or public."

Here I will add a few quotations from scripture: "What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them." (Mark 11:24.)

"Before they call I will answer." (Isa., 65:24.)

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

"Howbeit this kind goeth not out but by prayer and fasting."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed."

"For let not that man think that he shall receive anything of the Lord."

"If ye shall ask anything in my name, I will do it."

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

"Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask them." (Matthew 6:6, 8.)

"But my God shall supply all your need." (Phil. 4:19.)

"Open thy mouth wide and I will fill it." (Psalm 81:16.)

"For all things are yours; * * * And ye are Christ's and Christ is God's." (1 Cor., 21:23; 1 Cor., 3:21, 23.)

"Shall He not also with Him freely give us all things?" (Rom., 8:32.)

"Thou preparest a table before me in the presence of mine enemies. * * * My cup runneth over." (Psalm 23:5.)

"Having eyes, see ye not?" (Mark 8:18.)

"And God opened her eyes and she saw a well of water." (Gen., 21:19.)

"The eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall water break out, and streams in the desert," (Isa., 35:5, 6.)

"Father I thank thee that thou hearest me, and I know that Thou hearest me always."

The first recorded prayer was that offered up by Moses for the healing of Miriam when she was stricken with leprosy for her seditious conduct. The sacred writer tells us that he, being appealed to by Aaron in her behalf, "Moses cried unto the Lord saying, Heal her now, O God, I beseech thee."

The prayer was but measurably answered, for though God graciously granted that she should not be stricken unto death for her grievous sin, He sentenced her to temporary banishment, His mandate being, "Let her be shut out of the camp seven days, and after that let her be received again."

At the dedication of the temple, Solomon offered up a prayer invoking the blessing of God upon it, and upon all who worshipped at its altar saying, among other things: "If there be dearth in the land, if there be pestilence, if there be blasting,

or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land, whatsoever sickness there be; then what prayer or what supplication soever shall be made of any man, or of all thy people, Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house; then hear Thou from heaven Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest (for Thou only knowest the hearts of the children of men)." (2 Chron., 6: 28, 30.)

That prayer was answered as no prayer of man was ever answered before. "And the Lord appeared to Solomon by night and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron., 7:12, 14.)

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.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while faith is mentioned but one hundred and fifty-three times. Happily this vital duty, which gives strength to perform all other Christian duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humble rustic, of whom it may be truly said, that—

A primrose by the river's brim

A yellow primrose is to him,

And it is nothing more,

can make a prayer as effective as any uttered by the most learned theologian.

The poet Montgomery well defined prayer when he said:

Prayer is the soul's sincere desire,

Uttered or unexpressed,

The motion of a hidden fire,

That trembles in the breast.

Prayer is the heaving of a sigh,

The falling of a tear,

The upward glancing of an eye,

When none but God is near.

Prayer transports the soul to the audience chamber of God, to the foot of the great white throne, and fills it with the assured glory of His presence. It fixes the eye of the soul on the light of the Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ in His sermon on the Mount commanded praying in private, His words being: "And when thou prayest, thou

shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men; verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt., 6:5, 6.)

The Lord taught us how to pray. He said: "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever. Amen." (Matt., 6:9, 13.)

THE CHRISTIAN SCIENCE PRAYER.

The prayer of the Christian Scientist, or the prayer which heals the sick, is somewhat different in its manner, form and mode of expression, from this prayer of which we have been talking. There is but one God and he who comes to God with an honest heart and perfect faith, it matters not what form of expression may be used, will receive a perfect and affirmative answer for all prayers and for all supplications which are fit to be made. In discussing the prayer of the Christian Scientist, we, for the purpose of this lesson, divide it into four parts:

1. The preamble, or introduction.

2. The denials.

3. The affirmations.

4. The praise.

The first general part, which is known as the preamble or introductory part, is the clearing of the heart, the mind and the thought of the petitioner of such intervening thoughts as may be of a confusing nature. We might give it in something of this form:

"I, being a child of God, made in His express image and likeness, am a perfect being, living and moving and having my being in God, the Father, the Good; the Light, the Life. Spirit is all, matter is nothing; therefore, all is infinite mind and its infinite manifestation, for God is all and in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal."

I might say that matter is nothing, it being only the absence of something. Going along with this prayer, we at once take up the second feature of it and continue as follows:

THE DENIALS—SECOND PART.

"I, being the image and likeness of God, living, moving and having my being in God, can have nothing but perfection surrounding me. I have no inharmony of any character or kind; there can be no disease or disaster; there can be no sorrow; there can be no sickness or death in, around, or about me. The evils of the evil one, known as malicious animal magnetism, can have no power over me, either against my intelligence, my intellect, my

morals, my health, my family, or my business affairs, or anything in, around, or connected with me or mine. Neither can they who practice what is termed Malicious Mental Malpractice have any power to injure me, it matters not what their object may be, nor does it matter who they are, whether they be persons working through themselves or through the instrumentality of others, they can, none of them, have any effect upon me; and it matters not what the methods or practices may be, through which they attempt to carry forth and on their diabolical works, whether it be through sorcery, necromancy, witchcraft, mental suggestion, black magic, or malicious mental treatments, carried on by malicious persons, they can, none of them, have any effect, power or influence over me, or mine, in any way whatever."

AFFIRMATIONS—THIRD PART.

Living, moving and having my being in God, I have perfect health, I am engulfed in perfect love, surrounded by eternal good, and live in the eternal Life, and my feet are guided by Eternal Intelligence. Having been created in the image and likeness of God, given dominion over all the world, I have that dominion, for it is mine, and I do not surrender it. The great God created me, gave me dominion over all the world, and I hold that dominion. I not only have that dominion over myself, but over all; hence all is mine. I have perfect health. I have prosperity. I have wisdom and understanding; my heart is filled with love, peace, joy, brotherly

kindness, holiness and righteousness, and my every footstep, my every thought, my every act and deed, is guided and directed by the great Jehovah. I cannot go wrong. God gives me His son Jesus Christ to show the way. He gives me wisdom; He gives me power; He gives me strength; He gives me Love; He gives me Spiritual understanding. I have it all, for all is mine in the original creation, and it is mine by birthright. God blesses everything, in, around and about me, protecting the members of the church, protecting the workers in the field, protecting all, for God is omnipresent Good, an ever present help in time of trouble. God is with me, He is with me now; He is with me always, always on guard, protecting me in every vicissitude of life.

THE PRAISE—FOURTH PART.

"I praise Thee, O God, for perfect health, for perfect happiness, for perfect harmony. I praise Thee for prosperity, for contentment, peace, joy. I thank Thee, and I praise Thee, that Thou dost watch my every footstep, guard my every step and bring me forth a conqueror in all the enterprises of life in which I am engaged. I praise Thee for giving me Thy wisdom and strength. Thy holiness and Thy righteousness. I praise Thee all in the name and through the name of Jesus Christ, my Savior.

CLOSING.

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He re-

storeth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." (Psalm 23.)

"Our Father which art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen." (Matt., 6:9, 13.)

TREATMENT.

This prayer is given, not as an inflexible rule which the student must follow, but is given as a sample of the prayer which heals, and is delivered in the first person singular. When you are called upon to treat a patient, you deliver a prayer of like import, changing it to suit the case, and where there is a disease, specifically mention that disease and deny its existence. Suppose you are called to see a patient who is suffering from sore throat. Suppose you are called to visit this patient at his or her residence, and the patient is confined to the bed. You repair to the residence and the room

where the patient is, and request, as a rule, all to retire except you and the patient. In some instances I have, however, found this to be inexpedient; especially where people know nothing of Christian Science practice, they would become suspicious in leaving their sick in the presence of one who, to them, is practicing an art that they do not understand. I have noticed this in a few instances, and when these cases came up I have invariably allowed the mother or an intimate friend to remain in the room. The only object in having you and the patient alone in the presence of God, is this: That the material mortal mind of the looker-on is just so much weight pressing on the patient's subconsciousness, which takes that much more work on your part to overcome. But where you must have a person in the room with you, treat the situation and declare mentally to yourself that the material mind of this person cannot affect your patient, depress or drag him down, and God will destroy the oppressive influence of this mortal mind. Usually the patient is oppressed with fear. He had imagined that this sore throat may become diphtheritic in its tendency, or that it may turn into what is called scarlet fever, and in many sundry ways he sees the undertaker in the not remote future.

The first thing to do in delivering the primary part of your treatment, is to commence your declaration of denial. The first denial which you want to make is the denial of fear. Assert that there can be no fear;

that your patient's consciousness cannot be filled with fear; that perfect love drives out fear; that the omnipotence of God destroys it; that fear is a material manifestation of material mind, is false, untrue, does not exist, and is not. Drive it out, stamp it out. Oftentimes in your practice you will find that the dislodgment of fear will heal your patient; and often in practice patients will come to you or write to you, and you can see fear in every word, thought or look. Destroy it, and usually your patient is well.

After this treatment against fear, take up the specific disease, and deny that the likeness and image of God can have sore throat; assert that the image and likeness of God, living, moving, and having its being in God, cannot have sore throat, it never did have sore throat, does not now, and never can have; that all belief of sore throat is brought up by material mind, is a falsehood, is untrue, does not exist, and cannot exist.

Then you continue your treatment along the lines which I have given in the foregoing part of this treatment. Continue the treatment until you see that your patient is relieved. Remember in making all treatments, this one fundamental fact, that truth destroys error, that God heals the sick. I have likened this in other places in some of my writings to fire and water, the fire representing evil and the water Truth. Throw that water upon the fire and it destroys the fire. So it is with the destruction of error. Confronted with the Truth, it is lost, destroyed,

and that place that knew it knows it no more. It is gone, and whither it went you know not. Every error, so-called, in all the world, including sickness, sin and death, when confronted with the Truth, absolutely and perfectly vanishes and is gone.

FOUNDATION STONE OF DIVINE HEALING.

There is one thought which cannot be pressed too strongly, that is this, the very foundation stone of Divine healing, and I shall expect the students to remember and be able to explain later on these fundamental principles:

1. God is Spirit and man is His image and likeness, therefore man is spiritual and not material.

2. That this spiritual man lives, moves, and has his being in God. God is Spirit. Therefore all can see and know at once the impossibility of this Being having any kind of disease or being troubled with any kind of inharmony, because living and moving in the great Jehovah, none can be diseased. There is no place for disease there. Therefore, all disease, so-called, is but a belief, is known as the manifestation of the material mind upon the material body. The material mind is false, the material body is false, because Spirit is all, God is all and God is spirit. Therefore there is no material mind, or material body or material disease, except in this false conception which we call material mind; and it is false, absolutely false, completely false; does not exist, never was, and never did exist. All so-called materiality is

but the manifestation of God's spirituality, for God is all and God is spirit. When you realize this fundamental truth, go to the bedside of your patient, or your treatment of him may be given absently. When you make this realization, that your patient lives, moves and has his being in God, you realize his perfection, and nothing but perfection can be there. Then this material manifestation of disease will pass away, and the so-called disease is healed.

When you ask how this is done, I reply, God does it. It is that principle of God wherein good destroys evil, which in our former lecture we discussed.

Oh, Thou All-seeing and All-knowing One,

Whom we call "Father," "God," "Creator," to Thee

We pray, not as of old when ignorance of Thy laws

And Thee, did bid us supplicate, entreat,

Implore for things we most desired.

But in the higher understanding

With which our Great Teacher bade us pray;

He who said: "When thou prayest, believe

That things desired by thee are thine!

For thy Father knoweth all thy heart,

And gives thee all good blessings, e'er thy prayer

Is uttered!" God is perfection, law itself,

And He no changing needs. But we, His children,

Heirs by birth and inheritance, have lived

So long in doubt of our estate, cannot receive;

Our spiritual ears, eyes and thoughts are silent;

So we the changing need.

Now when we pray, we will not say:

"Dear Father, hear our prayer;" but know

That Thou dost hear and answer!

We will not plead "Be near us,"

But know that space is filled by Thee alone!

And surely Thou art here as everywhere.

We will not plead that Spirit's power,

May us encompass and protect,

We know that Spirit never leaves us day or night.

We'll let each breath, and thought and word,

A recognition be, our lives be hid in Thee;

Content in Thee, we find our heaven now.

And nothing have to fear,

Since God is "All in all," and God is good.

QUESTIONS, LESSON NO. 2.

(1) In Christian Science, what may prayer be called?

(2) Has human reason ever solved the mystery of prayer? If not, why not?

(3) What is prayer?

(4) Where do we get our examples and authority for knowing that God will answer our prayers? Give some examples.

(5) Who offered up the first prayer of which we have any record, and what was the prayer?

(6) What prayer was answered as no prayer was ever answered before?

(7) Who taught us the duty of prayer by precept and example?

(8) How many times is prayer mentioned in the Bible?

(9) How many times is faith mentioned?

(10) What is the poet's definition of prayer?

(11) What did Christ say we should do when we pray?

(12) What should we always expect when we pray?

(13) In making a Scientific prayer, into how many parts do we divide it, and what are the subdivisions?

(14) Make a prayer in your own language following the rules laid down.

(15) If called to the house of a neighbor to treat a patient, what would you do first upon entering the room of the patient?

(16) Why is it not best to have persons in the room where you are treating a patient?

(17) What is the first thing to be treated out of a patient?

(18) What fundamental principles are given?

(19) Who always does the healing?

to add thereto such explanatory remarks as may seem helpful to students and readers.

All personal questions that promise to be beneficial to others will be answered elsewhere in the columns of The News Letter.

When advisable, students will be referred to other treatises on Christian Science, but, for the most part, such references will be confined to books by the late Bishop Sabin. The reason for this is not that there are no other sources of instruction, for there are many excellent sources, but in holding to and following the one teacher and writer during this course of studies you focus your attention, as it were, on the one channel, instead of following many.

No bigotry or egotism, nor yet hero worship prompts this course of procedure. It is desired only that students shall have the full benefit of the natural law of concentration. When you have discovered the truth for yourself, then you are free, for "The unchained Truth makes you free"—it unchains you.

The rays of a powerful light streaming out through many doors of the one house all diverge in their going out, but converge in straight lines to the one lamp. Teachers and demonstrators of Divine Truth are very much as are such rays of light. Follow any ray of that light and you will enter one door that reveals the one lamp; but chase across backward and forward from one stream of light to another and you not only lose time, but you are liable to much stumbling and falling in the intervening darkness—

ANSWERS TO LESSON 1 QUESTIONS.

PREFACE.

In answering these questions the rule will be to quote first from the text of the lesson referred to, then

liable to discouragement and despair.

We, therefore, advise that you follow the one course that is now being taught, and, by concentration, consecration and prayer, follow it until you find the true light—"the Truth which makes you free." When you have found it you will have found, also, a lamp of inextinguishable light steadily burning within yourself. Then you are safe to go where you will, for there is henceforth no darkness for you. Then you are safe to look into all other channels of light, into all religions, into all philosophies and all books, for then you have the light by which to select the valuable and to throw aside the worthless. The whole world becomes a banquet, and you may feast in safety, for you have a test for all foods, the touchstone of Truth.

QUESTIONS PERTAINING TO LESSON NO. 1.

For the convenience of students the questions attached to Lesson No. 1, printed in the September News Letter, are repeated below:

(1) What is the first essential step in beginning the study of Christian Science?

(2) Of the Spiritual axioms given give three you think most important.

(3) How is the old man put off and the new man put on?

(4) How long has the principle of Christian Science existed?

(5) What is Christian Science?

(6) What is Truth?

(7) What is error?

(8) How far back have we history of Divine healing?

(9) Who came with healing upon His banner?

(10) What wonderful fact does history record about the time of the birth of Christ, and what did that signify?

(11) What command did Christ give His disciples just before His ascension?

(12) For about how long was this Divine healing practiced after Christ's ascension?

(13) What is God?

(14) What is man's relation to God?

(15) After God created man what did He give him?

(16) What is the result when man exercises the dominion given him by God?

(17) What is the chief cornerstone of Metaphysical Healing?

QUESTIONS ANSWERED.

Question 1. In commencing the study of Christian Science, like that of the study of any other science, the student must bring to the consideration of the subject an honest, fearless and sincere desire to ascertain the truth. In order to do this it becomes necessary for you to divest yourself of all prejudice, and, if in the investigation of the subject you find ideas advanced which are new to you and which appear to conflict with those ideas and principles which you thought you knew before to be facts, hold your judgment in abeyance, and learn, so far as possible, that which is being taught, and, before you bring in a

verdict of denial, ascertain all facts upon all sides of the subject, as a juror would when it becomes necessary to decide a question in a court of law.—See Christology, Chapter I; also Christian Science Instructor, Chapter I.

Question 2. In the consideration of this question there must of necessity be varying answers, and yet, all may be absolutely correct, for these axioms are but different expressions of the one Truth. Each student must select that manner of expression which appeals to him most.

The one thing you are seeking is light. The question of the lamp is of minor importance, and yet human nature is endowed with tastes and fancies, and they are all good, and are not to be rejected unless you find them standing between you and the goal-light.

The writer selected the following:

"There is one God, Father of All, who is above all and through all and in all."

"The one perfect Mind that is all presence, is Love, Light, Life and Truth, that is all and in all."

"There is no life or substance apart from Spirit."

Question 3. "I have 'put off the old man' by putting off my old conception of man, and have 'put on the new man, which, after God, is created in righteousness and true holiness." Therefore, I can truly and understandingly say: 'I no longer live, but Christ liveth in me.' I have put on Christ."

In a true sense you put off the man of prejudice, bigotry, selfishness and narrowness, which are

excrescences of the carnal world nature. Putting these off, which means effort, determination, will, to be freed from them—putting these off, the new man stands forth radiant with Christly Light. Your true self is thereby revealed—a sun of God is unveiled to shine.—See Eph. 4:24; also Col. 3:10.

Question 4. "The subject of Christian Science is one which is not new, for, as far back as the morning stars sang together, was this same principle. It has been arbitrarily named Christian Science."—See also Christology, Chapter 1. Elsewhere in the Sabin books it is referred to as a characteristic of God.

As long at least as man has had innate knowledge of God, he has been forced to acknowledge this Light, Life, Love, Law and Order, which we call Christian Science, and as far back as the lines of recorded or legendary history run, we find that wherever man appropriated, in any marked degree, this bounty of God, that man, or that people, stands forth a beacon light in the march of nations. Think of Enoch, Job, Abraham and Melchizedek.

Question 5. "Christian Science is Divine Knowledge by which we destroy error by the application of Truth, evil by the application of Good, and inharmony by the restoration of the principles of Harmony."—See Christology, Chapter I; also Christian Science Instructor, page 12; see also Bible, John 8:32; 14:6; 16:13.

Question 6. This is the question that Pilate put to Jesus (John 18:

38). The context of the reference shows that Jesus did not answer this question for Pilate. Many lexicographers have attempted to define this word "Truth," but all have been forced to confine their definitions to the quality, rather than the abstractness of the term. Truth is a characteristic of God, like Light, Life, Love, Law. As man cannot define God in any abstract way, so these characteristics demonstrate and declare that God cannot be defined. The limited cannot bound the limitless. The finite cannot comprehend the Infinite.

Question 7. That which is opposite to any quality of truth, and which when confronted by that quality of truth is destroyed, is called Error. Many things and conditions that are called Error and Bad, are not such, but are only truth misapplied by mortal mind, good misused by human weakness, ignorance or wickedness.

That which is called Error, the opposite of Truth, is nothing in reality. For, when the truth stands forth, this so-called error is annihilated.—See supremacy of Spirit, Christology, Chapter VI; also re-read John 18:38.

Question 8. This Divine Healing is mentioned from time to time through the Bible. A notable case is that of Miriam, who was stricken with leprosy, and through the interposition of Moses and Aaron was forgiven by God, after being kept out of the camp seven days. Another case was that of Elisha raising the dead, the widow's son.—Read again this whole paragraph in Lesson 1.

Question 9. The first great demonstrator who came with healing upon his banner as the Truth and the Demonstrator of Truth, was Jesus. Read His life history in Matthew's or Luke's Gospel.

Question 10. It is a notable fact of history that the Roman Empire, which, at that time, dominated nearly the entire earth, closed the doors of the Temple of Janus, which was the temple of war, for the first time in nearly two hundred years, and they could close it only in time of universal peace. Read again this whole paragraph in Lesson 1.

Question 11. "Go ye into all the world and preach this Gospel, and these signs shall follow those that believe."—See Mark 16:17, 18.

Question 12. This art of Divine Healing became substantially lost to the world for a great many centuries; in fact, we have but little history of healing from the time about A. D. 300 until along during the time of the Renaissance of the fifteenth century, and then but seldom. Here and there one has burst forth with faith and fullness of trust in God and has 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.

Read again this paragraph in the first lesson of this course.

If any personality must be credited for setting forward this new old Truth, for demonstrating and teaching Divine Healing, or Christian Science, so named, that

personality is Mary Baker Eddy. By her teachings and demonstrations a new era of religious or Christian truth began. Many students thus aroused and studying and seeking light independently, have found proof of their faith, and are teaching and demonstrating this same truth under names other than Christian Science. And what matters it just so the Truth is found and taught and men find Freedom as a result.

Question 13. See Christology, Chapters II and III; also Christian Science Instructor, page 13, and Divine Healing, Chapters II and III. The writer refers to the definition of God in answer to Question 6: "What is Truth?"

Question 14. In brief, God is the All-Inclusive. Man is included in God. God is the macrocosm, man is the microcosm. God is Spirit, mind, substance: "Man is the image and likeness of God."—See Gen. 1:26. "Man is the child, God is the Father." See the reference in Question 13.

Question 15. Power and Dominion. Read carefully Gen., Chapter I, and pray for light, for Wisdom and Spiritual Understanding.

Question 16. When man exercises the dominion given him by God he stands forth a veritable son of God, with Godly powers. He is master of his world, ruler of his environment; a prince of power and peace.

Question 17. The great chief cornerstone of this so-called Metaphysical or Divine Healing is the

recognition of the Allness and Perfection of Deity, and that man was created in His image and likeness, endowed by God with perfect dominion over all, and that He will bring back all of us, His children, to the lost heritage. This is how we are healed of all so-called diseases.

The realization of the Allness of Spirit and the nothingness of matter apart from spirit is The Realization which Heals.

REMARKS.

From time to time these subjects will be treated in a more comprehensive way in other columns of The News Letter. If the student has "Christology," "Christian Science Instructor," "Divine Healing" and "Made Plain," it will be well to refer to these subjects in all of the books, for then you get many side-lights that will prove helpful. If you have only one of these texts read it carefully in connection with the lesson under consideration, but, above all things, by prayer and consecration, see the Light of God, annihilate by all means every shade of prejudice, hatred and malice, and enthrone in their stead the spirit of Love, Generosity and the Square Deal to all mankind.

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.

LOVE, THE BUILDER

Wm. E. Gibson.

LOVE is truly the builder, the constructive power of the world. Love in the lower order of nature is affinity. As affinity it attracts atoms into bodies. But it has more than the mere power of attraction. It has intelligence, even in this lower state of activity, by which it associates atoms in varying combinations, thus producing the myriads of forms in the mineral and vegetable worlds.

By the exercise of this super-intelligence on the plane of affinity the mineral and vegetable kingdoms are made to correlate in such a manner as to produce and support animal life.

By this same affinity the animals seek mates of their kind, and produce a progeny. On and on the Law of Love on the plane of affinity goes producing and selecting, assorting and classifying, multiplying the orders of living forms in the material world.

All animals demonstrate some sense of love, even though in many of the lower orders it is very rudimentary. The higher the order, the more pronounced is the love nature. And man, the acme for this world life, is supremely the creature of Love.

All of the steps up to his station were steps of Love.

It was this power of Love that prepared this world for his advent. It was Love that educated him from

the animal instinct up to human consciousness.

This same power, Love, is that which lifts the human heart from the plane of mortal Life to a consciousness of the plane of a higher life, a life immortal.

It is Love that has made man what he is; an intelligent being—a being capable of reasoning and aspiring, and conscious of that capability. It is Love that stands man upon the plane of discretion and bids him choose of all that he surveys, and he chooses. Love ever urges him to make the wiser choice of the good things that Love has prepared for him; while it was preparing him for the supreme moment of private selection.

All is good, for it is the creation of Love, the product of affinity.

But, alas! for man's choice; he chooses things of unreasonable proportions.

But the law, ever, is Choice and Consequence. Man makes unwise choices, combines things in improper relationships and gets bad results, and these bad results he calls Evil and the good results he calls Good; then he creates a deity to rule over the bad and a deity to rule over the good, and, with equal reverence and respect for these opposing deities, he treads the path of pain in search of Peace.

Yet "love never faileth;" it makes man's periods of pain a schoolmaster and his moments of peace an in-

spiration, leading man to look above to the Hills of Light, to climb hither, and look down to see all as good when properly related.

The hills of light are the abode of the sun of Love—a characteristic of God.

When the Master, Christ, says that the law of life hangs upon Love to God and Love to man he states the great truth, everywhere demonstrating in the natural world; and when He declares that "Love is the fulfilling of the Law," He gives expression to the most essential thing to human progress.

Man, controlled by the law of Love, has no affronts to rebuff, no insults to avenge, no battles to fight. A nation controlled by this law of Love has no navies to build, no armies to equip, no such barriers to the path of progress.

Its mind is free from selfish motives, from bias and prejudice. It seeks not its own, for it knows its own is ever safe.

Such a mind is poised and balanced, powerful to conceive, powerful to contrive, powerful to create.

Love! Love! evermore Love! Let Love be the governor to the engine of life—"Let Love be without dissimulation." Keep away from that course of conduct which works ill, "Cleave to that which is Good."

It is good to love your fellow-man and treat him fairly: do it! It is good to be lovingly gentle, kind and affectionate to the members of your home circle: do it! It is good to be loyal and honorable to the state or nation to which you belong: do it! It is good to be encouraging and helpful to society, the men and

the women with whom you are associated: do it! These are the dictates of Love.

It is so easy to comply with these dictates of Love. Nothing stands in the way but your will.

Love has spread out the milky way and sown it with diamond-like stars, unmeasured and unnumbered. Love has hung the suns in space and created their planetary associates, Love has built the world and made it the home of man. Love has made man conscious of all of this, and yet man refuses to trust Love.

"He wastes his substance in riotous living" with the harlots of Fancy—with commercialism and sensation.

These lead men away from the Father's house to the lands of The Strangers, and when their substance is gone their lovers leave them to feed with swine. But, again, unfailing Love draws nigh and points the way to the old homestead.

If man permits, Love draws together the tatters of character and remakes the garment of Life.

More and more men are learning the ways of Love, are striving to follow its lead. When selfishness and its giant scion, prejudice, have been uprooted, the seeds of Love will quicken, the plant will flourish; its leaves will be healing for the nations, and its fruit will be "Peace on Earth and Good will to men."

"Every man's work whatever it is becomes a liberal education to him just as soon, and just as far, as he lives not in its methods, but in its principles."

FAITH

Lilian T. Bowen, Watertown, Conn.

COME with me and look in the dictionary for some of the definitions of Faith.

There we see that Faith is belief; unshaken adherence; the assent of the mind to Divine revelation; fidelity; trust. Then if we read the eleventh chapter of Hebrews we find that Paul tells us of the many things that Faith will do.

Turning backward we read of the examples of Faith demonstrated by Able, Enoch, Noah, Moses and many others, for both the Old and New Testament are full of the evidences of faith and what it can do. Jesus often spoke of it and said, "By your faith are ye healed."

But Faith belongs to more than religious experience. Faith is one of the faculties of the Master Mind, and its most perfect expression is, of course, found in the spiritual nature, but it should be developed along all its lines and in all its phases to bring out all the beauty of its wonderful character.

Faith is a Power and those who have Faith in themselves accomplish where others fail.

Belief is another term in which to express Faith, and Jesus did not seem to make any difference between them.

True Faith is not a mental attribute, but is in the inner, the spiritual part of man, and is founded upon spirit.

As with the other faculties, Faith has a center through which it ex-

presses its spiritual powers. By physiologists this center is called the pineal gland, and is located in the upper brain.

Religious people have always expected great things of Faith in God, and it has occupied a vast place in their experiences, but it has really been but a blind confidence that God would grant whatever was asked of Him, and when they were disappointed time after time, they became filled with doubt and felt that God had changed His laws.

When a man with a large and active brain has perfect Faith in himself he can do a great deal, but he can do no miracles through that faith, because he is limited by his intellect. But when down deep in the spiritual consciousness Faith is exercised under Divine Law, it will bring results that, to some, look like miracles, and that without disappointment or variation.

"According to thy Faith be it unto you," said the greatest Teacher of all. The New Testament is rich in these allusions.

There is a great and Infinite supply, and according to your faith you may draw from it. Realize your unity, your at-one-ness with Infinite Life by Faith.

Believe (which means have Faith) and the Life, the health which is the water of the Living God, the God within you, will overflow its deep hidden wells and so flood your life with Peace and Joy that you

will express in your own being that health and poise and power for which we are all seeking.

We cannot expect to attain this in a moment, but when we earnestly seek it we will surely find it.

Each day can be a new beginning, not can be, but is a new beginning, and when we awaken in the morning we should ask for help and guidance just for the one day. Live one day at a time, "Give us this day our daily bread." We are not told to look or ask for the supply for tomorrow, but to have the Faith to leave that to the loving Father of all. Surely He who looks after the sparrows, and considers the lilies, will take care of you, His own child. And He comes and makes His home within your heart, and the having Faith is often nearer than you sometimes realize.

Affirm Faith, Faith in God, Faith in yourself, Faith in your fellow-man.

The Christians of early times were taught to have Faith, unlimited Faith in God and His powers, and they healed and performed what would now be called miracles, in His Holy Name, but as time passed on they lost their unity with the Spirit and their Faith waned; so at last it came to be believed that those miracles were unnecessary, or that the power was given to a few, to the priests, or some holy person called Saints.

We of today are beginning to understand the law again, and we know that Faith, persistent, constant, unwavering Faith, will do the same things that Jesus and His disciples did.

Never condemn yourself; get in tune with yourself, and so you will get in tune with the Infinite. When you have done a thing have Faith in it and in yourself, believing that you at that time did just the right thing. When some other problem comes up solve that in the same way by asking help from God and having Faith in the result.

You must have Faith in the invisible mental and spiritual forces if you wish to succeed in demonstrating anything along the lines of the Higher Law.

Jesus said to the woman: "Thy Faith has saved thee, go in peace." There you have it Peace, go in peace. If we have Faith we shall have peace. Do not be discouraged if the first efforts are not successful and feel that you have failed. Faith must have time to grow.

We must have love also in our hearts, Faith, Hope and Love, and the greatest of these is Love. If we have Faith we will also have hope and love, and love begets Faith and Hope.

God is the same yesterday, today and forever; so if wrong results come the fault is not with God, but with yourself. If you see only good, good will come, for evil is only our attitude of mind towards things. If that attitude is changed, everything will appear good.

If we wish to help ourselves or others we must have Faith that we can do the works "through the Father." We must develop this faculty, we must use it, for nothing grows without use.

Even a very little Faith will sometimes bring great results, for, re-

member, we are told we can move mountains if we have Faith as large as a grain of mustard seed; and again that if we do not doubt in our hearts but believe (have Faith), that what He saith cometh to pass.

Let us have Faith and know in our hearts what has been done, can be done, and that by continued effort we can make of ourselves that which we were meant to be.

We, each of us, have different problems in life to meet and overcome. Let each one find out what he needs for his development, his unfoldment, then send out the prayer or affirmation for that need, send it out in Faith, knowing that it is already answered; that from the unlimitable, infinite supply of the Father the need has been filled in the spirit. And if it is held continually in mind, in Faith, it will become a mental substance.

Do not hold that mistaken idea that it is things which make happiness; it is the mental attitude towards things. A large fortune, a fine house, many friends, do not make contentment; that is brought about by Faith in the one Great Power, Faith that all is well, all will be well.

It is our only protection against all seeming adverse circumstances, until we get into the full knowledge of the wonderful Power that upholds the Universe.

The only True Ideas are those which exist in Divine Principle, and as one grows in Faith one can perceive this more clearly.

One should not fight evil; it is but a waste of time; for the only conditions that are real, that are

lasting, are those of good; and if character is built on Faith and Love one will eventually reach that understanding.

Some time in the life of each soul, Faith and doubt will contend for supremacy, sometimes one seems to lose all Faith and let doubt control. When such is the case do not be discouraged but look to the Master within and ask for help, and the help will surely come, Faith will again manifest itself in us.

Each experience makes for strength and teaches how the next test that comes may be met. It is only by practice in exercising Faith, as in other things, that growth is perfected.

Do not say, do not believe that everything is against you, for in that way you set up a condition of mind that reacts upon yourself, and all things seem to go wrong, for what you think you create. "As a man thinketh in his heart so is he."

If man will stand erect and use
The power of will, his chains will
fall

Like worthless rags;
For will and Faith are stronger than
The stoutest chains that men have
Ever made.

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care.

His love and care, believe in it,
rest in it, have Faith in it.

Oh, the sweetness, the lovingness
of that feeling when one really has
the Faith that one is never beyond
His love and care.

DENIALS

Bessie L. Davis, Washington, D. C.

NOW often one, on the spur of the moment in face of opposition, gives way to that opposition by the denial of truth which he knows within himself to be the most precious thing in life.

All those who have investigated for themselves the new interpretation of Life know that its basis must harmonize with the truths of Being, for through the practice of its principles do the signs follow, the sick are healed, the blind are made to see, the deaf hear, the lame walk, the dead raised.

Instead of being ashamed to uphold such a teaching, we should all be glad to proclaim its truth. The trouble with most people is that they do not feel able to explain, and, rather than to be ridiculed by those that disbelieve in the actual power of God in all things, which may be used consciously by man, they deny the truth.

Peter wavered in faith, although when all went well he felt that nothing could ever shake his steadfastness. It is not hard to be good or do good when everything is with you, but it is a different thing when you are rowing up the stream of adverse thought. Your faith must be tried, so that it will be enduring. The tree buffeted by the wind sends its roots down deeper into earth, takes a firmer hold, and therefore draws from it more substance, and

thus becomes stronger. So if you do not let every gust of opposition blow you off your feet you will become the stronger in Truth, and will bring forth the fruits of love and righteousness.

Over confidence in personal power and stability is often man's own stumbling block. But let the self become the conscious avenue of spirit and then all things become helps to your growth and strength.

Denial of the Truth is really lying and seldom does a lie fool anybody. The falsehood in thought stirs up a false condition, whereby anger is shown and confusion reigns. Peter having once denied fact became angry and cursed when his hearers did not believe him. The time comes when the Truth insists upon its acceptance. Thus Peter's conscience was aroused into activity by the recalling of Jesus' prophecy concerning the crowing of the cock. He went out and wept bitterly.

INTEREST IN LESSON SERIES.

Interest in the series of teaching Lessons in Christian Science, which began in the September News Letter, added to the many other attractive features of the improved magazine, is bringing in many subscribers, a large percentage of whom are new ones, straight additions to the subscription list.

THE CROWN IS TO HIM THAT OVER- COMES

W. E. G.

THE majority of your blunders are beyond your present power of correction.

Your mistakes are most often irretrievable. Do not stoop mournfully over them, nor yet lift them on your back, but put them under your feet. Assume all the responsibility for them that justice demands of you, yet put them under your feet.

Make of your mistakes, your blunders, your falling places, step-pings to higher planes.

If you take them on your back the world will climb on too, and will ultimately crush you. But put them where they belong, under your feet, and in like manner all who cling to them will be there too.

Be sure to avoid that which would hinder you, or of those who would prescribe a station for you. They are only frosts that must melt before the sun of Eternal Truth. But be most careful that you be not a cause for hindering the progress of any soul on any plane.

Give your whole self to God, your body, mind and spirit, and God, the Eternal Good, will give Himself to you, and to the world through you.

If you would know the enchantment of the mountain crest, or revel

in the beauties of the landscapes beyond, you must climb the slopes, and, though often stumbling and falling, you must face ever forward and climb with undaunted courage. Throw your mind there; lasso it about the topmost crag, then, clinging to the cable of will, climb, step by step, till you reach the goal.

The lion yields to the brave, the beast to the man.

Tender handed touch the nettle,
And it stings you for your pains,
Seize it like a man of nettle,
And it soft as silk remains.

Every man is a tamer of animals, and has a menagerie of his own. To conquer them, to tame them, to control them and to properly relate them to the world about him, is the great secret of individual life.

The lion often wishes to roar with the freedom of the jungles.

But his roaring may unnerve the timid kinds, or may arouse other lions.

The wolf often wishes to prey upon the weaker, "The falcon upon the finch," the peacock to display its decoration to the gaze, and swell with vanity. Each animal must have its timely consideration, its daily allowance; must be taught obedience to command, respect for system; must be correctly grouped and harmoniously related and must, at

all times, be amenable to the will of the master.

You, whoever you are that read this, you are such a master. You have such a menagerie; you must organize it, systematize it or it will run amuck, convert the realm into a jungle and the master into a fugitive.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

THE MINISTRY OF DEATH.

Take off your hats! The man's dead!

You've hunted him over the hills, tracked him through the woods, waited for him at his home, followed him from hiding place to hiding place, and now you've got him. He lies there with staring eyes, his arms outspread, a ragged hole in his breast, moveless, quiet, harmless, as wood—dead!

So take off your hats! He was a criminal, a thief, a murderer, lowest of men, yet he was a human being, an immortal soul, a creation of the infinite God. Alive, he was despised. Dead, he is a solemn thing, sacred as a church.

Against death all our hate, our vindictive pursuit, our violence, stop, and are beaten back, scattered into thin air, as the ocean wave stops, dashed to foam against the rocky cliff.

Death is the one sanctity that all men respect, the one gesture that melts the hardest, the one awe that appals the most impious.

Life may be sordid and cheap in the living of it; when it departs the

mark it leaves is always majestic. At death the mysterious beauty of eternity suffuses the coarse face of time.

Death is the great democrat, fate's mock at our aristocracies and high-mightinesses.

The bands play dirges, the procession winds along the crowded street, a dead general is going to his tomb in the pantheon. Over in a narrow back street the undertaker is loading a pauper's body into his wagon to take it to the potter's field. Famous general and obscure pauper must crawl through the same narrow wicket gate where all earthly honors and possessions are removed from them, and must stand naked before the Judge.

Death is the one priest whose words are heeded.

In death is that one stroke of common sense that annihilates our folly.

It is the one shrewd move of nature that checkmates our supreme wisdom, baffles our schemes.

Without death we could not understand life. For life's evil institutions are too venerable, its senseless customs too iron, its manias too intense, its passion fevers too fierce, so that, unchecked by death's cool reasoning, life would speedily become a whirlwind of fury.

Death is the one preacher of righteousness, nobility, mercy, charity and justice, whose lips cannot be stilled.

Life has forgiveness, which is good; but death has forgetfulness, which is better.—Dr. Frank Crane.

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon.

"AS LITTLE CHILDREN"

The Story of a Journey and Arrival at the Old Home.

Mrs. Ora F. Hester, Raleigh, N. C.

A T I R E D looking woman boarded the train at ——— and sat down with a sigh. After long years of absence, she had been called back to her childhood's home.

Yes, she was married—we will call her Mrs. Brown. In her home village they called her "Nellie" or "Miss Nellie," even after she was married. There were not many people on the local train as she neared the end of her trip. The conductor came along and called "Tickets," just as conductors generally do. He looked at the woman, gave her credit mentally for her thirty-five years of natural existence, and passed on. The woman leaned back wearily. She was tired of many things. She had been ambitious, too much so, perhaps, for she had forgotten a great many of life's important things, as you will see later. She had succeeded, too—very well; and had won a great deal of praise and applause, for she was a musician. Still, it had not satisfied her as she had thought it would. Yes, she was tired. She bought a book to pass away the time. The book seemed uninteresting, and she turned from it to gaze abstractedly out of the car window.

They were in her own state, now in South Carolina. She saw some sweet-bay blossoms and yellow jasmynes, reminding her of her old home. It was many a day since she had seen

these flowers of her girlhood, and they brought back many things, particularly the friends, good and true, who had loved her, just for herself. And yet, the woman had forgotten. She felt like crying (and she did, later, many times), but the conductor was looking. He seemed an inquisitive kind of a man, anyway.

Yellow jasmynes, and sweet-bay blossoms—it had been a long time. A young girl with blue eyes and golden hair was standing among them. Care and fear were strangers to her. She loved everybody and everybody seemed to love her. It was a nice world—then. Such a nice girl, and yet the woman had forgotten; way deep down in her heart she had forgotten. Maybe it might be a nice world yet. Maybe the change was in her, and she had changed and not the world. Gradually there dawned in her mind a possible idea that this might be true, and it brought some vague relief. The flowers had not changed, anyway.

As the train rolled on, she traveled mentally back along the years of her previous existence. She was following this very young lady from place to place; surely she was hard to keep up with. So much so that it gave her enough mental exercise to flush her cheeks and make her smile.

So it was that when the conductor looked up from his writing, the tired woman was gone; yes, she had utterly

vanished; in her place, wearing the very same hat and dress, sat a very nice looking young lady!

Too much for the conductor? Naturally it was. He was perfectly sure he had remained sober all day. Still it might be the weather. It was a hot day. How she came there he could not puzzle out, but I've an idea she had been there all the time, covered up by other things. However, I leave you to judge for yourself.

The conductor was greatly mystified, and the young lady was as greatly satisfied. She looked as if nothing unusual had occurred.

The tired woman had very probably retreated out of the window. Anyway, for the present at least, she was gone.

Presently the brakeman called the name of a small town, and the young lady arose, with a smile. As she stepped from the train, somebody said, "Miss Nellie, you are looking so well, and we are ever so glad to see you back home." Back home, she was, in more senses than one.

"Miss Nellie" they called her, so she really is a young lady after all. This much from the conductor, and when we bid him good-by, hoping that by this time he has fully recovered from his astonishment.

"But, Auntie," said my small niece, to whom I was telling the story; "the tired woman might come back, you know."

"Sh—Mabel, she does many times, but that is another story."

"Well, is it a really true story, and do you know the woman?"

"Well, I should say I ought to, still to be perfectly truthful, I never saw

her face in my life—except in the mirror. When inclined to doubt, Mabel, remember that Truth is stranger than fiction. The only fiction in this story is the conductor, the rest really happened."

"Little niece, I will tell you another story, short but true. A great many years ago some people were striving very hard in their own way to be good—yes, just as people do now. The Master rebuked them and said: 'Except you be converted and become as little children, you can in no wise enter the Kingdom of Heaven.' Remember, Mabel, he said, 'As little children.'"

By some, Evangelical 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."

When the fight begins with himself a man's worth something.—Browning.

VOICE OF THE SOUL.

Now is the judgment of the world. Human judgment is on the scales. Brute force is making its most extravagant appeal to reason, but reason sees death and degradation in the path of such force.

The path of non-resistance is free from such bloody dramas. The waysides of that path are not ghastly with corpses and tombs and with camp fires and burning cities.

He that contends with the sword is ever perishing by that sword.

He that is best prepared for a conflict will win, but only until another is better prepared. So fiercer become the conflict and more and more destructive become the engines of opposition.

The nations vote millions of their wealth to war funds, only to prepare the way for more millions, and these millions go as fuel to the raging fires of human madness.

The accumulations of many generations past are now being reduced to ashes in a day of unbridled passion, unrestrained madness.

What a legacy to posterity! The dream of a prosperity that once was, and a heavy taxation for the right to express that dream.

Shall the future come to life to inherit such a record? Will the children of tomorrow have a bequeathment any more noble and virtuous than did the sons of the stone age? Man has surely advanced in iniquity, but has that noble virtue, self-control, kept pace?

Now, indeed, is the judgment of this world and human reason on the defensive.

Love and Fair Play are the world's true saviors. They are the soul-mates that will surely beget the sons and daughters of the Kingdom of Peace, and the children of this pair will demonstrate "Peace and Good Will to men."

How long will nations rush headlong into this valley of death? How long will Armageddon be the lure, and how long will madness rush the living into the jaws of death?

Awake! Awake! Awake! O heart of humanity. Awake from this hypnosis of madness! Open your eyes and behold the product of your dream.

Cease the strife and return to life!

Half the clouds that darken our minds and moods are due to thinking of the faults, failings and weaknesses of others. A peculiar irritability is thus developed which prevents any possibility of happiness or mental clearness. Call up in thought the men you know. Do the best, or the worst and weakest qualities of each come first into view? Are you friendly, or harsh and critical? No man ever gets peace whose mental keynote is criticism. No man can grow great qualities in himself while he ponders small ones in others. Our thoughts of others may be said to be the soil in which our own characters, small or great, grow.—Century Path.

If you are only attached to your own country-men, why, all men are thus attached to their own, and hence wars arise.—Tolstoi.

CHANGE

"Dead and dying! Dead and dying!"
Sing the fallen leaves; and sighing
Rustle o'er the faded grass.
Roving roysterous minds that pass
Snatch them with a luring grace,
Toss them in a hurried race;
Like lost children frolic-free
Whirling, skirling merrily.

Vagrant winds may bring to you
fragrances of rose or rue,
Treasures of a time before,
Floating by the open door,
Creeping in caressingly
With fond memory's melody;
Music, like the soft-blown seas,
Borne upon the singing breeze.

Naught is lost! The leaves and flowers
Fade and pass with Summer hours.
Strange their secret! Earth awhile
Wears a sad mysterious smile;
But the spirit, ever wise,
Slumbers on in rapt disguise;
For with resurrection's Spring
Comes new bud and blossoming!

—Rose de Vaux-Royer.

CONSOLATION

(To Ella Wheeler Wilcox.)

Life is all beautiful! God,
 Man, tree, universe!
 Hush! Lest we tread on the sacred things;
 Things that recur, like the memories of the dead;
 The inarticulate murmurings and moanings
 Of life at its early inception—with
 The soul in its spring. Form and sound
 Are not life, if devoid of the force where imprisoned
 Lies the source of re-birth—Resurrection!
 Even through tears and sadness and death!
 All growth comes through travail and sorrow;
 Dead leaves, bruised and brown, cover the sod—
 But underneath, the violets crave new birth!

—Rose de Vaux-Royer.

BRANDS FROM THE BURNING.

W. E. G.

In the equation of life the first and great factor to be eliminated is prejudice. It is the brake upon the wheel of progress, and as long as the weight of human conduct leans upon it the wheel must drag and groan with suffering from friction.

Generosity is the natural outflow of the human soul. Where it flows unhampered health, happiness and prosperity follow, but when hemmed in by prejudice and cross-wayed by any shade of narrowness it withers and pales and its growth is stunted.

The arm of material power, reinforced by the destructive contrivances of human genius, is not

capable of redeeming humanity from its selfishness. The hand that strikes the last blow energizes the hand of retaliation. The mind that contrives the engine that crushes its opponent is the father of the child that will one day slay its parent. Such is the law of mortal mind. Power ever strives to overpower. Men struggle for life through death and destruction, and ultimately yield to the environment of the path of their choice.

Generosity and Fairplay point to the path of peace and lead to true prosperity. They permit freedom of the individual mind, making possible great mental contributions to human needs. They unchain the noblest virtues of society, making possible such correlations of social factors as will constantly improve the conditions of humanity.

TO WIN THE BEST

Integrity and Reliability—Type and Manner—Education—Keep Attractive—Old Age—Happiness Natural—The Old Coat and the New.

Ralph Waldo Trine in "The Winning of the Best."

WE must never get away from the fact, even at the risk of repetition, that the life is the thing—that to fail or to fall down in it is the great failure. To fail in it is to fail completely, even though we may succeed, and even brilliantly, in some contingent or some accessory of it. So no man can become marooned in a one-sided development, or do a sharp practice, or live a dwarfing, self-centered life without definitely contributing to the failure of life. We can never afford to sacrifice, to chance, the future for the temporary or the apparent present gain. No man can afford, even for his own good, to do a crooked act or take a short cut that is dishonest, or dishonorable, or questionable. The straight thing pays always in the end, in friendship, in business, in politics, in every conceivable avenue and phase of life.

INTEGRITY AND RELIABILITY.

A reputation for strict integrity and reliability in business is one of the greatest assets that a business man can have. There have been innumerable cases when it has been worth more than any amount of capital. The business man who has been short-sighted enough at some

time to have forfeited this element, appreciates perhaps more than anyone else the cost that this forfeiting has been to him.

The man who gives himself to questionable practices in politics, or who allies himself with bosses and their corrupt and corrupting political machines, realizes, many times after it is too late, that he has thereby set his own limitations. The young man entering politics who is long-headed enough to keep free from these alliances, and who makes the interests of the people his one concern, in other words who has an eye to statesmanship instead of the business of the politician, will triumph, other things being equal, always in the end over those who succumb to the flattery of the boss, or who cannot read sufficiently in advance the signs of the times.

This is true even if the boss or the political machine seems to be all-powerful at the time. A study into the lives, the administrations and the conditions surrounding the administrations, as well as the eventuating power and standing of such men as former Governor Hughes of New York, Governor Woodrow Wilson of New Jersey, and various others of a similar type, afford but a few of the many concrete exam-

ples of the way things work along these lines.

DEFINITE TYPE AND MANNER.

To win the best in life it is necessary that we have a definite type and manner of thought. It is necessary that we have some more or less definite plan, and some manner of equipment for its accomplishment. It isn't necessary that we have all the details of the plan, nor even all the details of equipment, in order to make the start—some, many of these can be gained along the way if we are in earnest.

There are duties, there is work to be done, there are responsibilities, the same as there are joys in connection with all periods of life. Youth, middle age, and the later period in life, each has its own peculiar duties and responsibilities. The young man or young woman who is willing to pay the price in time, in effort, if necessary in money, for a good general education, and then for the special education along his or her particular field of activity, will generally be the gainer in the end.

COLLEGE EDUCATION.

The young men and the young women with the college education, with the university training, even if they have to "work their own way" through to attain it, will unquestionably never repent having it—although in the great majority of cases they will find that it isn't as much as they thought it was. To have this knowledge, however, is an advantage. There are those who believe that a college education would have been a detriment to a

man, say, like Lincoln. I do not believe that it would have been a detriment to him, because he had too much good common sense and too much native ability to have allowed it to become a detriment, and to a man of this type therefore it would be an advantage. Some features of it would at least have been a satisfaction to him on account of his great thirst for learning and knowledge, though the chances are that it would not have made him any greater or any more effective in meeting the facts of life as he met them. So I would say to the young man or woman, get the college education if you can, and there is scarcely one, at least in America, who if sufficiently in earnest cannot obtain it. If there are circumstances that prevent it, or that would seem to make it not advisable, then it depends entirely upon yourself as the years go by whether or not you sustain a loss by not having it. If the right stuff is in you, you will sustain no loss.

ROYAL COMPANIONSHIP.

Then when the middle life is reached, care must be taken that we do not allow the affairs of life and our own particular field of activity, with its many times complex relationships, ever to divorce us from living in the Kingdom of the Mind, and the Realm of the Imagination. If one has missed the early education, he need not be barred, unless perchance he himself so chooses, from that great and magnificent company of the world's thinkers and writers—companionship and

intimacy with whom will make a man rich in thought, learning, and even in culture. It depends upon ourselves entirely whether we have this royal companionship or not.

It was Macaulay who said: "If anybody would make me the greatest king that ever lived, with palaces and gardens, and fine dinners, and wine and coaches, and beautiful clothes, and hundreds of servants, on condition that I would not read books, I would not be a king—I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

KEEP ATTRACTIVE.

There arises also at this age a peculiar responsibility or duty, which might be termed the duty of preserving one's self. To grow and to keep in person as attractive as possible should be not only everyone's pleasure, but should be also everyone's duty. Household cares, or business cares and preoccupation, or lack of appreciation of its sure value, cause many to grow careless along this line, especially at this period of life. As the life at forty-five and fifty has been determined by the prevailing types of thought, and therefore the habits, of twenty-five and thirty-five, so the latter years of life are being determined with an absolute precision by the prevailing types of thought and consequent mode of life of the middle age.

There is an especial duty at middle age to sow the right seed thoughts that will make the latter period of life as beautiful and as attractive as it can be made. To

keep always a youthful interest in all things of life, and an interest in all things in the lives of all about us, leads in an easy and natural manner to that delightful old age that should be the ambition and the pride of all who are permitted to pass into it.

DELIGHTFUL OLD AGE.

When we examine the matter carefully, and when we realize that all knowledge and growth and development and character are cumulative, it would seem that the latter years of life should be the most joyous, and valuable, and happy of all. Its joys and its valued possessions come undoubtedly through living always in the upper strata of one's being. Browning was unquestionably the prophet when he wrote:

Grow old along with me!

The best is yet to be,

The last of life for which the first
was made;

Our times are in his hand

Who saith, "A whole I planned,
Youth shows but half; trust God;
see all, nor be afraid!"

The condition of a very large army of people is accurately described by Brooke Herford when he says: "There are some people who ride all through the journey of life with their backs to the horses. They are always looking into the past. All the worth of things is there. They are forever talking about the good old times, and how different things were when they were young. There is no romance in the world now, and no heroism. The very winters and summers are nothing to

what they used to be; in fact, life is altogether on a small, commonplace scale. * * * Now that is a miserable sort of thing; it brings a kind of paralyzing chill over the life, and petrifies the natural spring of joy that should be ever leaping up to meet the fresh new mercies that the days keep bringing."

LIFE NOT A BED OF ROSES.

Life in no case is purely a bed of roses. There will be always the daily problems; there will be bread to get; or if it is not a bread problem, then there will be wisdom necessary, and perplexing problems to meet in the wise use of one's wealth. There will be disillusionings; there will be suffering; there will be death; but the great beauty is that those who are in earnest and those who build on the great realities of life, for them there will be a wisdom that will enable them to meet all these things with understanding and power, and always, therefore, with a due compensation.

It was Henry Drummond who said: "Sooner or later we find out that life is not a holiday, but discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins." He was right, but we may be as happy as we can be while the school keeps. There will be work always to do, but Ruskin lifts a curtain when he says: "Pleasure comes through toil and not by self-indulgence and indolence. When

one gets to love work, his life is a happy one."

HAPPINESS NATURAL AND NORMAL.

Happiness is the natural and the normal; it is one of the concomitants of righteousness. Righteousness in its last analysis is living in right relations with the laws of the universe and with the laws of our own being. If we are making even a decent effort to know and to observe these laws, happiness in the main will be our portion.

We will, then, inoculate our minds with the germs of happiness. It is just as easy, when we get the habit, as to inoculate them with the germs of fear or worry or cynicism or discontent; and the results are better in every way. We will not think of those things that are unpleasant. Why do so? It will do us no good in any way; why, therefore, cripple our thought and thereby our energies when there is no reason for it, no good to be gained. We will take the winning attitude of mind, for as we think, we become. There is joy and happiness to be found in so many things all about us. Why let the incidental happening steal them from us. The world is so filled with pleasant things if we will only get and keep on the right track.

NOT APOSTLE OF DESPAIR.

No clear thinking or clear seeing man or woman can be an apostle of despair. No life at whatever age, or under whatever circumstances, can fail to do wisely in realizing that the glories of the sunrise or the sunset colors are just as

brilliant and just as beautiful for them as they have ever been. We cannot fail if we live always in the brave and cheerful attitude of mind. He alone fails who gives up and lies down.

To get up each morning with the resolve to be happy; to take anew this attitude of mind whenever the dark or doleful thought presents itself, or whenever the boggy-man stalks into our room or across our path when we are out on God's broad highway, is to set our own conditions to the events of each day. To do this is to condition circumstances instead of being conditioned by them.

ACCEPT OR FORGET.

Things that we can't help, we can either accept with good grace or quickly forget.

It is no use to grumble and complain;

It's just as cheap and easy to rejoice.

When God sorts out the weather and sends rain—

Why, rain's my choice.

So sang James Whitcomb Riley, and into the brief song he packed practically half the philosophy of life.

Some one has said, "There are two things in this life for which we are never fully prepared, and they are twins." But the philosophical mother or father, or aunt, or grandmother, is the one who is happy even when they come. "Cheerfulness and content," said Dickens, "are great beautifiers and are great preservers of youthful looks." It is true in a double sense that twins, as by and by they grow to the state

of manhood or womanhood, will take a special pride in parents that if not always the pink of perfection in beauty, are noted for their youthful looks.

Generally speaking, it is idle for one to think that he would be happier in some other state or condition. It is however true that we need changes. We need changes from the ordinary duties and routine of life that we may get away from the beaten path, or sometimes, if you please, out of the ruts that we are all so likely to get running in. It is good for us occasionally to get away from our constant companions, our constant friends, from the members of our immediate households. It is good for us and it is good for them. It whets the dull edge of appetite. We come back revived, with fresh and many times new interests and aims. We appreciate them better, and they appreciate us better for these changes. It takes the cobwebs from our brains. It takes the kinks from our nerves, and many times thereby, from our acts.

MUST TAKE HAPPINESS ALONG.

The occasional vacation, or trip, or travel, or even short absence, does, in this way, contribute to a greater happiness. But we must take the spirit of happiness with us; for unless we do, we will find it nowhere in the world, however far or varied we may travel in search for it. "After all," says Lowell, "the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color and value from that."

Life is not so complex if we do

not persist in making it so. We need faith; we need to be brave; we need chronically to keep the corners of the mouth turned up and not down. And after all it is only a step at a time. "Anyone," someone has said, "can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down—and this is all that life ever really means." And then each morning is a fresh beginning. The way we meet our problems and do our work today determines all—and then tomorrow when it comes, but not before it comes. This is really the secret of all successful living.

THE OLD COAT AND THE NEW.

And as the days and years speed onward, abundant helps will spring up all along the way to meet whatever conditions or problems arise. They will be waiting, and ready to help us to meet them with wisdom and with power, and to get from them the best there is in them.

And when the summons comes to join the "innumerable company," it will find us ready. Joyfully we will slip out of the old coat, and eagerly put on the new. We will not be afraid or even reluctant, realizing that we are now living in God's life, and that there we shall live forever. We will therefore extend a welcoming hand to the messenger, knowing that he can bring us only good. We will go even with joy, expecting that Swedenborg was right, when he taught that

those who have been nearest in spirit and therefore dearest to us here, are the divinely appointed ones to greet and to care for us and to instruct us when we pass into the other phase of life.

Happy and strong and conquering always to the end is he who knows the grasp of the Unseen Hand. He it is who all along on God's highway has the equipment for the winning of the best.

Watchword: Divine Love consumes every thought of separation.

Sickness is belief of separation from Perfect Life. Poverty is belief of separation from Love's Abundance. Fear is belief of separation from Omnipresent Good.

I know my oneness with Divine Love. It is my business today to keep knowing this. I will see how much can be accomplished in one day. This day I will keep my thought stayed on Love.

In Divine Love I find the abundance of All-Good.

This moment Love is giving me health.

This moment Love is giving me strength.

This moment Love is giving me faith.

This moment Love is giving me wisdom.

This moment Love is giving me patience.

This moment Love is giving me courage.

This moment Love is giving me joy.

—Daily Studies in Divine Science.

PROOF OF DIVINE ORIGIN

The Wonderful Transformation—Love of God Our Balm in Gilead—The Tree is Known by Its Fruits.

THE greatest proof of the divine origin of our healing and our methods of treatment of the sick is in the wonderful transformations which occur in the minds of the patients and of the students. It may find them moral wrecks, abandoned to vicious appetites and given to immorality, dishonesty, cheating along the lines of carnal mind; but by and by these evils commence to disappear, and the persons under treatment or study come forth honest, upright, pure-hearted, Christian men and women. The wickedness and rascality which marked their former lives has all passed away, and the love of God Almighty, love divine, has gone down through them and filled them, and they have become bright and shining lights in the world of mortality, in the world of Christianity, in the world of open-handed charity, in the world of good and good acting.

Truly did our Savior say that a tree is known by its fruits, and if we are allowed to be judged in accordance with the fruit that is brought forth as the evidence of the divinity of our cause, we ask for nothing plainer, nothing stronger, nothing more convincing. The love of God is our balm in Gilead; it is the leading thought which guides our feet and protects us along the pathway of life; and leads to center all in the two great fundamental

principles, the love of God and the love of your fellow.

The love of your neighbor is not confined to this or that chosen one, but is carried out and becomes as broad as the Fatherhood of God and the brotherhood of man, taking all under its wings, and making a reality of this divine principle which makes us more and more like our Father in Heaven.

I honor the man who is ready to sink
Half his present repute for the freedom to think,
And when he has thought, be his cause strong or weak,
Will sink t'other half for the freedom to speak;
Caring naught for what vengeance the mob has in store,
Let that mob be the upper ten thousand or lower.

—Lowell.

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

CHIMALMAN.

As dainty and delicious a story in verse, distinctly American, unique and original as one could wish to read is Chimalman, from the pen of Grace Ellis Taft, from the Cameo Press, 627 W. 136th street, New York City, 100 pages, \$1.00 net.

Madame de Vaux-Royer, speaking of this charming poem, says:

The sweet idyllic story of Chimalman is unique among Indian myths, being absolutely native to Mexican folk-history, from their genesis in north-central Mexico about the year 700 A. D. When conquest brought Christian history into this mission field, the Jesuit and Franciscan fathers were greatly astounded by the similarity of this tale to the beautiful religious version of the Virgin Mary's life. Their belief was that the Chimalman story was a grotesque perversion of some Biblical narrative caught from the lips of an educated white captive; but later investigation proves it to be an original Mexican idea, nearly a thousand years old at the time of the Spanish conquest. It is only given in brief in any books at the author's disposal, and she has read much in both public and private libraries. All characters have been the creation of the author's fancy, except the general idea of Chimalman and the identity of the deities of the Aztec pantheon. The plan of this series of tiny plays, is to introduce a single scene in the life of the god Quetzalcoatl in each one; and a further series of plays,

already begun, will complete this Quetzalcoatl Cycle in a dozen playlets, with connecting lyrics to complete the idea. Three only of these plays are included in the present volume.

THE TRUTH.

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

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WHITHER?

(In Memory of Elbert Hubbard.)

There was the Door to which I found no key,
There was the Veil through which I could not see;
Some little talk awhile of Me and Thee
There was—and then no more of Thee and Me.
—Omar Khayyam.

The ceaseless centuries
Roll on, roll on!
No word returns from these,
The dead and gone!
No clue is wafted back
To us forlorn,
From the far vanished track
Beyond the morn!
Darkness enfolds us round,
Dim grows the night;
Doubts that enwreath the ground
Rise in their might!
Whence passed the soul of him?
This soul supreme
That haunts the vision dim;
Was it a dream?

Flesh is the form which life
Inhabits, holds;
Sin-interwoven, strife
Remodels, moulds.
Are all earth's strivings lost
Since life began?
Must man, then, pay the cost?
Futile the plan!

Out of pale shimmering
Born into Light,
Back to dull glimmering
Gone into night!
Oh, Mystery, the mask
That veils our sight,
Grant thou the prayer we ask:
Fathom man's flight!

Show us the place we seek,
Land of our lost!
May we his soul bespeak?
He that has crossed?
Voice from the mist of dream,
Oh, tell us where
Vanished our loved that seem
Passed into air!

—Rose de Vaux-Royer.

A FRIEND.

Roscoe K. Stockton in Power.

I would be glad
If I might be a Friend through weal
and woe;
Though life be either bright or sorrow-clad,
Where-e'er you go.

When skies were clear,
And from a joyful heart your eyes
were lit,
It would suffice me then, if, far or
near,
I knew of it.

But when the trend
Of care or sorrow overcast your
view,
Then, then I'd have you call unto
me, Friend,
To comfort you.

Why should I save
The seeds of kindness hoarded in
my heart,
And heap, too late, their blooms
upon your grave,
While tear drops start?

Ah, were it not
A better, sweeter, nobler thing to
give
One frail forget-me-not of kindly
thought,
While yet you live?

Then shall the Good—
The tardy buds of love deep-hid
away—
While yet their blossoms may be
understood,
Bloom forth today!

WHAT IS SPIRITUAL INTEGRITY?

Spiritual integrity is that quality of the soul which makes one unswerving in his conformity to the Divine standard. It is well to know this, especially at this time when the standards of men are being overthrown. We find ourselves obliged to give up all mortal ideas of what is right and proper and learn an entirely new standard. The Christ Law of morals must prevail, and only those who have spiritual integrity can measure up to the Divine standard. In the process of change from the old to the new one may for a time feel at sea, but if he holds fast to his spiritual integrity he will find that his character is becoming established on the rock of the Christ rectitude.—Unity.

POETRY IN LIFE.

The present life is not wholly prosaic, precise, tame and finite. It is not true that the poet paints a life which does not exist. He only extracts and concentrates, as it were, life's ethereal essence, arrests and condenses its volatile fragrance, brings together its scattered beauties and prolongs its more refined but evanescent joys. And in this he does well, for it is good to feel that life is not wholly usurped by cares for subsistence and physical gratifications, but admits, in measures which may be indefinitely enlarged, sentiments and delights worthy of a higher being.—William Ellery Channing.

POWER OF LOVE AND GENTLENESS

Love Nature—The Great Question—God the Father—Here Am I—The Oncoming of The Spirit.

Susan Q. Morris, Washington, D. C.

LOVE is the fulfilling of the law.

He that winneth souls is wise. Love, gentleness, kindness, courtesy, and consideration are the powerful weapons of God, through man to win souls to right doing, right living, and right thinking.

The gospel of tolerance is better than the gospel of fanaticism. One is love and wisdom. The other is zeal without understanding or wisdom.

Love anything if you really wish to comprehend it. You will never know your neighbors or your dearest friends until you love them.

LOVE NATURE.

You will never know what lies behind the outward aspect of things—the care of the great throbbing life of mystery covered up in every veiled bud and glistening star until you love nature. You will never know God until you possess some of the unselfish love which Jesus exhibited and which He has kindled within so many human hearts.

Not by searching can we find out God; but by becoming can we find Him out.

How can we enter more deeply into the life and will of God?

THE GREAT QUESTION.

This is the question which should concern us, for God, who is our life, will give us more and more abundantly as we come nearer to him. It is by the development of our inner life that we come close to God. We must realize that our lives are to be lived so as to give them meaning. That we are here for a purpose. As you and I now pass, like ships in the night, that have exchanged friendly signals and sail on their appointed ways, let us each keep heart and mind open for love, duty and responsibility.

The great evangelist, Moody, once said: "If you want to win men to God, do not drive or scold them; do not try to tear down their prejudices before you begin to lead them to truth." Some people seem to think that they must tear down the scaffolding before they begin work on the great structure.

THE POWER OF LOVE AND GENTLENESS

is gradually dissolving and burning out of man all selfish desires and petty ambitions. It is opening our eyes and our hearts and our minds to the unity of all life. It is making man realize that we are eternal

souls; the children of our loving Father.

He who would win souls to the all good must be as wise as a serpent and gentle as a dove. He must fully realize the tremendous power of love and gentleness, as taught and lived by the sweet and pure, yet meek and lowly Jesus.

When God gives love, He gives it not for a month or a year, but for all eternity. The love which sees what is best in us, and cares for that, is something which cannot pass away, for it is like God's love.

GOD THE FATHER.

God is the Father of the living, and loves the living part of the immortal in our nature. This is the threshold of the infinite residence, the central living light.

By loving we pass beyond all nature, and get behind all forms. Go deeper than the life of the material world, and come into contact with the infinite mind and know God.

"HERE AM I."

Every smallest thing on earth responds to the celestial monitor; the leaf, the water drop, the foam-flake on the broad Atlantic, the snow-flake on the bleak Sierras, the sand-flake on the desert all shout or murmur in the silence: "Here am I," when the voice that has no speech or language, the sound whereof is not heard, goes out to all the ends of creation.

Men will grow better when they know more and understand God's love aright.

On this pathway nothing will ever come to wreck our confidence.

And our hope, like the gush of the morning light—truth, love, gentleness—must ever go forward.

Be true as truth,
For they who saw the light
Shall reap the golden sheaves of morning.

Nothing can withstand

THE ONCOMING MOVEMENT OF THE SPIRIT.

As the water, singing down the mountain-side, washes all before it, so the mighty stream—the stream of love flowing through our lives aflame with the living fire of God's spirit—will scatter, separate and rend asunder all obstacles to the fulfilling of His blessed command, "Love ye one another."

"The life that goes out in love to all is the life that is full and rich, and continually expanding in beauty and power. Such is the life that becomes evermore inclusive, and hence larger in its scope and influence."

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

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

DIVINE LOVE CASTS OUT FEAR

Bliss Knapp, Boston Christian Scientist, Declares Divine Mind Transcends Matter.

BLISS Knapp, C. S. B., a member of the board of lectureship of the First Church of Christ, Scientist, in Boston, Mass., delivered a lecture on Christian Science at Poli's Theater in Washington. The subject of the lecture was announced as "Christian Science: The' Revelation of Divine Power." Among other things Mr. Knapp said:

COMFORTER PROMISED.

"Before Jesus went away he promised us another Comforter. That no misconception might arise, He took the precaution to explain the nature of this promised Comforter. It should not be a man, nor a person, but rather the impersonal 'Spirit of Truth.' He explained further that the 'Spirit of Truth' would lead mankind into all truth, even to the very source of truth which is God, and it would testify of Him. Now the Spirit of Truth is its law—the law which communicates God's healing power to humanity. That law, moreover, requires a science which can interpret it and be reasonably understood. Since the law is divine, its science must be a divine or Christian Science. That is what Christian Science is—the spiritual understanding of divine law as applied to the needs of humanity.

"Sometimes it occurs that one is

so completely overwhelmed by sorrow and grief that all the comfort and consolation of human affection seems helpless to brighten the thought. Then we need to remember that there is a sorrow that purifies, and another sorrow that works evil. It will sweeten or sour the disposition according to the direction it takes.

SAYS DISEASE IS MENTAL.

"Jesus healed physical disease on the basis that the Truth makes free. Four thousand years of medicine has endeavored to force the conclusion that disease is purely physical, and that it requires a physical remedy. The result is that diseases have actually multiplied. Jesus proved that sickness, disease and fear are the errors and not the truths of being, and they can be healed by a mental process.

"It is generally recognized that certain nervous disorders are mental; for though the person may be sick almost to distraction, examination may disclose no diseased organ, tissue or nerve. He may have apparent physical ailments, such as that trinity of disorders known as dyspepsia, heart palpitation, and insomnia; but an examination discloses no organic disease. The patient's troubles are actually unreal, in the sense that they have no physical cause. But to the pa-

tient they are decidedly real, in the sense that he feels them constantly, and cannot free himself from them.

SOME EXAMPLES.

"Though a patient may be perfectly sane while suffering from some nervous ailment, his belief must be changed before he can experience his healing. That is never brought about by imagining himself well. Such primitive emotions as fear and anger, which are common to men and beasts, are said to produce depressing and poisonous conditions. The thought of guilt is said to be even more deleterious. Anger may cause a person to become flushed or pallid in the face, indicating the mental control of the circulation. Indeed, it may stop one's digestion altogether, showing how one's thought has equal control over the digestive system. A severe examination may affect students with retarded digestion due to their fear. With the proof that functional disorders are mental in their cause, due to erroneous thinking, investigation has continued until medical experiments have proved that diabetes is entirely the result of fear or emotion. In fact, it is more generally conceded today that consumption may be just a consuming fear. That may be the reason why no drug or medicine ever healed them.

THE HEALING THOUGHT.

"Physicians have observed that the depressing and poisonous effects of fear, anger, hatred, jealousy and so forth, are relieved by the wholesome effects of faith, hope, cheerfulness and loving kindness which

promote health. How then shall they be administered to the patient? The method taught by the schools is by suggestion, human will, and human reason, which are as material as the disease. They may be employed just as well by a wicked man, by an infidel or a pagan—one who knows nothing about the truth of God. The Christian Scientist, on the other hand, employs only the spiritual Mind which transcends brain or matter. That Mind is never transmitted through suggestion; because it is everywhere present, and its government prevails wherever it is most needed by the patient.

You have nothing to do with the other fellow. The only thing you can desire is something for yourself. You cannot bring about anything bad or anything good either in another person's life without his consent. He is the only one who is the captain of his soul, and you are the captain of your own soul. This is one of the most beautiful laws we have any knowledge of, and when used, will afford you and me and every one who applies it, perfect protection against all adverse influences, and that is the law that no one can hypnotize or influence you into doing anything without your own consent.—New Thought Companion.

A majestic oak is beautiful on a calm day in June. But as it writhes and groans in the tempest it is awe-inspiring. The unseen roots hold. Character is rooted in thought. As a man thinks, so is he!—Pres. Green of William Jewell College.

THE SPOKEN WORD

From "Does God Heal the Sick?"

IT is no uncommon thing for us in our practice to speak The Word that Jesus Christ spoke, "I command thee to come out." Or command in the manner of Peter, when he said, "In the name of Jesus of Nazareth rise up and walk," throwing with the word the realization of the Allness and Perfection of God. I never spoke The Word under such conditions—and I have spoken it hundreds of times—but that there was an instantaneous healing, and the mind of the patient had nothing whatever to do with it. We never touched the mind. We only realized the Allness and Perfection of Good in the bosom of God. We speak The Word and The Word heals, The Word of Truth.

The Bible says along these lines:

"Verily, verily, I say unto you, 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." These are the words of our Savior.

"For I will restore health unto thee, and I will then heal thee of thy wounds, saith the Lord." This was spoken prior to the days of Jesus Christ.

"And He sent them to preach the kingdom of God and to heal the sick."

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor

have the gospel preached unto them. And blessed is he whosoever shall not be offended in me."

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

"But unto you that fear my name, shall the Son of Righteousness arise with healing in His wings; and ye shall go up and go forth as calves of the stall."

"And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and healed their sick."

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The same law under which He healed, the same law by which He healed, has been in existence forever. It is the same law by which the prophet told Naaman, the Assyrian general, to go and dip himself seven times in the river Jordan and he would be healed. It was the obeying of the command of God Almighty, given from the mouth of

the prophet, and when he obeyed he was as white and as clean as a child. It was the same law by which the prophet bent himself over the child and blew his breath into his body and raised him from the dead. It is the same law by which Miriam was healed of the leprosy when she was driven out of the camp for her sedition. It was the same law that lives forever, the unchangeable God Almighty Truth; and whenever you place yourself under the conditions you have it.

Read the history of the apostles after our Savior's ascension, and it tells you that the people brought their sick from everywhere and the apostles healed them all; and even when the shadow of the apostles went over them they were healed. How often have we done that in our practice! How often have I had patients to sit by the side of me for a short time and leave me perfectly well, and they knew nothing about what was going on in my mind! I said nothing to them in regard to it.

"And He sent them to preach the kingdom of God and to heal the sick."

The unchangeable God had laws then that would heal the sick. The unchangeable God today has the same laws, and the idea that we have to bow the knee to *materia medica* before we are permitted to use this God-given power is error, my Christian friends, and the churches must advance another step; come up on the platform and acknowledge that God Almighty is the Healer, and that human phy-

sicians have no more to do with it than any other class of men.

Now, mark you, in all of our practice we never object to the presence of a physician. If a person wants a physician he should have one. We have nothing but kind thoughts for the physicians. Where in our practice we see they do not understand the case and are doing harm, we treat against the mistake. A recent case in New York of a disease that has never been known to be healed by *materia medica* was brought right up from death. The doctors said the woman could not live twenty-four hours, and the last I heard from her she was eating three meals a day and sleeping well, and was getting stronger all the time.

HEALED OF APPENDICITIS.

The first case that we ever had of appendicitis was at Galena, Ill. I mention it because it was the first case, and the thought came to me, "Oh, if God would only heal appendicitis." We got the telegram about three o'clock in the afternoon to treat the young lady, and that night she sat up and ate her supper, as they call it there, and remained up until eleven o'clock, having a good time with the family, and the next day, instead of going to Chicago to be operated on, did a big day's work. There is a lady in this room who lived in that identical town, and that healing was the very reason of her coming to this Science for treatment for her eyes, and they were healed.—Bishop Sabin.

THE CHRIST-HEALING MINISTRY

Veni Cooper-Mathieson in The Revealer.

ANY ask what is this Divine Healing? It is the Healing Ministry of Christ in your own soul. It is not a profession, nor is it something you can purchase as goods in a shop. It cannot be taught, nor can it be imparted to another, any more than one rose can unfold its beauty, form, color and perfume for another rose. Each must grow itself.

"It is not by taking thought that one can do the works that Jesus wrought, or perform the greater things He promised." It is by the unfoldment in one's own soul of that perfect Love that casteth out fear, and Fear is the root of all evil, sickness, disease and death. It is the Love of Christ in the individual, and Love so all-absorbing that it swallows up the personality and sees only Christ, or God, in all. This perfect Love is not attained by progressive acts of purification. It is Purity itself. It is Truth, Righteousness, Beauty, Holiness, Goodness.

The Healing Ministry of Christ is not a vocation. There is no authoritative secret or formula by which it can be conveyed to another for a consideration, nor can one bestow it upon another, but one cannot teach that other to heal with the Christ Healing unless that other have a fullness of Love himself. Love alone heals, and Love's Healing is the work of one who has been prepared by Love itself, and who is moved by perfect love and infinite tenderness towards the whole

human race, seeing it as the visible Body of God. The one who comes to this place of power and dominion over disease must have overcome the flesh and the lusts thereof. The one who receives this gift of Healing Love is made thereby pure and beautiful, true and good, and so reveals the hidden Love of God in their own soul, which is called the Christ.

The Word of God never fails. If we fail to realize the power of the Word, it proves that we have missed the mark or are ignorant of the Truth. Healing is helping to show the sin-sick one his indwelling perfection. He who sins is sick. If you are sick, you are a sinner. Not necessarily a wilful sinner, not by being purposely wicked, mean, fearful, or faithless, but by lack of recognition of the One Perfect Substance of which you are created, thus "falling short," which is sin. You have missed the mark, or lost the Way to the Truth and the Life. Let the light of your own Divine Consciousness shine within your soul and illumine the path to all the Good you can ask or wish for, Health included; and in everything give Thanks, for as you Praise and Worship the Good or Christ in yourself and others, you will feed the Light, and so it will grow stronger and stronger till it bring you to the Perfect Day, or the Christ-Consciousness. Then you will go forth in Divine Love for All, and join the Christ-Healing Ministry.

May the All-Father draw you

speedily to follow hard after the Divine Master, Jesus Christ, our Lord, is our prayer for all unfolding souls seeking to "awaken in His Likeness."

* * *

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, and soul.

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 confidence 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, weaknesses 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.

Mind is Master.

Conscious Law is King of Kings.

Thought is a Creative Force.

Words are Living Seeds.

* * *

DIRECTIONS.

Look to the Supreme Mind only for help.

Stop talking about disease and troubles, symptoms and pains.

Be grateful for all improvement, and tell of it, for that hastens the healing.

Do not hesitate to confess your faults or errors of the past.

Keep your thoughts on pleasant things. Think as little as possible of your conditions.

Give everyone good, kind thoughts. Carry no bitterness in your heart.

Have no anxiety about anything.

Take the lessons in the Science of Christ Healing as soon as possible. Have at hand good reading on these subjects all the time.

Have no doubt of your final restoration to health, even though your case seems slow in yielding.

REGARDING NEW THOUGHT.

Persons wishing to communicate with Mr. Oliver C. Sabin, Jr., regarding New Thought, treatment, books or other matters, can address him at his residence, 1212 L St., or Lock Box 1524. All letters receive prompt attention in every way. Telegrams should be addressed to the Sabin residence to insure prompt delivery.

IT WOULDN'T BE QUITE FAIR.

Now don't expect too much o' God, it
wouldn't be quite fair
If fer everything ye wanted ye could
only swap a prayer.
I'd pray for yours, an' ye for mine, an'
Deacon Henry Hosper,
He wouldn't have a thing to do but lay
abed an' prosper.

If all the things came so easy, Bill,
they would hev but little worth
An' some one with a gift o' prayer 'ud
mebby own the earth.
It's the toil ye give to git a thing, the
sweat an' blood an' care
That makes the kind o' argument that
ought to back yer prayer.

—Irving Bachelor.

WOMEN AS FINANCIERS.

A meddler with statistics has dug up the fact that the sum of more than \$1,000,000,000 is absolutely in the hands and control of American women, and forty-five of them alone direct, manage and hold the purse-strings of upward of \$720,000,000.

This will amaze the average person, who is used only to hearing every day about the men of millions, and, who, if asked how many multi-millionaires of the other sex he could call to mind and name would not be able to extend his list much beyond Mrs. E. H. Harriman, Mrs. Russell Sage, Hetty Green, Mrs. Astor and Mrs. Hearst. And yet every State in the Union, and every large city, has at least one woman whose wealth runs far up into the millions, and who, more-

over, is not using her means simply in social and fashionable display, but is exerting with them a mighty influence in the marts of trade and in our commercial and industrial life.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for \$10.00, but the books can be discounted where persons take them in quantities.

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LIVING THE LIFE OF CHRIST

Heaven is Happiness—Merry-Making, Dancing, Singing and Feasting Not Inconsistent With Christ-Life.

Annie Ritz Militz in Master Mind.

LIVING the life of Jesus Christ does not mean that we shall be going around with heavy faces and gloomy countenances; that we shall be unnatural, but merry-hearted, with youthful, bright, happy temperaments. There is to be as much skill and inspiration in bringing forth the life of Christ in merry-making as in anything else. We do not forget that He added joyousness to the wedding feast, that was about to be a humiliating failure through the exhaustion of the supply of wine. We know that inasmuch as the governor pronounced it the finest wine of all, that it was not an unfermented wine, for no judge of wines would ever pronounce such to be the best at the feast, but the wine which Jesus Christ made was such as is commonly associated with the festivities of the world; for this Master knew that wine in itself is no evil, any more than money and thousands of other things, but rather it is man's attitude toward these, letting them rule him instead of he ruling them, that causes all the trouble.

Heaven is happiness; and merry-making, dancing, singing and feasting are not inconsistent with the Christ-life, as was exemplified by Jesus, when He told, in the story of the Prodigal Son, how the father met the

son with the ring and the robe, the fatted calf and the merry-making, the song and the dance.

Jesus had a wonderful charm for all classes of people. His was no harsh and condemnatory presence at the banquets where He was guest of honor, no "kill-joy" to cause little children to run from Him because of His severe and austere face and manner. He was divinely magnetic, He drew people out; the children loved to nestle in His arms, the people loved to touch the hem of His garment and to keep close to Him, to listen to His words as they followed Him about. Therefore, we can easily see the place that Jesus Christ has in the merry life, the merry heart of the little child; the sweet simplicity of the modest and the manly; and the beauty and the dignity of the kingly bearing, and the greatness that is too great to crush the gentle humor, or the jubilant laughter of those whose jollity and wit are innocent and kind.

Happiness stands like a maid at your gate;

Why should you think you could find her by roving?

Never was greater mistake than to hate—

Try loving.

—John Esten Cooke.

WHAT TIME IS IT?

What time is it?
 Time to do well;
 Time to live better;
 Give up that grudge;
 Answer that letter;
 Speak that kind word, to sweeten a
 sorrow;
 Do that good deed you would leave
 till tomorrow;
 Time to try hard
 In that new situation;
 Time to build on a solid founda-
 tion.
 Give up needlessly changing and
 drifting;
 Leaving the quicksands that ever
 are shifting.

What time is it?
 Time to be thrifty;
 Farmers take warning—
 Plough in the springtime;
 Sow in the morning;
 Spring rain is coming, zephyrs are
 blowing.
 Heaven will attend to the quicken-
 ing and growing.
 Time to count cost;
 Lessen expenses;
 Time to look well
 To the gates and fences;
 Making and mending as good
 workers should;
 Shutting out evil and keeping the
 good.

What time is it?
 Time to be earnest,
 Laying up treasure;
 Time to be thoughtful,
 Choosing true pleasure;
 Loving stern justice—of truth being
 fond.

Making your word just as good as
 your bond.

Time to be happy,
 Doing your best;
 Time to be trustful,
 Leaving the rest;
 Knowing in whatever country or
 clime,
 Ne'er can we call back one minute
 of time.

—Anonymous.

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

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HOME HAS GROWN SO STILL.

I've lost the way of it, somehow—
 The way of yesterday,
 And all the world seems crooked now
 When the kids are away;
 I know they're having a grand time
 On bloom-starred plain and hill,
 With the streams to wade and trees
 to climb—
 But home has grown so still.

It is so still in every room!
 So silent in the hall!
 No laugh rings out across the gloom,
 I hear no happy call;
 At nights the stillness weighs on me,
 And I am filled with care—
 I want the baby's shriek of glee,
 I want her tousled hair.

The stair creaks in the midnight
 gloom,

Outside the far stars blink—
 Oh, just to hear across the gloom,
 "Daddy! Me 'ants a jink!"
 How gladly I would rise and go
 And get the drink, and be
 Glad to be roused from slumber so,
 When she hugged up to me!

I love to hear the songs of spring,
 I love the nights of June
 When the wild bird is on the wing,
 And all the world's in tune;
 But I love better far the fall,
 When the north winds do blow;
 For then their laughs are in the hall,
 And then they love me so.

—From the Houston Post.

We are molded more by our play
 than by our work. It is play that
 captures the imagination, and the
 imagination is the determining fac-
 tor in development. We follow our
 dreams.—Dr. Frank Crane.

HEALING TREATMENT.

God is Health, Life, Love, Truth,
 Substance and Intelligence. God is
 Omnipresence, Omnipotence, and Om-
 niscience. God is All.

I am the thought of God, the Idea
 of the Divine Mind. In Him I live
 and move and have my being. I am
 spiritual, harmonious, fearless, free
 and perfect in every part. I am gov-
 erned by the Law of God, the everlast-
 ing Good, and I am not subject to the
 law of sin, sickness, weakness or
 death.

I know the Truth, and the Truth
 makes me free from all evil in every
 form, and from material bondage,
 now and forever. God works through
 me to will and to do whatever ought
 to be done by me. I am happy, I am
 holy, I am healthy. I am successful.
 I am perfectly whole. I am loving.
 I am wise. I am pure, I am the ex-
 pression of the Infinite Life. I and
 my Father (the Good) are One, for I
 manifest only the best, which is the
 Christ, the well-beloved Son. God and
 Man are One. I show forth that
 atonement now. Peace to my soul.
 Peace and love to all beings. Amen.—
 Veni Cooper-Mathieson.

Today God is felt to be the indwell-
 ing life of a world-order and religion,
 past, present, and to come, the natural
 flower and fruit of every life that de-
 velops normally and comes to its own.
 —Edwin D. Starbuck, Ph. D.

The four cornerstones of all success
 are self-control, a reasonably good
 education (which may be self-ac-
 quired), industry, and ambition.—
 Theodore H. Price in Outlook.

CHILDREN NATURAL HEALERS.

Nature and the spirit are very close to each other in our childhood, and thus children heal very easily by the power of the Truth. They should be encouraged to take up cases early and to give God the glory. Do not praise the child as though it did the work—its healing power will depart with such vain-glory. If unbelief and other errors, such as the common sins and neglect of God's gift, can be kept from a child, it will increase in its healing-power and will never lose it.

The inner senses are sometimes very open with our little ones and they can aid them, and be a proof that their powers are under Law and not mere happening.

A little girl once proved to her mother her conscious power of healing, by speaking the word for her Aunt Mary, of whom she was the namesake.

Aunt Mary had been very ill, and one evening little Mary's mother, who had been giving her spiritual treatment, returned home in a worried state of mind, so that little Mary asked:

"What is the matter, mamma?"

"Your Aunt Mary is very sick with a fever and has not slept for several nights," she replied, "and mamma cannot seem to reach her with the treatments."

"Let me give her a treatment," said the little four-year-old, for she knew the virtue of absent treatment.

The mother, thinking that it was to be a little game with Mary, consented.

But as the little one sat with folded hands and closed eyes, the mother watched her. She grew restless and

frowned and presently opened her eyes and said to her mother.

"Aunt Mary won't close her eyes!"

"Well, dear! you tell her to close them."

Then little Mary again began her absent treatment and after the lapse of some minutes, she said to her mother:

"Aunt Mary is all right, she is asleep and she will be well."

And so it proved. For when the mother went to see her the next morning the lady told of her impression the night before to close her eyes, and she had slept the night through and in the morning was perfectly well.—From Master Mind.

INFINITE PATIENCE.

We read in the Scriptures, "Possess your souls in patience; let patience have her perfect work."

God is our power for patience, the patience that brings things to pass, conserves our energies and our whole strength and power, and causes them to be as in a reservoir, upon which we can draw at any time.

Let us believe that the great wisdom of the ages is our power of patience, so that we are tolerant, and we are kind. We remember only the all-good, that is working in and through those with whom we have patience. "Peace be unto you."—Annie Rix Militz.

I have found 'tis good to note

The blessing that is mine each day;

For happiness is vainly sought

In some dim future far away.

—Amelia E. Barr.

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WHAT AM I WORTH?

What am I worth? Character tells the value in the scale of service. All else is valueless measured by immortality. All else is left behind when the second birth ushers one from mortality to immortality.

Men may tell "what he left." But the immortals ask: "What did he bring?" The only answer is: "He brought himself; he brought the results of earthly expression." This is his capital. Upon this he is to begin the true life of Spirit. What am I worth? Let me take an account of stock. I am worth that which I carry with me. What shall I carry? Bank stock, gold, jewels, rich clothing, title deeds, business, church standing, political position, office, rich food and drink, the card table, and automobile, books, body. All these upon which I have lavished time, effort, thought and love, now, like false friends, leave me at the door of the Real Life. Stripped of all but Consciousness of Self I enter the new conditions. I am what I have made myself in consciousness, of my real self, as an expression of infinity.

That which I have developed of Consciousness of the Reality I, as an individual, am. These false appearances of evanescent materiality are worthless. All they have left is what I have gained through them of self-knowledge. Did much of my labors pay? I sat as Dives neglecting Soul, Lazarus found soul through the experiences of poverty. Now he, in pity, comes to me as one to serve. Measured by real worth as Soul, each man is worth untold millions. Millionaires

of Spirit; Treasures of Mind. Measured by Reality there are no poor. Measured by the experiences of earth how many are through service rich?

"Go forth and preach!" And His preaching lay entirely in service. Not a line of creed; not a statement of faith; not a word of questioning. "Go and do" was all. "In love serve!" was in reality His message.

In serving others comes the individual perception of infinite possibility; comes the greater power to do; comes the consciousness of Self in power to control Life, and to build it into health, happiness and supply.

This alone is wealth. This alone is worth. This alone is growth! This alone is Manhood! This alone is the fulfillment of the promise: "He that believeth in Him shall have (consciousness) of eternal life!" This is the priceless treasure for which Now stands. Read it on editorial page; read it in every page the editor has written: Man is Spirit and may consciously live in the immortal life here and now.—Henry Harrison Brown in "Now."

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

No truth is established, as such to you or me, simply because someone else has spoken of it as true to him. Divinely true in itself it may be, still that something within us must say, "Amen," or it is only to us a vague idea.—Living Words Series.

A HEALING PRAYER.

Living Father! I recognize that my life is one with Thy unlimited life and power. Thy constructive Mind is within me, building my mind and body in strength and perfection.

I open my mind to the influx of Thy mighty Presence of health and peace.

Thou are within me a fountain of vitality flowing into every faculty and organ of my being.

Thou art God within my nature, and Thy life and health have all power to regenerate and heal my body.

I am organizing Thy life and strength into a mind and body of health and perfection.

Thy substance is feeding and re-

storing every part of my body to positive health.

I praise Thy healing life and intelligence in every organ, in every nerve, in every atom of my flesh.

I praise Thy glorious wisdom which is illuminating my soul and purifying my mind of every limiting thought.

I praise Thy tender, healing Love which invigorates and upholds me and dissolves away all fear.

Oh, Living Father, this is Thy holy temple, make it a perfect dwelling-place from which shall radiate Thy healing love and wisdom to all Thy children.

Father, glorify me with Thy healing power, that I also may glorify Thee.—Walter De Voe.

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MODERN PHILOSOPHY.

THE WAY OF FAITH.

When we live in faith, we shall always find a way to secure what we need, even though we may not secure directly the things themselves. Sometimes these things may not be forthcoming until the last moment; but if our faith be perfect, and actually filled with the living spirit of faith, all things needful will come before it is too late. And to this there will absolutely be no exceptions whatever. If we live in the faith that we positively will receive, at the right time and place, whatever we may need for the living of life and the making true of our ideals, we shall receive in due time all the wisdom and power required therefor.

* * *

THE POWER OF UTILITY.

"Give to the world the best you have, and the best will come back to you." Hold nothing back. If you possess something which you can share with the world, let them have it today. Do all you can for everybody. Give richly of the best you have; and good things, blessings without number, will constantly flow into your life.

The deep soul satisfaction which comes to the mind that has rendered valuable service to man is entirely too good to ignore. It is one of the deepest joys that man can know. The people who are the most valuable wherever they go are always the happiest.

* * *

THE VALUE OF IDEALS.

Ideals are indispensable. No person is actually living who is not

steadily rising in the scale of life; and no person can rise who does not aim to reach something higher, some ideal upon which he has centered the full force of his ambition. If you are not moving forward you are in the way; remember that; but no person can move forward unless his aim in life is to reach some great and lofty Ideal.

Whoever does work, faithfully and ceaselessly, for some great Ideal, is constantly adding to the welfare and the happiness of the world.—Christian D. Larson.

MOTHERHOOD.

Motherhood is the expression of the protecting, nourishing, loving, creating power of God, which is without beginning and without end, eternal, Divine Motherhood, the tender, loving, forgiving, excusing, protecting Spirit, that omits no measures for the salvation of its children, "loving to the end," until the beloved shall come to its place and be what it was in the beginning.

It is a sign of the spiritual unfoldment of nations to have a respect for woman and especially for motherhood. The recognition of the Divine Feminine in God hallows womanhood and, through her, the child that she gives to the world.

Every prospective mother should receive a blessing from every one who beholds her, a prayer for her safety when passing through the ordeal that lies before her and the tenderest and holiest consideration for the little one that has been sent of God to manifest through her.—The Master Mind.

WOMAN'S SPIRITUAL LEADERSHIP.

"It is the ever-womanly that leads us on," said the poet Goethe, and every great man has acknowledged the part that some good woman has had in his success, oftenest his mother.

Children are so mouldable—even the worst, although it may require more skill, love and inspiration with them than with others. But with the divine means at hand, no mother need ever to be discouraged, but rather become the more

earnest and zealous, the more difficulties the problem presents.

Children that seem hardest to guide in their early years often make the finest of men and women. The number of years that a mother can train a child, as a mother, are only about fifteen. When a boy or girl has reached that age, they take the reins into their own hands and what aid their mother can be to them after that must be as a beloved companion.

Fortunate that mother who has brought to her child the realization of her wisdom and her desirability

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as an associate long before adolescence, for then there can be a fine comradeship between them all the days of their life.

O mother! begin early to accept your child as an Angel direct from God, and to disregard its shadow side, many times counting it as nothing; or when considering it, to put it into its place as the unreal and, at most, only an indicator of what is to be accentuated in the child, the opposite virtue that it has come this time to bring into full manifestation.

So shall the full mother's joy be yours, to which shall be added the joy of your Higher Self, as you hear the welcome of the Lord of us all,

"Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—Master Mind.

THE TOO FAMILIAR.

Is it because of the familiarity with the words think and thinking that so many students find it difficult to assign to thinking the powers and importance rightfully belonging to it?

Is it difficult to accept that this commonplace thinking has the power to make my soul sad and heavy, and my body ill?

Is it so much easier to accept that the sting of a little insignificant mosquito has the power to produce blood poisoning, and perhaps death, than to accept that thought is the power which made the sting dangerous?

A draught of air is a very simple and, apparently, harmless thing; is

it easier to believe that it can give one a cold that may result in death, than to believe that thinking has the power to give the draught that deadly property?

A man's grandfather died years before the grandchild is born. The grandfather had consumption, and died from this disease. The grandchild, who came into the world many years after the grandfather had left it, takes cold easily. At once the law of heredity is brought into requisition, and the child is condemned to death from consumption because his long-dead grandfather died from it. Is it easier to believe this than to believe that thinking can so affect the tissues of the body as to produce consumption?

A man has no success in his undertakings. He gives as a reason that his grandfather was never able to win success in anything, and died a miserable failure. He is like his grandfather in face and character, therefore he, too, will never succeed.

It would seem more difficult to accept such a reason for a man's failure than to believe that his own thinking has the power to affect his whole mentality in such a way as to make his failure inevitable.

All people know quite well that they think; but all do not yet know the full power of their thinking.

This knowledge awaits them.—Alma Gillen.

The sources of joy and glory lie solely within us. If a man's heart be not at peace; if he does not possess his own approval; if a peaceful conscience does not shed its light upon him, then nothing can make him happy.—Farrar.

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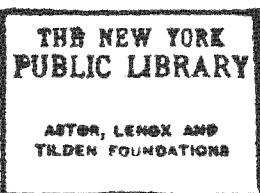
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Oliver C. Sabin



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THE NEWS LETTER'S CONTENTS.

The readers of The News Letter are invited to thoughtfully read the contents of the November edition and judge as to the quality and value of the matter of which it is made up. No other New Thought magazine offers a greater percentage of original matter. The aim of the editors is to furnish such reading matter as expressethought and truth in a simple, lucid and attractive manner such as characterized the spoken and written words of Oliver C. Sabin, the publication's founder. The fact is deeply gratifying that many letters are received every month from readers of The News Letter expressing their appreciation of the work of the magazine. The editors are always glad to hear from our readers, in words of honest criticism, no less than in words of approval. Most welcome of all, perhaps, are words of kindly suggestion.



Oliver C. Sabier Jr.

THE SABIN LESSON COURSE.

Deep interest is being manifested everywhere in the Sabin Lessons in Christian Science, which began in The News Letter of September, and will run through one year. Large numbers of new subscribers have been added to The News Letter's circulation already.

An attractive and advantageous offer regarding subscriptions will be found upon another page. The Lesson Course will do a great work in the propaganda of The Truth That Makes Men Free.

When the next issue of The News Letter reaches its readers the national election will be a thing of the past. Will it be a landslide or just a close contest? A new source

of mystification must be reckoned with—the woman's vote. Will the women vote for the man who, as his friends claim, has "kept us out of war," or for the man who proposes to keep us out of war, but by a method very different from that of the present occupant of the White House? We are all for Peace, but there is a difference in our valuation of Peace and the country's honor. In any event, we may depend upon it the country will have a good president.

"Man's power is in knowledge. When we know we live. Knowledge is more life, more health, more power, more prosperity, more progress. The universal religion—the Higher Religion—pleads with men to know and not believe."

Oliver Sabin Jr.

Chain of Golden Thoughts

November

PAULINA B. SABIN

Such is the Law which leads to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and consummation sweet;
Obey!

It is not hard to be good, or do good, when everything is with you, but it is a different thing when you are rowing up the stream of adverse thought. Your faith must be tried, so that it will be enduring.—Bessie L. Davis, Washington, D. C.

A feeling of sadness and of longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

—Longfellow.

Truth is changeless; it is permanent and reliable, and your beliefs about it cannot affect it. The only thing your beliefs affect is your attitude; if they are of the good they give you peace, confidence and assurance; if of evil, you are disturbed by doubt, uncertainty and fear. The belief in the Good is the invitation of Truth to apply it, to put it into practice, which transforms it into Faith; and Faith "removes mountains"—even sense bondage and affliction.—Charles Edgar Prather in "Knowledge of Truth."

All that is is good; remember that God is All. God fills every space, everywhere. There is not a spot that is not filled by God. All substance is Spirit; all that is real is Spirit. There is no such thing as "absent treatment." God is Omnipresent Life. We live, move and have our beings in God, and therefore we live in God and are in God. God's center is everywhere and circumference nowhere. All is here, All is now. There is no future, there has been no past. We live in the Universal Now. We live in the Eternal Cycle of Forever and Forever. There is no end to existence. There is no end to a perfect circle. So with Eternity. It goes on forever and forever. There is no such thing as distance, because all is Infinite Love and there is no other thing. So there is no such thing as "absent treatment."—Bishop Sabin.

THE SABIN LESSON COURSE

Continuation of the Subject. Prayer—Its Use in the Treatment of So-Called Disease.

The Destruction of Want—Man's Dominion—Answers to Questions With Lesson No. 2—Questions to be Answered in the December News Letter.

THIS lesson is a continuation of lesson No. 2, and we hope to carry it to its legitimate conclusion, which is the healing of the sick and bringing man into a realization of his God-given dominion.

"And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"So God created man in His own image, in the image of God created He him; male and female created He them."

Man's dominion is a subject of the greatest possible importance to mankind, and yet it is one that is considered as little as almost any other conceivable question. Therefore it should be given earnest study and consideration.

That the premises advanced may be well hedged around and about by Divine history and the word of God, I shall quote at length from the Bible, and thereafter will enter into the philosophy of the subject,

and try to teach my readers and students what each one is entitled to, and what each one will lose, unless he or she accepts that which God intended he or she should have. In looking over the Bible text upon the subject, I find complete authority for every position which I will take. A few quotations in point are as follows:

"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." (Prov., 9:10.)

"Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver." (Job, 22:25.)

"The Lord shall open unto thee His good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow." (Deut., 28:12.)

"The Lord is my shepherd; I shall not want." (Psalm, 23:1.)

"The young lions do lack and suffer hunger: But they that seek the Lord shall not want any good thing." (Psalm, 24:10.)

"Trust in the Lord and do good; so shalt thou dwell in the land, and

verily thou shalt be fed." (Psalm, 37:3.)

"Yea, the Lord shall give that which is good; and our land will yield her increase."

"By humility and the fear of the Lord are riches, and honor, and life." (Prov., 22:4.)

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day."

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isaiah, 58:10.)

"Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." (1 Cor., 9:14.)

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

"Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim., 6:17.)

"Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James, 1:17.)

"Blessed are the meek, for they shall inherit the earth." (Matt., 5:5.)

"No man can serve two masters;

for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap; nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than those?"

"Which of you by taking thought can add one cubit unto his stature?"

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothes the grass of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, 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 the kingdom of God and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow. For the morrow shall take thought for the things of itself. Suf-

ficient unto the day is the evil thereof." (Matt., 24:34.)

THE DESTRUCTION OF WANT.

The Savior in the last several paragraphs which I have read to you, promulgates a law for the destruction of want, and I wish to impress upon your minds this: He lays down as His first proposition that you cannot serve God and mammon. Either you will love the one and hate the other; or else you will hold to the one and despise the other. He argues to us this proposition and gives us His reasons why we should not worry, why we should not scheme, why we should not be grasping and sordid; and He gives us as the culminating point in the argument of that statement: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Now we have the proposition laid before us. We have the necessity presented, and the remedy. "Seek ye first the kingdom of God and His righteousness." When the Savior gave us His prayer He said, "Thy kingdom come." Come where? The Savior tells us that the kingdom of Heaven is within us. Where is God? He is in His kingdom. Then I ask again, where is He? He is omnipresent Good. He is with you and with me and with us all. Therefore the kingdom of God is within you. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you;" and I make the assertion here that if we, in pursuance of this Divine command, seek the kingdom of God, Good,

that is within us, develop the inner man, reach out and grasp that which we have denied, claim our dominion, the dominion over all the earth and everything in it, we are then arriving at that point where we are seeking the kingdom of God, when these things shall be added unto us.

THOSE WHO ARE ALWAYS POOR.

Take the man or woman who is eternally prophesying of himself or herself disaster, poverty, want, limiting in his or her thoughts his or her possibilities for the future—such persons are always poor, and are always limiting whatever lines they mark out for themselves. But if you seek the kingdom of God, Good, that is within you, develop that God-given man that is within you, the one that was created and given eternal life, when you find that hope as God gave it to us, then you can banish all thoughts of fear, of want, of poverty, because God Almighty stands forth with His horn of plenty and pours it out upon your head, and you never shall know what want is. The only reason for poverty, the only reason for want, is the thought in the mind of the person who suffers want.

NO EXCUSE FOR POVERTY.

There is no more excuse for being poor than there is for being sick. Both are evils, and both are sins, are to be classed among sins. They belong to those evils that mortal mind has placed over mankind by themselves adopting those mortal thoughts which are dragging them down.

When God created man He gave him dominion over all the world, and He gave him eternal life; but at the same time He gave him the power of selection, and when through some evil or material thought, the mother Eve had eaten the forbidden fruit, as told in the allegory, then and there were mankind stamped with materiality, and as an inevitable result they were driven from this paradise made by God, and instead of enjoying everything good in profusion as they had, they were driven out, and man was cursed with the declaration that "by the sweat of thy face thou shalt eat bread." That meant, so far and so long as you are governed by material thought, by material laws, shall this be so.

If you wish to stay in these material environments you will suffer, and will be forced to earn your bread with the sweat of your face; your pathway shall be hedged with thorns; and you, woman, shall bear your children in sorrow and you shall become a slave to man. That was the curse that was pronounced upon man and this curse has been growing worse all these years.

MAN'S DOMINION.

During the last half of the present century God has given to us—His children—light upon these subjects that enables us to reach out and grasp our inheritance, the dominion which was abandoned. If I had the power to describe this so that you could understand it thoroughly, and if this one lesson

could sink deep down into your hearts, it would be worth more to you than all the gold in all the earth.

Money is not to be sought, understand me, for money's sake, for the apostle tells us that the love of money is the root of all evil. Money is not to be sought at all. You are nowhere told to seek money. What are you to seek? The kingdom of God and His righteousness; therefore when you seek the kingdom of God (Good) that is within you, the development of righteousness (rightness), of love, of Truth, of joy, of peace, of gentleness, long-suffering, brotherly kindness, your heart being filled with the love of God, loving God with all your heart and your neighbor as yourself, then you are reaching the kingdom of God, then will you seek not to obtain the advantage of your brother, but rather seek to see that you do not obtain the advantage of him, then you are approaching in a slight degree toward that kingdom of Righteousness which will give you all and everything, because God will then give you all these things as promised.

In treating against poverty and want you use the same formula as given in lesson No. 2, declaring against want as one of the evils, among which others are grouped. We must be careful in our conversation, also in our thought, not to condemn ourselves. We must rise to the dignity of what we are. We are the image and likeness of God. We are endowed with dominion over all, and we have every power

of God, if we will only claim it, for God has given us all.

TREATING FOR PROSPERITY.

In treating for prosperity, you must claim prosperity, the same as you claim health. You must affirm that you have it, because you have. You have health. Why? Because, living, moving, and having your being in God—Perfection—there can be no such thing as disease, and every affirmation and realization of the Truth of this perfection works a miracle, so-called. You have health. Deny poverty and want. Declare that there is no lack; declare that you have All; declare that All belongs to you; declare that God gave you All. It is yours by virtue of your inheritance, as a child of God, a joint heir with Jesus Christ, by virtue of your original rights given you when God created you. Declare that you have all these; realize in your heart that it is true; and the wonderful results that will flow in upon you will be something that the material mind cannot grasp. In my own experience, I know that during all those years of my life, while I was scheming and struggling for wealth, I was right this year and next year poor—up and down, as all those are, more or less, who depend upon their own intelligence and work to obtain money. Since I have dropped scheming and come into that love of God and perfect trust, I treat for prosperity and God pours the money unto me, and I have all that is necessary and I have no more care or thought, no more anxiety,

no more worry about money, than do the birds, about which Jesus spoke in the passage of Scripture which I have quoted. If at any time those old material thoughts come into my mind, I at once go to work and treat them out. I deny their existence; go back to God; put my trust and perfect reliance in Him. I claim my birthright, and the proposition is always solved, and solved in accordance with the foregoing text of the Bible, and against all lack of poverty. A person can be poor or he can be above poverty, just as he himself decides. This inward man, this child of God, this image and likeness of the Creator, has the power of omnipotence, unless it is denied by this material thought, which drags him down and down and down.

Then rise to the dignity of the situation, rise to the necessity, know what you are and who you are. Then in the name of your Savior claim your rights and be satisfied with nothing less. That is the cure for poverty.

THE HEALING OF DISEASE.

It is my earnest desire that every student should know how to heal disease practically, and the only way this can be taught is to teach this healing in a simple, practical way. Suppose I was called upon to treat a so-called fever. I will suppose the treatment is to be a present treatment, and I am called to see one of my neighbors who has a daughter "sick of a fever." I repair to the house of that friend, I go to the room of that patient; if there are those present in the room

whom I do not want there—as a rule it is better to have no one in the room when you treat a patient—I ask them to retire. I frequently have the mother in the room. I then treat the patient silently. You must not be frightened because of the manifestation of the so-called disease. You may find a belief of delirium in its most dreadful form; let it have no effect upon your mind, for you know that the Omnipotent Power of God is such that it is as easy for Him to heal the worst cases as it is to heal the most simple.

KNOW THAT GOD IS ALL POWER, and you give your treatment with perfect confidence in that power and you will see the disease vanish.

Oftentimes in one treatment of those acute diseases you will find the patient perfectly cured of all the beliefs and apparent manifestation of disease. Very seldom in acute diseases do Christian Scientists have to make more than one call, because one treatment heals. In chronic cases we find in our practice—and why it is so I cannot say—that often longer treatment is necessary, sometimes running into months; yet occasionally the most miraculous and wonderful cures are made in a short time, almost immediately. In treating this patient sick of a fever, especially if something like an aggravated case of belief of fever, you must cling to your patient in thought, treat, and continue treating, until the fever breaks down. Sometimes it will take an hour; I have known times when it would take two hours; but keep

pouring the Truth into the consciousness of your patient; and so sure as water destroys fire, so sure will Truth destroy error. This fever is error. Pour on the waters of Truth until you have completely destroyed it.

Oftentimes a case of acute disease is destroyed by the repetition of the Lord's prayer over and over and over again. I remember a time when I awoke during the night with a belief of a very sore throat, and I was sleepy, too sleepy to give a treatment, and I thought of these words, "I am hid with Christ in God." I kept repeating these words over and over for about ten minutes, and the sore throat slid out as though it was pulled away, and never was heard of afterwards.

TRUTH ALWAYS DESTROYS ERROR.

It is Truth which destroys error. Pour on the Truth. When you are attacked yourself with any kind of disease, affirm over and over again these words, "I am Divine Perfection; I live, move, and have my being in God," repeated over and over and over. This will destroy any manifestation of disease. Take any other words of like import, "God is with me, God is with me now, God is with me always," and realize the Truth of it, and you will heal the disease. It is Truth that destroys error, and when the Truth is put into error, the error goes. This experience is not confined to me, it is the experience of all those who have made Christian Science healing a practice for a number of years. All will have such experiences.

THE TIME REQUIRED FOR TREATMENT.

The time occupied in giving a treatment cannot be measured in minutes. It depends upon the realization of the healer and the receptivity of the patient. If the healer has a perfect realization that he or she is in the presence of God, talking to the patient through God, oftentimes the work can be done in a very short time; but sometimes, from the non-receptivity of the patient, and the slower realization of the healer, a longer time is necessary. I have often found in my treatments that when the patient was absent something would tell me that that patient was well, and I could hardly treat that patient any more, and soon along would come a letter saying: "Your treatment on a certain day healed me." That is nothing uncommon. I know of a lady who had a patient who wrote to her for immediate treatment. As soon as the letter was received a treatment was given, and a letter mailed at once stating that the treatment had been given as requested; a letter came from the patient saying that she was healed in a certain hour, the two letters having passed on the way. The wonderful effect of Truth upon error cannot be proved by material mind. It is God's work, and that is enough for us to know.

CHEMICALIZATION.

In treating your patients, either by present or absent treatments, you will often find this manifestation—it is almost universally true in chronic diseases so-called—that

your patient will feel the immediate effect of the treatment, and will say how much better he feels and the next time you see him or hear from him his tale of woe is terrible. He will say he had never suffered so much in months, and "It does seem as though Christian Science will kill me." That is what we call chemicalization. Sometimes this chemicalization takes hold of the patient in a material thought, making him hate the healer with a vindictiveness that is foreign to anything but the Evil One. I know a lady who was in this condition. She had been healed of a disease in a wonderful manner, speaking in the thought of materiality; and, after her recovery, she conceived a hatred for her healer that lasted a number of days, perfectly unexplainable, and she could not bear the sight of her. The healer had to get help from another to give her a treatment to destroy that chemicalization. You will find generally, however, in practice, that you can destroy it yourself, and a good plan for prevention is this: In treating your patients, treat them for love; affirm that they do love the Christian Science Church; affirm that they do love you, God's servant in Good; affirm that they love all agencies for good; affirm that they do love God supremely, and they cannot chemicalize and have their minds filled with evil against you. Such treatments, as a rule, destroy chemicalization.

ABSENT TREATMENT.

In the practice of Christian Science you, as healers, will have more

or less absent treatments to make. You must thoroughly understand this to be true, that God is everywhere; that you are talking to your patient through God, and that the very instant a thought passes from your mind it goes into the mind of your patient subconsciously, but more effectually than if it were spoken to the ear, because this subconscious mind cannot raise this frenzy against you or object to what you say. Therefore know that you can talk to your patient and tell the plain truth without fear of hurting his feelings. We can sit here in our library and talk silently to our patient and have more effect upon him than if I talked to you and you heard every word. You can sit in your room and treat a patient in China, or in the remotest part of the earth, and the very instant a thought is conceived in your mind it is planted in the mind of your patient. The rapidity of electric transmission is not to be compared to the transmission of thought. Therefore know that this is true; why it is true and how it is true is not for me and you to know; but know that I am telling you the facts governing this great law. I have patients that I have treated as far distant to the North as Alaska, and to the South as South Africa. A thought that is given to them from my brain and my consciousness is lodged instantly in that of the patient through this God-ether vibration.

You treat a patient absently the same as if present. You give him the same treatment; you talk to him in the same way; you argue the case

in the same manner. You prove to the consciousness of the patient that he, being the image and likeness of God, cannot be sick. It is an utter impossibility. Pour upon him fact upon fact, reason upon reason, logic upon logic; convince him thoroughly that it is impossible for such conditions to exist, and when you have thus convinced his mind, in a logical manner, that he cannot be sick, God does the rest. When the patient knows that he cannot be sick he is not sick. Then the reform is perfect. Talking to the subconscious mind in absent treatment is just as effective as in present treatment.

THE EASY AND THE DIFFICULT.

In the treatment of patients you will find this to be true, that those who are young, and that those who have not had a very extended experience in life are much more easily cured than those who have had more experience and knowledge. This is so because persons of mature age and experience are more fixed in their beliefs in their own knowledge, giving power to materiality, all of which must be overcome by Truth. The soil is more rocky. Children, as a rule, can be cured of ordinary complaints with one treatment, for the very reason that there is nothing to break down. It is simply healing with The Thought, and there is nothing to break down; but an older person, who is committing some secret sin, and he does not stop after being told to stop, God will not heal at all. There is no soil there for the

seed to fall upon. There is nothing but rocks. Take a person who is filled with hatred, with avarice, with revenge, with jealousy, and all those hell-born vicious thoughts, and you cannot heal him. Impossible! Just as well talk to a rock. You cannot heal anything of that kind, because God will not heal him. Unless you go to God as a little child you cannot enter the kingdom of Heaven. What is the kingdom of Heaven? It is the kingdom of Harmony.

ALL REALITY IS IN GOD.

"All reality is in God and like God. There is no reality in doubt, fear or evil."

"I am that I am, for my life is in God; my Being, my Strength is in God; my Health is in God; my Understanding and Wisdom is in God; therefore my Life is Divine and perfect; my Strength can never fail; my Health is always the same; my Understanding is complete."

"I am expression of Perfect Life and Good, and I am kept by Divine Power forever in the Truth."

"I can never be separated from Truth, Life and Love. I can never be out of Health, out of Peace, or out of Light. There is no darkness; there is no doubt or anxiety about anything; God is always my Light."

"There is no disease in God. There is no Truth in the world's claim of disease and death—such a thought has no reality. God is the only Mind; there is no Mind of error, evil or suffering. There is no

place for error, disease or pain, for God fills all."

"There is no truth at all in the claim of sin or sickness; we cannot find these in the Source of All, and only that which is contained in Source is true. All Truth is in God."

"That which is born of God is the image of God, and cannot have any sickness or discord in it. The Divine fills all, hence there is no place for pain or disease in my mind, my thought, or my body. I have no belief in pain. I am Mind that knows all peace. In Truth I am now free from every claim of Ignorance, or error, for these are not to be found in God, and I am in God."

"First, realize what I am."

"I am Strength and Understanding. I am Light. I am that I am. I am Mind, I am Idea, I am Consciousness. I am all Wisdom within myself, for myself is God's Divine Idea."

"There is no lack in the Universe. God fills it all. There is no need of anything. There is no Ignorance. Mind has no lack in it, and all is Mind."

"There is no mind of darkness or misunderstanding—no mind of fear or error."

QUESTIONS, LESSON NO. 2

(1) In Christian Science, what may prayer be called?

(2) Has human reason ever solved the mystery of prayer? If not, why not?

(3) What is prayer?

(4) Where do we get our examples and authority for knowing

that God will answer our prayers? Give some examples.

(5) Who offered up the first prayer of which we have any record, and what was the prayer?

(6) What prayer was answered as no prayer was ever answered before?

(7) Who taught us the duty of prayer by precept and example?

(8) How many times is prayer mentioned in the Bible?

(9) How many times is faith mentioned?

(10) What is the poet's definition of prayer?

(11) What did Christ say we should do when we pray?

(12) What should we always expect when we pray?

(13) In making a Scientific prayer, into how many parts do we divide it, and what are the subdivisions?

(14) Make a prayer in your own language following the rules laid down.

(15) If called to the house of a neighbor to treat a patient, what would you do first upon entering the room of the patient?

(16) Why is it not best to have persons in the room where you are treating a patient?

(17) What is the first thing to be treated out of a patient?

(18) What fundamental principles are given?

(19) Who always does the healing?

Scientist."—See Christology, Chapter XI, and Christian Science Instructor, Chapters VI and VII.

(2) "There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature."

Prayer or desire is the means of communication between the finite and The Infinite. The finite cannot comprehend the Infinite. So the finite end of this means of communication cannot comprehend the Infinite end. Man, the limited, cannot set metes and bounds to that which projects into the limitless. Prayer proceeds from man, but projects in God.

(3) Dr. Adam Clark's definition is true. "An offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them." Dr. Isaac Watts, the great hymn writer, poetically expresses the same great truth in the following lines.

Prayer is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire
That trembles in the breast.

(4) For an array of quotations in answer to this question see October News Letter, beginning at the bottom of page 7, and including the first and half of the second column of page 8.

(5) The first formal prayer recorded in the Holy Book of Christians, was that offered up by Moses for the healing of Miriam. See Numbers, 12:13.

(6) Solomon's prayer at the dedication was answered very re-

ANSWERS TO QUESTIONS, LESSON NO. 2.

(1) "Prayer might well be called the working tools of a Christian

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markably. See 1 Kings, 8; 11 Chr. 6.

(7) Christ taught the duty of prayer, both by precept and example. Study his words and deeds as recorded in the four gospels of the New Testament.

(9) Prayer and its cognate, praying, are mentioned three hundred times in the Bible. See October News Letter, second column, page 9.

(10) See same column for the answer to this question.

(11) Christ admonishes His followers to use no vain repetitions, but pray to the Father, God, in secret. See Matt., 6:5, 6.

(12) We should always pray with the understanding that God will answer according to His generous wisdom, not according to human limited knowledge, and to the spirit of such a prayer expect a perfect answer.

(13) In making the scientific prayer as laid out in the lessons, you divide it into four parts, viz:

1st. The preamble, or introduction.

2d. The denials.

3d. The affirmations.

4th. The praise.

(14) The answer to this question requires personal effort, aiming more for acquiring the spirit of true prayer, than for the form thereof.

(15) If called to treat a patient, the first duty on entering his presence is to clear first your own heart and then the heart of the patient, if possible, of all intervening thoughts that might tend to confuse

or disturb. See Christology, Chapter 12.

(16) If persons, and especially persons who are not Christian Scientists, are in the presence of the one you are treating, their thoughts, even though not expressed, generally disturb the mind of the patient and often that of the healer, thus making harmonious communication difficult.

(17) Fear is one of the first things to be treated out of a patient. But prejudice and jealousy must be made to move speedily.

(18) The fundamental principle of Divine Healing is the Understanding that God is Spirit and that man is a Spiritual Being; and further, that this spiritual being lives, moves and has his being in God.

God is the healer and the only healer of man's diseases. You are the medium and the medium only. God uses the medium as He wills, when that medium is submissive and faithful to the Divine Will.

What you can accomplish in harmony with the Divine Will is absolutely unlimited, except as you set or accept limits.

QUESTIONS LESSON NO. 3.

(1) What is the subject of this lecture and its legitimate conclusion?

(2) How did God create man?

(3) What did God give man?

(4) What subject is of the greatest possible importance?

(5) Where do we get our authority for taking the position we do in regard to man's dominion?

(6) What proposition does the Savior make plain?

(7) What remedy does Christ give for poverty?

(8) Where is the Kingdom of Heaven?

(9) Explain what Jesus meant when He said that the Kingdom of Heaven is within you.

(10) What makes people poor and miserable?

(11) In treating against poverty, what do you use?

(12) What should we never do toward ourselves?

(13) Why are sickness, sin, death and poverty unreal and without existence?

(14) What should everyone claim?

(15) In treating a patient, what is usually best, and when should an exception be made?

(16) What is said of the time to be occupied in giving a treatment?

(17) What often happens in the beginning of a treatment?

(18) What is chemicalization?

(19) How can we give absent treatments as effectually as present?

(20) As a rule, what class of patients are easiest healed?

(21) What persons cannot be healed?

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

A WORD TO STUDENTS OF THE LESSONS.

Do Not Send Answers to The News Letter—Inquire Freely When in Doubt.

Many who are following the Sabin Lesson Course in Christian Science, now being published in this magazine, send in to us answers to the questions attached to each lesson. This is a most convincing and gratifying evidence of the enthusiasm and zeal of these students.

However, it is not the intention to have the answers sent to The News Letter. The idea is that the student shall prepare answers to the questions, and hold them for comparison with the answers prepared by The News Letter editors and published the following month.

From thus preparing answers to the questions original thought and work result, and there is great advantage in the comparison with the published answers. The subjects treated are thus held up to and inspected in the light of the expressed views of the student healers of The News Letter.

When the lectures or the answers to the questions are not clearly understood and further light is desired communications may be sent to the editor, stating the points upon which further elucidation is desired and explanations will be gladly and promptly given.

Please remember, DO NOT SEND ANSWERS to The News Letter, but in cases of doubt feel that you are at perfect liberty to write and know that you will receive reply.

CHRISTIAN SCIENCE

Wm. E. Gibson.

CHRISTIAN SCIENCE is the practical application of Truth, or Divine Science, to the daily walks of life.

It is simply living Christianity, vitalizing the Gospel of Jesus Christ.

Christian Science is based upon the fundamental truth that God is all and in all—is all-embracing and self-existent. And that God is Good in all the attributes and characteristics of His nature. That there is nothing outside of God, hence there is no evil per se. That which is known as evil is misappropriation; misapplication; misuse of the varied states and forms of the One Good.

There is no devil except such as humanity has created, no hell except such as man has made.

Christian Science holds that Jesus the Christ is the exemplar of the Truth of Divine Science in its practical application to the daily walks of life.

Jesus is the elder brother, who first learned to do the Father's will, and whom God anointed with the Spirit of Truth to establish the kingdom of truth in the world.

He brought down the mysteries from the stars and planted the seeds of Divine Truth in the hearts of the underlings of life, the simple fishermen, the peasantry.

He preached the gospel to the poor, healed the sick, the lame, the blind.

He declared that His meat and bread was to do His Father's will.

That will was to heal the diseases of the race, to restore mental harmony and physical accord, to bring the ends of the earth together in the unanimity of one brotherhood, with common interests and designs—a brotherhood whose mother is the earth, whose father is God, and the end of whose life is the perfect knowledge of that truth.

JESUS WAS NOT SIMPLY A TEACHER of truth, but he was a demonstrator of truth.

He declared that the things he did could be done by believers, and even greater things than he did would be done by them.

He preached faithfulness and fearlessness. "If ye have faith as a grain of mustard seed * * * nothing is impossible unto thee." The "mustard seed faith" is the innate consciousness of accumulative power. Small though it be in physical fact, it is vast in mental and spiritual possibilities.

Christian Scientists know of a truth that the things that Jesus did can be done by those who believe in Him as a manifestation of saving truth to the world, and who act upon that belief in the daily walks of life.

THE THINGS THAT JESUS DID you can do, my brother, and do them just as well as He did when

"it is your meat to do" your "Father's will." "For it is your Father's good pleasure to give you the kingdom" when you have earned it by learning His will and doing it.

Until then you must be limited in proportion to your co-operation with the will of God.

Ah! you protest, who can learn to do the will of God!

All progress is through perseverance. Every step up the pathway of life contributes strength with which to make the next.

The scholar has first learned his letters and figures. The teacher has to first be a pupil; the master must first be a disciple.

You cannot jump from the ground to the top of the ladder. Every rung must be climbed over.

It is so in all the walks of life as we observe things about us.

It is no less true in the application of Divine Truth to the things and conditions of life.

YOU MUST FIRST DESIRE

to know and do the will of God. You must desire in your heart (your affections). Such desire is most effective prayer. You may vivify that desire in your consciousness, as one tones up a painting, by affirming and believing firmly the affirmation. "God is revealing His will to me and giving me strength and wisdom to do it." You are then in the spirit of the prayer, "Thy kingdom come, Thy will be done." But you must go farther than the abstract conception. You must see the Father's will as being done, not in

Heaven alone, but "in earth as in Heaven."

Here is where desire must be translated into action, prayer into practice.

If you would be healed or overcome a difficulty or yet accomplish a worthy end, you must throw yourself upon the Almighty in simple, childlike faith, realizing your high-born heritage, expecting results, and doubting nothing.

If you would help others who are ill or are in any way drifting before the adverse winds of life; if you would "strengthen the brethren," you must exercise the same childlike faith in God.

You must seek His will and the expressions thereof in all the departments of His being.

Having found it in one department, one quarter, or even in one aspect of His being, you must not conclude that you have the whole truth of His will any more than you should conclude that that department or aspect is the whole of God.

HE WHO WOULD DO GOD'S WILL

must be more sensitive to the influence of that will than a sensitive needle to magnetic influence.

It means that every avenue of the sense physical, psychical and spiritual, shall be thrown open to the inflow of the light and knowledge of that will.

Your station in life must not stand in the way, your position in society must be ignored, your religious prejudices, your social fancies, your racial antipathies must all be put aside in the search for

the full amplification of that will. The higher you rise the broader your landscape, but your plane of elevation is of your own building. You sense His will first in little things, then complete that knowledge by doing that part of the will which you have learned, you thus lay the foundation upon which you may stand to build more.

So on and on you climb the heights, "growing in the grace and knowledge of our Lord Christ."

When you shall have acquired the full knowledge of His life and work you shall have earned your Christhood, and will thus be anointed of God to do His will as did Jesus of Nazareth.

SEEDTIME TO HARVEST.

Everything in nature that manifests the active principle of life must have its seed time, its germination, its growth and its fruition. Its reproduction follows as a matter of course when the foregoing conditions are met.

It is so with your life, my brothers. Seeds of Divine Truths are daily falling around you. It is your part to prepare the soil—the affection of your heart to receive it.

Then it becomes your duty to act upon what knowledge you receive. To test, to experiment, to trust, to "try God and see if God will not pour you out a blessing."

I tell you He will if you persist to know and to do His will.

If you have an ailment test it patiently, yet faithfully. Realize that if God has, through prayer, healed others, He will heal you

when the conditions are met. And you meet the conditions when in the concrete expressions of your life, as well as in the abstract conception of your soul, you are striving to do His will.

A TEST OF HEALING.

The writer recalls, with pride, his first test of divine healing in his own case. He put the test in a straight-forward, business way. Some five months before he had received an injury which had maimed an organ of the body, and prevented its natural functioning altogether.

He reasoned in this way: "If God heals, as is claimed by Christian Scientists, He will now heal me and restore the normal functioning of my limb." Then he began to repeat a formula of treatment as given by Bishop O. C. Sabin in his book, "Christian Science Instructor." The writer had been reading the Sabin literature for about three weeks, which was his first practical knowledge of Christian Science.

In about five minutes from the time he began treatment he realized the changed condition. The function was normal.

About two months later he had a very sick baby. The mother was much disturbed, and urged that something must be done for the child at once. Again he took up the same line of reasoning. "If God heals through prayer He will now heal this child." Sitting down by the crib he began and repeated formula for about three or four minutes. On opening his eyes he saw the

child smiling and apparently normal, whereas five minutes before it was tossing its head from side to side with closed eyes and the face of the hue of burning fever.

The child was well from that hour. Time and time again the writer has tested the truth in his own body and in his own family, as well as in business affairs, with most satisfactory results.

FAILURES, TOO.

But, mark you, he has also had some very glaring failures, and has been forced to seek help of other healers.

Now, the writer cannot give satisfactory explanation of these failures, but he does claim that there is a grave danger that when we have learned to do things in a certain way, to exemplify the Divine will in that way, we become dogmatic, believing that the only way, thus putting our will in the place of the Infinite, and thereby hindering the outpour of Infinite Power through us.

Healers grow strong and courageous through success, but they learn valuable lessons through failures.

No two persons can see the same object alike, no two healers can proceed along the same identical line, and no two patients will give the identical response.

Truth is one and universal, but is approached by as many avenues as there are individualities in all of God's realms.

THE GREAT WILL OF GOD

is the redemption of the world from its discords, of man from his diseases, diseases of every kind.

Jesus, the Christ, began the work of redemption by sowing the seeds of Divine Truth in fertile soil. Nineteen centuries have contributed to its spread and growth.

And the Christ is now bringing the reapers to the harvest.

Whoever will submit his will to the Divine Will shall reap abundantly of the endless variety of the good things of the kingdom of God.

For the kingdom of God must come among men, and the will of God must be done in earth as in heaven.

CHRISTIAN SCIENCE

is the practical application of that Will, so far as that will is revealed to them, to the daily walks of life.

It aims to generate an atmosphere of helpfulness and brotherly love; to exemplify the Spirit of the Christ, the Spirit of Truth, the Comforter among men to the end that all humanity shall be lifted onto a higher plane of spirituality.

Of course Christian Science is not alone in this; many other movements are doing the same thing under other names. Christian Science emphasizes healing as a first step, but only as such.

"Other sheep have I which are not of this fold." "If they be not against us they are for us," said Jesus, the Christ.

All men belong to the one fold—the Fatherhood of God and the

brotherhood of man. All means and methods of bringing men into that fold belong to the one campaign—the redemption of the world.

THE VERY SCIENCE OF THOUGHT.

The order of creation in the first chapter of Genesis is the revelation of the substance of things. All is Good, for God is all and in all. Therefore sin is good and death is good and everything that brings us into the kingdom of thought is for our good. There could not be a God, with omnipotent power and omniscient mind and omnipresent Spirit, and at the same time something opposite or an adversary of this God.

God is omnipresent, therefore there is no other Presence.

God is omnipotent, therefore there is no other Power.

God is omniscient, therefore there is no other Mind.

These statements are logical and founded in the very science of thought. And if you think otherwise your mind is unbalanced. You are insane. You have gone mad. You are seeing double. You are seeing the truth and a lie. You can't see truth and a lie. If you do you are seeing double and your eyes are crossed and you need illumination. This is just exactly what the law of sin and death gives you—an education, enlightenment, illumination. It is not because you did not have light. It is not because you did not know. You had all of the light. You had all of the knowledge. What then is an education?

An education is to teach science. And what is science? Science is practical knowledge. Then you need a mental and spiritual education, so that you will know how to use your knowledge, how to use your light, and have the disposition to use it in the right way.—Scientific Christian.

THE TUTORED SOUL.

**A Refreshing Story from the Pen of
Estelle Z. Huselton.**

The opening scenes of this entertaining book are set among the hills of Canada, near the American border, in the vicinity of the little town of St. Catherine. The actors in the story are members of the old English families of St. Catherine and people recently immigrated from the States. It is a story of interesting home life and family history, with its golden thread of love running through the warp and woof. There is a strain of religious thought throughout the narrative, with a struggle between the old forms and the liberty of the newer thought.

"The Tutored Soul" is a tale well told, and well worth the reading. It is beautifully written, with many charming word pictures to linger in the memory of the reader.

The book is published by Sherman, French & Company, Boston, Mass.; \$1.25, net.

"Animals do go to heaven, for the Bible says the Promised Land is flowing with milk and honey, and, if there are no animals, where do they get the milk?"—Tit-Bits.

THOUGHTS AND THEIR POWER

Mrs. Elizabeth Delvine King, Los Angeles, Cal.

IN this day of enlightenment and scientific investigation we are learning that much is absolutely truth which a few years ago would have been derided or looked upon as superstition. When we stand before the photograph of thoughts and see the different shapes or forms thereof, thinking people are compelled to admit there must be some power, at least, in thought. Those who for years have watched the results of different thoughts as they out-picture on the body and in the environments, known from experience there is power in thought, because, in the metaphysical healing work, one soon perceives the error thoughts must be corrected or erased from the mind before their shadow—disease and pain—can be removed from the body.

Spirituality is a thing of the heart, and metaphysics is a thing of the head. It is necessary to know that it requires both the head and the heart to compose a perfect body or man.

Let us return to the first principles which sprang forth in the dawn of Creation, at the time we have our first introduction to God, the Infinite All, as the creator.

In an Oriental Bible we read: "God was one and He desired to become the many, and the spiritual creation sprang forth." In our Christian Bible in Genesis we read:

"God created man in His image and likeness, and placed him in the Garden of Eden." God was the "one," the "all," and from this "all" the spiritual creation sprang forth; or, in other words, spirit is God and spirit was all the substance there was. Then it can be seen if "through a glass darkly" that man is formed of the one Spirit-Substance. Then his real body is Spirit, formed of this one essence and perfect, because Divine Intelligence formed it perfect.

There was but one mind; then this one mind functioned through Creation, and, there being only one breath, Creation breathes this one breath.

Then easily it surely is for us to perceive that man is God made manifest.

Now note: "God created man in His image and likeness." We see God had the power of desire for a change, then, if man is His image and likeness, man, too, would reflect this power of free choice, and it is well to consider here: for this power to choose a change, or, as is designated by some as the free will, is all that man has, and he, himself, belongs to God, and we read in Holy Writ: "The earth is the Lord's and the fullness thereof;" and this free power of choice or free will is what God requires of man to return to Him.

At the beginning, when man was

created, there was but one mind: "the God Mind," and, in reality, there is but one mind today.

St. Paul said: "Man was created upright, but he has sought out many inventions." This means each and every one of us here on this earth, now or at any past time.

As long as man remained in Paradise, or the Garden of Eden, consciousness and contentedly rested beside the still waters, surrounded by the green pastures, and in the shade of the evergreen trees, the soul thrilled with the ecstasy which it would feel in this closeness to God, and, as long as he was content to dwell thus, he rested in bliss.

This state of consciousness, we read, Jesus Christ remembered, because He said: "Father, I remember the ecstasy I had with thee before the world was."

So long as man was content to dwell thus, he rested in bliss—blissful innocence—he was as the innocent babe in its mother's arms, but, as we look at the sweet, beautiful and innocent babe, we know it knows nothing of experience. So the soul in Paradise, or the Garden of Eden consciousness, knows nothing of experience until it began to wonder how it might be away from that beautiful state; and as this wonder gradually creates the desire for a change—and remember this desire is the first thought which has come into the mind different from the Divine Mind, and this is brought about by man being created with the ability to reflect this power—and as they think more and more of this desire, the change begins to take place, and, finally, as the mind

becomes filled with these desires, it becomes clouded, and then the vibrations of the body become lower and thus the "wise" can see the beginning of the carnal mind, and the beginning of the out-picturing in the body of carnality, and, finally, as the mind and body become more and more clouded, they begin to look outward: 'Tis then they see the tree standing in the midst of the Garden, (this is a figure of speech, the esoteric) and it was alluring.

After they had partaken of that fruit, they began their experience, which is lived here on this plane. We also see, as soon as they had partaken of the fruit of the tree, they became afraid for the Lord to see them, for they had discovered they were naked and began to invent clothing to cover the outer body.

In this state of confusion fear came into the mind and at once began to form a gulf between man and his God. This mind, which is composed of its thoughts and beliefs, has been very busy ever since. We, each of us, come unto the tree whose fruits look inviting to us, which tree is the Tree of Knowledge, and its fruits the fruits of Good and Evil.

Yes, busy, indeed, this mist mind has kept us seeking happiness and satisfaction in the outer sense of things, and, as long as this mind can keep us looking onward and seeking to find happiness, contentment and satisfaction there, it will keep us following the Will-of-the-wisp, and the further we go the more perfect this mind becomes as a creator

of error—thoughts and these error-thoughts forming false beliefs, until we come to the conclusion this is the only mind, not knowing this is just what this mind now desires us to believe, because it has grown so strong and confident in its power to hold its object in subjection, it has become the adversary, and endeavors to thwart any cry of the soul which may strive to come forth.

But the soul, which is the perfect creation of God (soul, consciousness, body and individuality, are the individual), is the manifestation of God.

The soul will some day awake and with such power that the carnal mind, the adversary, can no longer suppress it. 'Tis then it will cry: "Where, O, where, can I find the Truth, the true way which will lead me out of this maze of confusion?" Then it is that the Truth, Infinite Intelligence, will whisper: "Turn your mind's eye within." It is then we begin to see and study the workings of this outer mind and learn to look the thoughts square in the face, for we now see there are really within us opposing forces, seemingly two minds.

When St. Paul reached this place he said: "When I would do good, I do evil." Everyone who comes into this earth plane, comes into the school of experience, and everyone, it matters not how high or how low his station in life may be, everyone when he awakes, finds these two minds at work within him.

As soon as we learn that the one, the outward looking mind, is the mind of earth, which came into expression in the mists of earth, we

read: "A mist arose," and then, when we remember how easy it is for the sunlight to consume the mists and fogs of earth, hope will arise within us, and, if we are sufficiently awakened, we will turn to the sunlight the one mind.

In the one mind, the God Mind, there is nothing but good, love, peace, joy, justice, contentment and satisfaction. But these do not abide in the outer mind, because it is filled with error-thoughts.

In this mind, man begins to reckon time, and as soon as the belief in time with its changing seasons is fixed in the mind, the body begins to register it, and old age creeps upon the body, and it ripens, then falls into decay; just as the fruit on the tree ripens, then falls to the ground, to return to its former substance, "earth to earth." Then fatigue, pain and disease come into the mind and out-picture in the body so strongly, that at the time of the birth of Jesus Christ, there was not known any other door of exit, for the human or carnal family, except through death.

True it is the Orientals had their teachings of reincarnation centuries before this, and we read this teaching in the Mahabharata, "If a man when he comes to death keeps his mind stayed on God, he will go to a high abode; if on some lower god, to that lower abode."

But with the advent of Jesus Christ of Nazareth and His message a quickening message was given: and man began to think and believe differently.

If we search for the Truth, we shall find it; it may be slowly, as a gradual unfoldment, as one by one we remove the petals of ignorance and replace

them with the perception of Truth. As these perceptions come one by one, we find the trend of our thoughts changing; we love to think good, pure, holy and true thoughts, and soon begin to seek the association of persons who are also endeavoring to clear the mind of error-thoughts, and to fill it with the true. The babble of the mist-mind, which is still lost in carnality, thinking it is the real, it matters not how cultured it may be in educational ways, is tiresome; after listening a while, we long for a quiet place, where we can sit beside the still waters and drink deep from their source, which is God. And there will spring up within us that peace which passeth material understanding.

Turn the mind within, meditate there in the depths of the heart, and commune with our Father and draw thy substance from the Great Heart, the Infinite.

It is thus we learn the one-ness of life; that there is but one life and this life indivisible; we will then soon begin to form good, kind and loving thoughts for mankind, and soon, if this practice is indulged in daily, there will spring such a flood of love into our heart, from the Infinite Heart, God, that it will not only embrace our family and church, but the whole human family, and all churches, cults and creeds.

Good Thoughts! Let us perseveringly endeavor to think only good thoughts; train the mind daily in this. If one finds a thought of hate, malice, revenge, unkindness or dishonesty in the mind, erase it at once, cross it out by denial and then affirm the Truth or ask God to fill your mind with the

good and true. It is a proven fact, if we hold hate, jealousy, malice or dishonesty in the mind, they will bring their harvest; for a thought is a thing, and a thing necessarily casts a shadow, and the shadow of these thoughts out-picture in the body in pain, fever, disease, old age, poverty and death.

When we fully awake to the full consciousness of the power of an error-thought, we will no more permit it to enter or be entertained in the mentality than we would take poison medicine; in reality error-thoughts are mental poison.

But good thoughts are blest and out-picture in a perfect and contented mind and a healthful and strong body, and harmonious environments.

"Let us think beautiful thoughts and
set them adrift

On eternity's boundless sea."

Meditate constantly upon the good,
the pure, the perfect.

"Then the lamb and the lion will lie
down together and a little child will
lead them."

We can begin none too soon to cultivate the spirit of good will toward all men. Never mind what we think of Germany or England or Russia or France or Austria—the men and women and children of all these governments are our kith and kin, worthy of our love, our reverence, our confidence. When "the tumult and the shouting dies," we dare predict that on both sides the sea the human heart will reveal anew those virtues of forgiveness and friendship that are its divinest heritage.

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

THE CHILD AND HIS PET.

It is possible for a child to learn to value animals as his treasured playfellows from his earliest years. This need not necessarily mean that he should be encouraged to keep all kinds of pets. Most households, it is true, can boast of a cat or a dog, but these animals have been so long the friend of man, and have become so dependent upon him that the haunts of man seem their proper sphere. But in many cases, where the animal has known no limit to its home beyond that imposed by its own powers of motion, no roof except the boundless sky, and no restraint except its own impulses, it is only cruelty to fetter its liberty,

even though it should be tended with the utmost care. Most wild animals avoid man, in all except almost inaccessible districts. They regard him as their enemy, ever ready to slay or to maim. No doubt this is, in many instances, an inherited instinct; in many others it is the result of a personal experience that the near approach of man is usually the herald of a kick, a blow, or a shot.

What's all this babble about God "scorning" this and that, and being "angry" and "wrathful?" God is love! God is the All in All! God is Good! All is Good! Come, let us cease to label and libel the great God.—Frank Harrison.

PERSEVERANCE

Wm. E. Gibson.

PERSEVERANCE, or the spirit of eternal persistence along certain lines or a definite line of thought or action, is the key to success.

Perseverance unlocks to the hidden mysteries of life. It delves to the ocean beds for their pearls, soars to the stars for their glory. It climbs over obstacles and reaches the goal. Perseverance is deaf to recalls, is blind to side-tracks. It goes forward and gains strength by going. It grapples with the problems of life and learns wisdom from the contact.

Perseverance gains strength with years, and youth with age.

Perseverance, eternal persistence, have been and ever will be the propelling power of every successful life.

If you would succeed in any chosen line you must let all the energies of your soul lean to the task, honestly and yet cheerfully giving to it your best service without reservation.

Perseverance thins the lisping tongue and makes the stammerer a great orator.

Perseverance systematizes the thought activities and makes of the numbskull a scientist, a theologian, a profound philosopher.

Perseverance corrects physical deformities; straightens crooked bones, lengthens short limbs, beautifies the face.

What perseverance does for the individual as a unit it does for the community as a multiple of units.

Perseverance redeems the deserts and the swamps and make of the once arid wastes habitable and productive farms and gardens.

Perseverance has converted the savagery of the wilderness of the Americas into a high state of civilization—a civilization of almost unlimited possibilities.

Perseverance has brought the ends of the earth into immediate communication by telephonic and telegraphic means.

Perseverance has united clans into states; states into unions and nations. It will bring all the peoples of the earth back into the Edenic garden—into union, fellow and brotherly contact and relation. It sponges off race prejudices and pours on the oil of brotherly love.

It pares off the corns and bunions of religious bickering and dissensions, and applies the balm of tolerance.

Perseverance will tear down the castles of corrupt politics and intrigue, and establish justice and square-dealing. Time and space fail me and will fail you to tell what perseverance has done and will do.

Here is given only a dim outline of the great picture of perseverance. Your imagination will fill out a tolerable picture, but your life must fill out the only picture

that can be real to you; and it will require your whole life to complete it. If, however, you would see it in its greatest beauty you must persevere to the end. You must think and act in all things as unto God—not unto men. You must perform every act as under the eyes of one who sees and expects perfection in all things.

In every truth, every thought that goes out from your mental battery, every motive that stimulates to action and every act that has found its compact in the activities of life—that thought, that motive, that act, is an open page before the Infinite Mind. It is also the index to an important chapter in your inner mind.

If, through perseverance, man has accomplished this much on the physical and mental plane, may he not accomplish as much or even more on the spiritual planes of life?

Perseverance has revealed that life is one and eternal, but manifesting in many states of varied forms.

He who perseveres in the realm of mind will solve mysteries, unravel laws, and reveal great means to marvelous ends.

Must it not follow that he who perseveres in his search for spiritual Truth shall find—shall find phenomena, shall find fact, shall find reality?

It does follow, it must follow, for man, every soul, is an atom of God, a spark of Divinity. He who seeks for the spiritual truth about him, seeks for a likeness to that which he is, a microcosm of the macro-

cosm—an image of God. Since God's varied manifestations are as diverse as your conception of Him can be, you may exhibit equal if not more diversity of manifestation on the spirit plane.

Paul spoke from this higher plane of thought when he said: "Be all things to all men, that by chance you may save some."

As men persevere less in fruitless contentions, hatreds and war, and more in developing of the highest and best in themselves, as they concentrate less upon the fanciful and more upon the real, as they persevere less for the false and more for the true, they grow in spiritual knowledge, spiritual understanding and discernment.

The soul has a means of seeing, hearing and feeling far beyond the physical.

"Seek and you shall find. Knock and it shall be opened to you."

Perseverance is the chart to the goal of life; the key to the "Father's house of many mansions."

MENTAL AND BODY POISONS.

Anger, anxiety or fear will poison the secretions of the body. Anger or fright promotes a secretion of poison in the sacs of a venomous snake, and this is where he is ahead of man. We have no organs in which we may store the toxins which we develop for the same purpose, and consequently we poison ourselves with the material which was meant for our enemies.—Health Reporter.

PEACE

Good Will Toward Men—Light Dispersing the Gloom—Now is the Harvest Time.

"Glory to God in the highest and on earth peace, good will to men." (Luke, 2:14.)

THERE is the announcement of the dawn of a new day of Truth in the world. The proclamation of the Seed Time of the Great Harvest of the World—the declaration of a "new leaven" in the lump of humanity.

Nearly two thousand years have passed, and now the Sun of Divine Truth is rising above the horizon of time.

The rays of Divine Light are dispersing the night of error. Dense and confused are the fogs that must perish before its splendor. Great is the contention of carnal security. Envy, hatred, madness, war and rapine are the incarnation of the kingdom of error.

These will not head the announcement of the Prince of Peace.

They that worship at these altars cannot hear the voice of the Lord of the Earth, and, failing to hear, they shall perish with the kingdom of error, and with them must perish kings and rulers, principalities and powers: All who adhere to the night of error must surely perish with that night for the Sun of the New Day is rising.

The Master, Jesus the Christ, has long since sowed the world of humanity with the Word of Truth, declaring the Fatherhood of God and the Brotherhood of Man, and

has watered the seeds of Truth with the water of Divine Love. "Love to God and to all mankind."

NOW IS THE HARVEST.

The reapers have entered the field. The good wheat is being gathered into the granary of the kingdom of Abba, and the chaff is being consumed in the furnace of error.

The Leaven of Eternal Life has raised the lump of humanity from a state of savagery and ignorance up to a high state of civilization and intelligence—from crude reasoning and empiric knowledge up to classified sciences and Divine philosophy.

Now the Leavened Lump of Humanity is passing into the Oven of Purification.

The deeds of men and of nations are being tried in the fire.

OUT OF THE FURNACE.

If you can stand the fire of Divine Truth you will come out of the furnace pure gold, capable of ever reflecting the Divine Light, of ever radiating the divine purity; else you will consume away in the gases that labored in the lump. You shall have toiled for naught.

The dawn of the Light of the Day of Divine Truth was ushered in with the Song of Peace—"Peace on Earth and Good Will to Men."

The seeds of the Great Harvest

were sown under the enchantment of this refrain. The gentle showers of Divine Love have fallen with its echoes.

The work of the angels has been done. The truth of their song has reached the ends of the earth.

Now those who have heard the refrain and have received its truth must take up the work.

"Just men, made perfect," through this Word of Truth must now enter into the labors of their Lord, must now raise the Banner of Peace—the emblem of purity, the ensign of Justice and the Square Deal—must raise this banner over the battlements of the world: Must declare that the time of carnal security, the time of the worship of materiality is ending: Must declare that the days of commercialism are numbered, that the day of the jeweled Princess of carnal security—that international courtesan and corrupter of the nations—is now ended.

DECLARE PEACE.

Let lovers of Peace—the children of Abba (the Father, God)—declare "Peace on Earth and Good Will to Men." Let them declare it in the desires of their hearts. Let them declare it in the vibrations of their innermost thoughts. Let them declare it in spoken and printed expression. Let them declare it in their individual and social conduct. Let them declare it in the secret chamber, and on the house-top. Placing one foot upon the sea and the other upon the land, let them declare that the time of commercialism is past, that its decaying corpse

is sinking into the sea of oblivion, then, turning to the eastern horizon, let them declare the New Day of God, of "Peace on Earth and Good Will to Men."

The sun of the Truth of God is now climbing the horizon of Heaven.

Its Rays of Unity are reaching the ends of the earth; uniting the nations and races of the earth in a fraternal consciousness, a consciousness that all men and women are brothers and sisters, and uniting the social strata of humanity in a paternal fellowship—a fellowship looking to one God as Father of All, and to all men and women as inheritors of the Divine Bounty.

Its rays of unity are flooding the camps of the religions with heavenly light—dispelling the darkness of superstitions and imaginations and inscribing upon the tablets of their altars—the One Religion, the true religion—the consciousness of the Fatherhood of God and the Brotherhood of Man; and infusing into their anthems the spirit of "Good will to men."

WARS WILL CEASE.

When the Sons of Truth on earth enter in this spirit of their Lord wars will cease, for soon the fires of error will devour themselves.

Wars are the fires following the explosions of social corruption—national or international—and are fed and kept alive and vigorous through the fickleness of neutrality.

Oh! Children of God, Lovers of Peace, throw aside the garment of fickleness, the cloak of deception, and stand out in the Sunlight of

Divine Truth, that you may reflect its light and refract its rays.

Choose this day, O nations of the Earth, whom you will serve, whether the God of Peace or the mammon of discord.

Morning and evening, noon and night, let the lovers of Truth chant this song of the angels:

"Glory to God in the highest, and on earth Peace, good will to men."

When earth and sky meet in this harmonious chorus, turmoil and wars will end.

Insistently and fervently sing the song of the Heavenly choir: "Peace on Earth and Good Will to Men." Sing it untiringly, sing it in all praise to God in all helpfulness to humanity. It is the song of life to men, the song of health to humanity, the song of healing to the diseased of humanity.—W. E. G.

A COLLIE ON THE MOORS.

The following anecdote is related by a Yorkshire minister, in *The British Weekly*:

One afternoon in the early Autumn, some seven years back, I set out from the village of Sleights for a walk across the moors. When half-way up Blue Bank, a steep hill which links the village and the moorland, a collie dog quietly stepped out from a farmstead and joined himself to me. I am not particularly fond of dogs, and spoke sharply to him: "Go back! Go away home!" He persisted, however, in accompanying me, and, noticing his decided intention, I took no further notice of him. After

walking about two miles into the heart of the moors, suddenly a powerful-looking man of the tramp class rose out of the heather and came towards me. I was over a mile away from the nearest dwelling-house. He asked me half a dozen more or less irrelevant questions, casting, I fancied, ominous glances at my watch-chain, to which was attached a valuable gold watch, a present from an old circuit. But the collie stood at attention close by my side, and once gave a low growl. I excused further conversation with the man, remarking that it was time for me to return. Then he began to repeat the usual story that he was unable to find work, and had perforce to resort to begging. I turned and left him, thankful that I had the protection of the collie, which kept with me till within half a mile of the village. Then he suddenly raced away, and I never saw him again for several months.

Now, what induced the dog to attach himself to me? Was it a mere coincidence, or was he a heaven-sent guardian?

O beloved, in thy grief and sorrow go into the Silence and turn thy mind toward God, and pray to Him in thy anguish and sorrow, and surely thy grief and sorrow will be turned into joy and peace. O beloved, look deeply and carefully and sorrowfully into the great deeps of thy own soul, and have all thy sorrow transmuted into joy. Such is the mighty power of the great God! He turneth all sorrow to joy! —Ananda.

BRANDS FROM THE BURNING

W. E. G.

NEVER mind about "old age" or the "rainy day." Let them hold no dread for you. Be never worried by the thought of either. Neither may come, and if both be your lot, they may out live your savings account.

Ill-fortune is a disease, and preparing against it is but the varioloid of it; and yet not a preventative.

You yourself are the only person who cannot get along without you. The infant upon your arm can live without you, and can often get along far better than with you.

Your wife, your husband, your mother or your father are not nearly so dependent upon you as you sometimes think.

There is always another who can fill your place just as well as you, and as to your job, one is ready for it who can fill the bill as well as if not more satisfactorily.

Never bank on your reputation, but do well the duties of each passing moment, remembering, ever, that past virtues are always below par.

True friends are truly few. Nominal friends may be many, but they are always tyrannical in the disposition of their friendship. To merit their good will you must bow to them. You must fit your conduct to the pattern of their choice. You must groom your body to their

tastes; shape your affairs in harmony with their desire.

In short, they limit your association, circumscribe your ideas and prescribe your life expression.

Such friends think it their religious and moral right to allow only such expressions of your life as can pass their censorship.

Such friendship is the meanest slavery, and such friends are cruel slave masters. "Freedom" is the slogan of the true friend.

Live neither in the past nor in the future, but fully in the living present. You are never too young for displaying noble virtues, nor yet too old for grand achievements.

"Let no man think more highly of himself than he ought to think," nor yet more lowly than becomes a man.

The world rates you according to your own registration, therefore, be true to yourself and thereby register your true self in the Book of Life.

When the people stop fearing God and His creations and become more loving; when the doctors cease creating disease ghosts to frighten the lives out of them; when the preachers stop building "hell-fires" at the end of life, and the advertisers quit creating abnormal desires, health will return to the bodies of men, happiness to their

lives, for harmony will pervade their minds.

The patriotism to which the world must look for security from heathenism, war and falsehood, is that which points to the one God as Father of All, and to all men as brothers.

The alliance which will secure the safety and prosperity of the nations is that which points to the equal rights of all people; to the full enjoyment of life, liberty, justice and equity by all.

That administration of public affairs which makes for peace makes prosperity possible; but that which encourages pugnacity and war makes for the certainty of devastation and ruin.

The most painful association of all is to be associated with persons whom you know have done you an injustice, and who are so conscious of it that they cannot conceal it. It appeals to your sympathy and even your pity, and draws them forth at every meeting; and it becomes still more painful when you realize that you can do nothing to relieve them. They have voluntarily assumed a burden, and voluntarily they themselves must unload it.

Rich indeed is that man or woman who has abundance of charity and generosity for his foes as well as for his friends, for to him all are his friends, since all are valuable teachers in the school of life.

Lean indeed is that soul who cannot forgive a private injury. And that leanness grows with age and is as a wolf hugged to the bosom, yet constantly gnawing at the vitals.

The courage of conviction is a rare virtue; a virtue to which few attain. Men brave the wilds of the jungles, the forces of nature, storms, fires and earthquakes; they face unflinchingly sword and cannon, but cower and skulk before public sentiment. Often indeed he who stands by his conviction is branded a heretic or exiled from public notice. But if the cause he champions is a righteous one; if that for which he stands is rooted in the needs of humanity, it will ultimately triumph, and he or his spirit will bear forward the banner in the hour of triumph. His dust may sleep, but he lives, moves and has his being in that for which he stood.

MENTAL HOUSECLEANING.

Throw out cracked ideas and old rags of superstition, that match nothing in the new thought. Cast behind old memories that never will fit you again. Scrub up new conceptions. Polish your latest recognition. Root out silliness and deceit. Cart out indecision, which is junk. Sweep the cobwebs out of your brain. Take down the unnatural pictures hanging over the walls of your mind. Have for frescoes no hieroglyphics of the past. Open the windows of your soul and let the sweet, fresh air of understanding sweep through your being.

KEEPING YOUNG

Uriel Buchanan.

Nor love, nor honor, wealth nor
power,
Can give the heart a cheerful hour
When health is lost. Be timely wise,
With health all taste of pleasure
flies.

THERE is a general desire among people advanced in years to prolong life, arrest physical and mental decay and regain the vivacity of youth. If one could arrive at ninety and look only fifty, with wealth, ease, power and happiness, old age would not be undesirable. By giving ordinary attention to the principles of health an extreme age may be reached without the decrepitude that generally attends it. It is possible by searching to find certain secrets of nature and apply them to the renewal of the organs.

The average man of fifty knows that he is growing old. He is wiser than he was, but he does not enjoy life as he did; he has lost the keenness of youth. Irritability increases with advancing years. There is a conviction among most people past fifty years that their energies are on the decline, that they are growing less fit for the activities of life. They think they must take things easier; they follow the line of least resistance. As a result their organs become sluggish and they fall victims to senile laziness and form habits of inactivity which seriously affect their health. Activity is

the law of life. A certain amount of exercise and mental activity is necessary to normal health. Man can retain only that which he keeps in active use. If the mind becomes idle the brain cells weaken and the faculties degenerate. The mind becomes less flexible; it cannot think clearly; thoughts run in fixed channels; opinions never change.

If you are advancing in years, keep in touch with young life. Become a boy or girl again in spirit. Play with young people; endeavor to think as they think and feel as they feel. Age is not determined by the number of your years, but by the state of your mind, your consciousness and realization. One feels old at forty, and another feels young at eighty. Your body is in reality a new body, constantly changing in all its parts.

Vital energy is the life of the body. It is created out of the food which the system assimilates. Given a nourishing meal and a good digestion, the result is an accumulation of vital energy. It is the power that drives the brain, the heart, the lungs. When one is young he eats heartily; he makes blood fast; his heart beats strong; he has good circulation; he assimilates his food well. By the refining process of the blood he accumulates fresh energy every night during sound and restful sleep. Waste products are quickly consumed. Supply and

demand, destruction and repair are nicely adjusted.

Later in life man eats more than he can assimilate. His blood becomes sluggish; dead matter accumulates in veins and arteries. He does not take in enough oxygen. The avenues and channels of the body become filled with the dead tissues that should be excreted or breathed out. The strength of the stomach comes from the vital strength of the blood, and this gets its energy from the oxygen in the air. The heart is strong or weak, the stomach is strong or weak, just in proportion as the vitality is strong or weak. Oxygen is the one element most closely allied to human life. It is the most important agency in the health of man. It increases the heart's action and drives the blood with force against minute passages choked with refuse. It bestows upon the blood a burning and dissolving quality. It destroys the bad part of the living tissue and builds the good. If you breathe oxygen, and your lungs are not able to absorb it, no benefit will be derived from it. If you eat good food, and if the blood will not assimilate it, the food will ferment. Food, air and water are all the body needs; but if these are perfect and the natural impulses of the body are weak, they will not be taken into the blood. When the impulse of life weakens, sickness follows. Vitality is the impulse. We live in proportion as we breathe. Up to a certain point oxygen is a heat producer in the system. Beyond that it is a destroyer of tissue. If oxy-

gen is abundant and dead, it does but little good. If it is charged with the impulse called life it is fit for breathing. Water becomes dead by standing; so does air by being confined.

QUARRELS.

There's a knowing little proverb
From the sunny land of Spain;
But in Northland as in Southland
Is its meaning clear and plain.
Lock it up within your heart,
Neither lose nor lend it—
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true;
In a fight without a foe
Pray what could you do?
If the wrath is yours alone
Soon you will expend it—
Two it takes to make a quarrel;
One can always end it.

Let's suppose that both are wroth,
And the strife begun;
If one shall cry for "Peace,"
Soon it will be done.
If but one shall span the breach,
He will quickly mend it—
Two it takes to make a quarrel,
One can always end it.

Great souls have great hearts overflowing with Love and Compassion, and are freed from human will. They have Divine Will instead. Small men swagger about unbalanced with their mighty wills, their massive heads and small congested hearts and souls—Frank Harrison.

WORTH THOUGHT AND REMEMBRANCE

W. E. G.

ALL is light where all is right for God is the light of the world.

The greatest fool is often counted the most wise, and the truly wise is forced to plod alone.

Don't worry when evildoers are busy around you. In their conceit they simply set snares for their own feet.

You are most ill-fitted for the day's duty when you begin the day ill-humored.

Fruits from a good tree are good as long as they are perfect fruits. The failing of the tree cannot destroy the fact of the perfection of its fruit.

The best way to do a thing which you mean to do, or which is your duty to do, is to act upon it as near the moment of suggestion as possible.

If casting your vote shall tip the scales for peace or war then ponder well where its weight shall rest.

The eyes in your head are truly important, but they look only one way at the time, and never at themselves. The eyes of your mind may

look all ways at once, and see themselves as well as others.

He who gives thanks gives jewels whose values are measured only by the debt of gratitude underlying the expression.

He who is thankful for all things, whether they seem good or bad, is wise indeed, for he soon learns that those things or conditions called bad all serve a good purpose, and are, therefore, good servants.

That which you oppose opposes you, for you fix it so by your attitude.

If you center your affections upon things of transient nature you are doomed to disappointment. "Wear the world as a loose garment" is an old but true saying.

Take nothing hard, neither slights nor slurs, nor jibes nor jeers. The tricks of foes or the treachery of friends are but ripples on the sea of life. Take nothing hard, neither ill-fortune nor death.

GEMS OF THOUGHT

are gems of Truth, and are the gifts of Infinite Mind. They are not the manufacturers of individual mentalities as many suppose, such as many credit themselves with. They

are the property of man, not the special fortunes of the favored few.

The fact that one by due exercise becomes a channel for the expression of such gems is no more a warrant that he has a patent right to it than that a favored rose has a right to browbeat other budding flowers.

Each separate flower takes its strength, beauty and fragrance from the same source. The same earth gives each its rooting place. The same rain and sun woo each to perfection, but how different the product in expression!

If you express gems of thought you are only doing your duty, which is to express the impress.

DOCTORS.

Doctors from time immemorial have had to take their full share of more or less good-natured pleasantries flung at them by friends and foes; and they have taken it with little or no resentment. When it comes, however, to denouncing the profession as a whole, in language inspired either by prejudice or personal animosity, it is quite fitting that someone should utter the protest that the profession itself might be loath to make. We do not hesitate to say, speaking out of an experience that has particularly qualified us to know the facts, that probably there is no class of men rendering the world a more generous and unselfish service. Just as in the ministry and the law there are men who are wholly unworthy of confidence and whose goal is gain, so

there are such men in medicine. But they are the exception. Few but those brought up in a physician's family know the days and nights of exacting and exhausting toil the ordinary practitioner gives, over and over again, without hope or possibility of compensation. Who stops to reckon up the wealth of comfort and cheer brought into unnumbered homes by this minister to bodies and minds diseased? It is quite too common to make the doctor the object of biting satire, sometimes of ridicule, and to charge him with seeking only his fee. When the rest of the world averages up to our doctors in character and in the service rendered their fellows we shall be nearer the millennium than at present.—F. H. R.

GOOD HUMOR.

It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the "minor miseries," that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality. It helps nobody and hinders everybody. It is always foolish, and always disgraceful, except in some cases where it is kindled by seeing wrong done to another; and even that "noble rage" seldom mends the matter. No woman does her best except when she is cheerful. A light heart makes nimble hands and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Till cheerfulness is lost, nothing is lost.

RURAL EVOLUTION.

The city man past middle age who now goes back to visit the country home of his boyhood meets a disappointment. Things are not at all as they used to be.

The old homestead has perhaps been turned into some city man's estate, trolley cars whiz along the old road where his bare feet used to paddle in the deep dust, and a bridge spans the old swimming hole.

It is hardly more than fifty years since the people of our country villages lived by farming, the men making their own sleds, shingles, ax-handles, scythes, brooms, ox-bows, and the women carding, weaving, spinning, sewing and dyeing.

They sat around great fireplaces, with hanging crane, fire-dogs and a spit turned by hand or by clock-work. They made their own tallow candles and used, even on festive occasions, wooden blocks or raw potatoes for candlesticks; they ate from pewter kept bright by the wild scouring rush; they doctored their own diseases by a hundred-and-one different wild herbs, all gathered near home and put up in bags for the winter or hung in rows of dried bunches from the rafters.

Soap was made at home; so was the apple-butter, the cheese, cider, vinegar, and baskets. Each farm was a factory of odds and ends—a village store in itself, a laboratory of applied mechanics.

Now all that period of sturdy individualism is as utterly passed

by as is the government of the Pharaohs.

Every process on the farm has been revolutionized by science or mechanical invention. The trolley, telephone, and automobile have been workers of magic. Almost every article can now be bought more cheaply than it can be made at home. The very mending of clothes now hardly marks the good housewife—you are told that it is cheaper for the elder daughter to go to work in a factory and buy with her wages new suits of ready-made for the boys.

Probably it is all for the best; but when the homcomer sees a lazy, slovenly boy slouch by, smoking a cigaret, and sees another beside a nurse in a limousine loll by, dressed in the daintiest of city fashions, he has his doubts for the future. He is apt to thank God that his own boyhood was past before the world was turned upside-down, while yet something was left to the imagination, while there was left some mystery to dream of beyond the hills.—Editorial in Rockford (Ill.) Register-Gazette.

There is not anything in this universe that ought not to be in it. The universe is not a helpless creature imposed upon by outside influences, for there is no outside to the universe. Did you think that anything could creep into this universe on the blind side of God and upset things? There isn't any blind side to God, for there is only light. Study the paradox.—Thomas J. Shelton.

THE QUEST OF HAPPINESS

The Answer of One Who Feels That He has the True Definition.

Uriel Buchanan.

WHEN we ask what is the supreme goal of man's desire, there comes to our mind the answer that the attainment of happiness, above all things, is the universal ideal. Every human being struggles with the bonds, and with upturned eager eyes searches for that mystic heaven of his hopes and dreams. Through all the troubled years man toils in the vineyard of the world with longings never answered. Though his lot be cast in pleasant places, along his pathway grow the weeds and thorns of sorrow and pain. And working in the darkness which surrounds him he follows the glimmering of a far-off star.

"What is happiness?" I asked of one who had followed the beckoning ideal patiently, hopefully and uncomplainingly through the long march of the years, while that viewless, indescribable thing had drifted farther and farther from his reach as he followed.

"Happiness has no reality," he answered, "but is only a beautiful dream pictured in the mind's ideal world to give man hope and strength to fight life's battles and carry life's sorrows, until at last the faltering and enfeebled form is bent with the weight of age. Then death's dear angel shuts out the light and lifts the burden and closes

life's troubled day with that dreamless sleep which is eternal."

"What is happiness?" I asked of a cynic, whose heart had been hardened by contact with the world's injustice and greed.

And he said: "I do not know what power gave us being, nor what implanted the quenchless thirst and consuming fire. I only know that from the first moment of conscious existence, opening our mortal eyes to the light of the world with a cry, we pass through the valley and over the desert, following the mirage of false hopes and unanswered longings, till the tired head bows beneath the weight of time, and the frail, faltering form falls by the wayside, unloved and soon forgotten. I have sought for that vague thing miscalled happiness. Like a mirage the false vision has led me, through life's fleeting years, across continents and over seas; in lands of perpetual summer where flowers and foliage and waving grass are untouched by the frigid winds, and in regions of eternal snow, where cold, icy silence broods over the long night of winter and the stars burn blue and clear in the purple darkness. I have been a guest in the humble cottage nestled in the quiet valley at the foot of wooded hills; in the adobe of the frontiers-

man on the unbroken plains, and in the palaces of the rich and powerful in the world's great cities. I have talked with the dwellers there; as heart to heart I have talked with them; and I have found in every home the brooding shadow; in every heart the unrest and longing, the unanswered prayer and the dread phantom of a nameless fear."

And again I asked the question of one who felt he had realized the cherished ideal.

"Happiness," he said, "is the ecstasy the heart feels when touched by the magic flame of love. To have felt such deep and joyful love as I have known, and to have been beloved, to have stood at the threshold of that heaven of man's dream, where the world grows strangely radiant, and life's grim shadows vanish; to have passed through the heart to fair gardens where the sunlight falls on mossed fountains and the roses are kissed by the dew of love's morning; to have found that being whose heart met mine with full response and thrilled me with an ecstasy which lighted love's quenchless fire—to have attained to such vision and rapture is to have laid hold upon the eternal verities; is to have learned the true meaning of happiness and to have realized it here."

He spoke of the fair, unspeakably happy existence, the beautiful golden life they were destined to live together. To him and his beloved the world would be a garden of paradise, rich with beauty and delight. Like two notes of a per-

fect chord they would sound their lives on the keyboard of the Infinite, and they knew that the music would become fuller and sweeter through all the years. Love to them would become a flame burning steadfastly, faithfully, and without shadow in its intensity.

And may it not be that this is the true answer, that the highest goal of happiness is reached by the pathway of love?

FEAR NOT.

"Fear thou not, for I am with thee" gives the God-loving soul courage and strength to go through any trial with an indescribable heroism. Love of God and belief in these words of God make the heroes of the world. Endurance with cheerfulness comes when we love God and fear not! Mighty power to do, to accomplish, to achieve, to help, comes to all souls who love God and fear not. Fear is weakening and makes one morbid and blue and lonesome and depressed. Who can fear one bit who loves God? Who can be blue and lonely when the Omnipresent One and His bright Angels are with us? These are cheering and inspiring words to my soul, my heart and my mind—"Fear thou not, for I am with thee."

In this strenuous life of ours we need to cultivate and spread all the good cheer, happiness and contentment that we can, and each one of us can, if he determines to do so.

HOPE

In Her Train is a Goodly Company—The Value of Good Cheer—Don't Carry a Sad Face—Look Cheerful.

William E. Gibson.

BEGET Hope and she will bring with her many companions, for she never comes alone. She always brings in her train a goodly company, and a much to be desired one, too.

Hope is one of our very best mental children.

Hope shows us the bright side of everything. Without her we see only the dark side; every mole-hill appears to be a mountain, every pin prick a mighty pain, every shadow Egyptian darkness.

But Hope says:

"This difficulty is only to encourage me to greater industry and more determined perseverance. I will go on, nothing daunted, in spite of the mole-hills; this pain is but a pin prick, tomorrow it will be as naught. Shall I be mastered by pin pricks?

"This shadow only proves the sun is shining, and if I walk amid the shadows today I shall come out into the sunshine tomorrow!

"The clouds have silver linings, Don't forget!

And though he's hidden, still the sun is shining.

Courage instead of tears and vain repining

Just a wee and dinna fret!"

A hopeful mind is a cheerful mind, so hope brings cheer along with her, hand in hand they come—those twin children of gladness.

Do let us be cheerful.

Emerson says: "Power dwells with cheerfulness."

I would that I might spend my life adding to the world's joy. What a glorious mission! Angels could desire no higher.

How may I do it? By cultivating a hopeful, joyous, cheerful spirit.

"Laugh and the world laughs with you,
Weep and you weep alone."

Don't carry a sad face through the streets! Look cheerful! Let the light of joy shine in your countenance, let a smile of hope ever dwell upon your lips and men and women will be glad to meet you. They will be stronger and better able to face life's problems, and to fight its battles because you have crossed their pathway—because they have heard a note of triumph in your voice.

So to cultivate hope is to cultivate Cheerfulness, Brightness and Joy, and where these are found you generally find Health and Happiness, Purity and Virtue.

WHAT WISE MEN SAY



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.

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

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

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

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

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

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

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

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

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

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

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

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

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

Socrates says: "There is no 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."

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

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

John B. Gough says: "Since ninety-nine out of every hundred of ruined men are ruined by drink, let us rescue the perishing, and carry to the drunkard the Gospel of Hope and Deliverance."

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

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

SUBSTANCE AND CONDITIONS.

Whatever a teacher can say to help a student to separate man, and man's soul and body from conditions, should be said, and whatever students can do to get a full and clear understanding of this great fact of creation and existence should be done.

If all the vices and crimes, the illnesses and diseases, all the sorrow and poverty on all the earth could be massed together, they could not form the body of a flea or a fly, let alone the body of a man.

All these things are not only conditions, but untrue conditions, there-

fore they cannot be the man, neither the soul nor the body of the man.

The word state, might, in this connection, say more to some people than the word conditions.

We will say it so, that man's body cannot become the states of his body. If the state of a man's body is not satisfactory, this fact does not convert man's body into the unsatisfactory state, whatever the state may be.

Man's body always remains something which can never be turned into states or conditions.

As soon as a student can intelligently and understandingly consider his body as being composed of substances which are in their very nature good and pure, he stands in quite a different attitude towards the illnesses and diseases, which are only states or conditions, and not substance at all.—Alma Gillen.

PATIENCE.

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

Nothing except a battle lost can be half so melancholy as a battle won.—Wellington.

VOICE OF THE SOUL.

W. E. G.

Hearken! O Earth! Hearken! Ye Souls of Men! Over and above the rattle of musketry and the roar of cannon; over and above wars and the rumors thereof; over and above the clamor for the martial melee and the fete of blood and tears and destruction's flame; over and above these pranks of the demon of materiality; the great bell of Spirituality is tolling forth in resonant tones the immortal song, "Peace on Earth, Good Will to Men." Souls in all lands are taking up the refrain; are resounding the music; are wakening men to the horrors of war, and to abhor that conduct which leads to war.

Neutral nations, seeing the depths of depravity and misery to which warring nations are brought, are wisely steering clear of the war demon's dragnet, and, notwithstanding the intensity of pressure from within and without, they are taking a stand more and more firm for Peace on Earth.

Wars must go! Peace must be established.

It must be established first in the hearts of men; and men the world over are yearning for it.

It must be established in the business relations of men; in the politics of men; it must be established in the schemes of the religions of men.

The women—the love side of humanity, the intuition of the race—are refusing to be a party to the feast of the demons of war. They

are refusing to bring forth sons to bleed and die at their behest; they are refusing to rear up daughters to Niobe.

The mothers of the future will conceive for the reign of Peace; will rear their children upon the milk of Peace and the bread of prosperity. They will cease to feast them upon the husks of martial glory and blood-stained honors.

They are to turn out men and women giants in moral, social and spiritual uplift; men and women on equal bases, who "will not lie."

Woman, this is the dawn of your day. Your duty is to redeem the time. Copy not after your brothers, but after the patterns of the highest ideals that arise in your own souls.

God is speaking to you, O daughter of earth! Listen attentively to His voice. He is showing you grand visions. Look ye to essential details.

He is sounding the music of the spiritual realms—tune your harps to it.

The keys of the kingdom of Peace and Prosperity, of wisdom and power—the keys to the bounties of God are now given to you. Unlock and go in, that there be no hindrance at the door.

"But woe unto you scribes and Pharisees, hypocrites: for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Blessed is he that cometh in the name of the Lord."

It is Dust—Dust, only Dust that stands between thee and Life.

Thou art delving in the dust,
with eyes riveted to the earth, ears
bent to its noises—soul lost in its
upheaval.

Thou art building of it houses
and furnishings, making of it gar-
ments and decorations to please thy
fancies. But the maturity of one
fancy is the birth of another. So
on and on fancy, and its soul-mate,
insatiable desires, splutter in the
dust.

The best light the soul can find
in this dusty turmoil are the specks
of shining dust.

Gold dust is the most shifty of all
sands upon the desert of time.

It is the plaything of the winds
of adversity, and the mocker of its
lovers.

It is the most unsatisfying of all
things sought. The most enchant-
ing and yet the most delusive.

Liberty is bartered at its fickle
entreaties.

Love is spurned at its stern be-
hest.

Life is sacrificed in its quest.

O! this cloud of dust in which
thou art engulfed! This drama of
misery in which thou art playing
thy part!

Wilt thou longer struggle with
the night, while over thy head is
beaming the light?

Seek not happiness on this dusty
lea

The kingdom of heaven is centered
in thee.

Seek it first, as surest and best,
And it will yield to you all the rest.
Harmony within is the soul's great
eye,

Discerning the orders of earth and
sky.

It is the master key that opens the
prison and sets you free.

WHY WE HAVE EPIDEMICS.

Economic Injustice Original Cause of Infantile Paralysis.

From the Public: An epidemic
of infantile paralysis, beginning in
New York City, has spread to other
cities. The disease originates
among slum dwellers and is due to
conditions resulting from economic
injustice. But though its beginning
and its greatest ravages must be
among the poor, it sometimes
spreads to the homes of the rich. It
is one of the many penalties inflict-
ed by nature for the wrong of main-
taining a bad social order. It is one
of the evils for which those are re-
sponsible who resist movements for
abolition of fundamental evils,
though they do not realize what
they do.

It would shock those respectable
New Yorkers who have delayed the
much too moderate proposals of the
Lower Rents Society to be informed
that they have helped to bring a
dreadful plague to afflict innocent
little ones. But it is none the less
true. Denials and protestations
cannot alter the fact. All that can
be done is to try to remove, as
quickly as possible, the evil insti-
tutions which compel men to live
among disease breeding surround-
ings. Those who refuse to do this
must be ready to be told of their
responsibility for the results of
their refusal.

DON'TS.

Dr. E. Benjamin Andrews, of the University of Nebraska, advanced a few don'ts in his recent lecture at the University of Chicago which, if heeded by parents raising children and by educators in general, would in time do away with "God-fearing" men and women. Here are some of them:

Don't teach your children to fear God.

Don't make your children memorize long passages of Scripture.

Don't teach them the doctrine of eternal damnation.

Don't muddle their brains with the theory of original sin.

Don't scare them with the devil.

Don't worry them about baptism.

Don't discuss with them whether they are to be justified by faith alone or by faith and works.

Don't puzzle them with the doctrine of predestination and free will.

Above all, don't teach them that they have any better chances of heaven than the little Baptist children or the little Methodist children or the little Presbyterian children—whichever the case may be—across the way.

Teach them ethics. Instil in them the principles of right and wrong. Let them read the beautiful and poetic parts of the Bible as long as they are interested in them. Tell them the simple facts as they are interested in them. Tell them the simple facts of the story of Christ. These things, said Dr. Andrews, constitute all that is essential in the training of the child.

LEND A HAND.

Lend a hand to the falling.

Lend a hand to those misjudged.

Lend a hand to those under a cloud.

Lend a hand to the soul crushed with loss.

Lend a hand to the cramped and narrow lives.

Lend a hand to the doubting souls in the shadow.

Lend a hand to the fearful and timid in life's battle.

Lend a hand to the poor, fighting the wolf from the door.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.

Lend a hand to the struggling student with scant means.

Lend a hand to the moral warrior fighting his battles alone.

Lend a hand to the boy struggling to cultivate his mind.

Lend a hand to the workers who seldom have recreation and rest.—Temple of Health.

In the early days of the war when great bodies of troops were meeting in the open field, the death rate among horses was very much larger than it has been since. Then they reckoned the average life of a horse at four and one-half days, that of a soldier at six and five-sixths days, that of automobiles and aeroplanes at three days, and that of the motor truck at less than one day. Millions will rejoice when peace comes, not only for the soldiers delivered from the horrors of war, but as well for the noble horses.

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WHAT I WOULD DO IF A GREAT MISFORTUNE HAD BEFALLEN ME

Read Before The Truth Circle by Mrs. Bechtold.

AS this paper deals primarily with a method of attack and cure, rather than a diagnosis of misfortune, I shall proceed at once to the subject-matter and let each one apply the principles to her own misfortune, if she so desires.

First: Whatever my misfortune may be, considered in the material consciousness, I know there is one great power that may in a moment remove any mountain that is before me. That power is Faith.

What a wonderful thing is The Truth, where in we deal with an exact science of cause and effect.

When you add two and two, do you wonder what the answer will be? When you have faith in God, do you wonder what the answer will be? You are dealing with law. The answer is sure and eternal.

With what a wonderful thrill did I re-discover Paul's definition of Faith. Faith is the substance of things hoped for. Faith is the evidence of things not seen. I know there can be no condition that cannot instantly be remedied through faith—a faith that is at once a revelation, an understanding, a realization—the open door to the Kingdom of God.

Second: If I cannot by faith ascend to a spiritual height sufficient to remove my mountain of

misfortune, what then shall I do? Recognizing the Truth, that with each misfortune there comes an opportunity, I shall begin by re-naming the misfortune and call it opportunity; accepting it gladly as I may, as a stepping-stone to God. Knowing the Truth that I shall gain will be so wonderful that I shall forget the cost.

Even with this assurance and determination, I may seem to progress slowly. The path may appear circuitous and painful, though I strive faithfully and eagerly.

I am so thankful that in the Truth we believe that God tenderly watches over us as we wander into by-paths of exploration and discovery as we seek the Good, and when we discover our mistakes He guides us back to the path that is "narrow and straight."

But in The Truth, I shall seek the direct leading of God's hand. Jesus said: "My sheep hear my voice, and I know them;" and I suspect therein lies the secret.

Do I always hear His Voice and know it?

In accepting my opportunity I shall wait in silence to hear God's voice; not one day only, but each day a certain hour set aside and faithfully kept, listening and seeking His Presence.

Often I hear His Voice and know

it, and if I continue faithful in prayer, I shall hear Him and know Him more and more, and so mount up and ever up until my misfortune shall become an open door to a greater good.

Even Jesus, when he met with misfortune, withdrew from all others and waited upon God for direction, for wisdom and strength. What better can I do than follow His example?

MORE WORK AND LESS SPLUTTER.

Some people think the more severe they look, the more they frown and contract their brows, the more important their work is, or at least they seem to think this is the way to impress other people with their own importance or the magnitude of their work. That the more noise and hustle and bustle and flurry they make the more they are doing.

But it is the little tug in the river that does the puffing and blowing, the shrieking and the snorting. The big ocean steamer sails majestically, serenely, gracefully out into the deep waters. It is the little brook that babbles and frets and fumes while the mighty river flows quietly on to the great ocean.

It is the little, noisy, sputtering man that ends his days a pessimistic, chronic invalid, whose bustling importance is forgotten almost before he is off the scene of action.

It is the big man, the man with

the great soul, who does things without strain; without bluster; he is the healthful man and his last days are the sunniest days, and his memory a sweet benediction.—
Medical Talk.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for \$10.00, but the books can be discounted where persons take them in quantities.

I will quote prices for the books, as follows:

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THE PROBLEM OF RELATIONSHIP

Nona L. Brooks in "Studies in Divine Science."

THOSE who are living the new life should do more than "live peaceably with all men." There should be a joyful harmony with all—with all humanity, with all nature, with every living creature. This is the new ideal and when realized it will bring the new heaven and the new earth.

"Thou shalt be in league with the stones of the field and the beasts of the field shall be at peace with thee," is a prophecy of this day.

In this article we shall consider the problem of human relationship alone.

There are certain principles to be maintained in every relationship. Supreme among these is the principle of integrity. If there be a discordant element in the environment, let each examine himself in some such way as this: Am I true in every detail of my relationship with this one, just as true as I should wish one to be to me? Do I think of him as I would wish him to think of me, do I speak of him with right words only, are my acts evidence of integrity? Integrity includes fairness, justice, honor and honesty. No relationship can be harmonious when one fails to fulfill his part with integrity.

Then, again, ask, Am I giving this one his freedom just as I wish mine? Loosing another and letting him go as his guidance leads him

is another essential of true relationship. The holding of one's opinion over another or the condemnation of the action of another, although it may be unspoken, is the reason of much unhappiness between those who should rejoice in each other. The critical attitude toward a weaker one is often a cruel bondage to him.

Do I love this one?—is the third important question to be asked. Love, remember, is that deep inner relation of unity which is evidenced as out-streaming goodwill. To love one means to feel at one with him and this at-one-ment shows itself as true interest in his experiences, achievements and growth; as forgiveness when he offends; as a wish to be helpful in so far as his desire and circumstances permit. It shows itself in prayer for him and faith in him; in hands off when it is best that it should be so.

But what if, after one has been faithful and conscientious in all these, the one that he wishes to help and to become harmonious with is still in trouble, still obdurate? We cannot force another to our way, loose him and let him go.

We are not here to live for another; we are here to live our own lives aright. Our help to the world is through our own living. To be joyful, loving, helpful is our privilege and herein lies our power. The most ineffective and undesir-

able person in the world is the sanctimonious egotist who goes about showing his fellowmen how to be good.

There are two sides to every relationship, the outer and the inner. On the one hand the encouraging word, the kind act; on the other—without this the outer is of but little value—there is the inner tie, the feeling of unity. In this feeling of unity evidenced in outward co-operation, lies the power and harmony of every relationship.

Treat your every relationship by the practice of the three principles given—Integrity—Freedom—Love and you will prove their working power.

LOVE.

Love is the divine law of life, says The Essene.

Like liberty, a great many sins have been done in the name of love, and yet true love is the purest thing in the world. The genuine can be told from the spurious in this way: The spurious thinks only of self and demands sacrifice from others. The genuine is ready to sacrifice self for the happiness of others.

When the Master would test one of His disciples He did not propound a catechism or a creed. He said: "Lovest thou Me?"

When asked as to the chief commandment He gave two, and love is the central thought of both: Love thy God and love thy neighbor.

In music, love is expressed by harmony; hate, by discord.

Love somebody. Help somebody. Lift up somebody. Bless somebody. This is the divine law.

Live not unto yourself alone. Forget your selfish schemes. Get out of the narrow shell of your egotism. Brighten the lives of those around you. Make sweeter the cup for some other of God's children. Life is dreary enough at times for all of us. Then how much a kind word, a good deed, helps us! Our hearts yearn for sympathy as the flowers yearn for the dew and the rain.

Love is spiritual sunshine. Make your soul a sun that shall radiate light and warmth to all about you.

"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."

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NOTICE—DEMAND FOR LESSON COURSE.

The subscriptions for The News Letter issues containing the Sabin Lesson Course have been so numerous that the supply of September magazines is almost exhausted. For this reason the First Lesson with the queries, which was published in the September edition, will be repeated in the December number. To those who subscribe for one year, beginning with the January number, will be sent, in addition to the twelve numbers of the year 1917, the issues of October, November and December, 1916, thus giving for \$1 the numbers containing the Lesson Course complete.

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

We think it would be interesting to some of our readers to have the name of God in forty-eight languages. We copy a slip that was sent us, which gives only two forms of the Hebrew name of God, or rather the Hebrew appellations for God. The revealed name to the Hebrews was Yahveh; all others are appellations or names of attributes.

Hebrew—ELOHIM or ELOAH.
 Chaldaic—ELAH.
 Assyrian—ELLAH.
 Syriac and Turkish—ALAH.
 Malay—ALLA.
 Arabic—ALLAH.
 Language of the Magi—ORSI.
 Old Egyptian—TUET.
 Armorican—TEUTI.

Modern Egyptian—TENN.
 Greek—THEOS.
 Cretan—THIAS.
 Aeolian and Doric—ILOS.
 Latin—DEUS.
 Low Latin—DIEX.
 Celtic and Old Gallic—DIU.
 French—DIEU.
 Spanish—DIOS.
 Portuguese—DEOS.
 Old German—DIET.
 Provencal—DIOU.
 Low Breton—DOUE.
 Italian—DIO.
 Irish—DIE.
 Olala Tongue—DEU.
 German—GOTT.
 Flemish—GOED.
 Dutch—GODT.
 English and Old Saxon—GOD.
 Teutonic—GOTH.
 Danish—GUT.
 Swedish and Norwegian—GUD.
 Slavic—BUCH.
 Polish—BOG.
 Polaca—BUNG.
 Lapp—JUBINAL.
 Finnish—JUMALA.
 Runic—AS.
 Pannonian—ISTU.
 Zemblian—FETIZO.
 Hindoostanee—RAIN.
 Coromandel—BRAMA.
 Tartar—MAGATAL.
 Persian—SIRE.
 Chinese—PRUSSA.
 Japanese—GOEZUR.
 Madagascar—ZANNAR.
 Peruvian—PUCHOCAMAE.

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PUT AWAY CRITICISM.

You can greatly simplify your work of investigating New Thought if you will put away all criticism, whether of the teachers themselves or of the phraseology used by them.

The whole New Thought movement has one aim. This is to reveal to the people the true and whole nature of human beings—a nature beyond words glorious, wonderful, and powerful.

In this work it is also necessary to show to man the extraordinary nature of his thought and its equally extraordinary results and effects.

To do this the various teachers may use different terms, but underneath all difference in expressing the idea, there is ever the one great Truth being declared by all teachers of all schools of New Thought:

Man's present infinite nature.

This, as a rule, requires such an entire reversal of all previous ideas of man in his present body, that the student must be very unprejudiced in his attitude towards the new conception of man.

CHILDISH THEOLOGY.

"Do children teach theology?" exclaimed Beecher one day.

"I should say they do! Why, one evening when I was preaching down in Lawrenceville, Ind., for \$300 a year, and we were too poor to keep a girl, mother and I (Beecher always called his wife mother) walked half a mile to church, leaving little Harry at home. When we

got most there mother began to worry.

"What makes you worry so, mother?" I said.

"Why, Henry, we left little Harry at home all alone, and how is he going to say his prayers?"

"So when we got back," said Beecher, "mother hurried to the crib and asked:

"Harry, did you say your prayers last night?"

"Yes, I sed 'em mamma."

"Why, how could you say them, baby, when I was not at home and pap wasn't either?"

"Well, mamma," lisped little Harry, "when I got ready to say my prayers—you wasn't here, an' papa wasn't here an' (his eyes filling with tears) I didn't know what to do! So I des knelt down and sed 'em to God. Did I do wrong?"

"No, baby, you didn't do wrong," I said, kissing his tears away, "but you taught us theology, baby. You taught that when you want to say your prayers, Harry, you don't need your mamma, you don't need your papa, you don't need a clergyman, you don't need the Pope—say 'em straight to God and the blessing will come."—Exchange.

With nations, as with individuals, the weapons of defense become too readily the weapons of offense.—San Francisco Chronicle.

No man who really thinks will deny the statement of Vauvenargues—"All great thoughts come from the heart."

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MAN'S DIVINE IDENTITY

From Unity.

WHEN men and women, too, are the outer expression of ideas, of qualities of mind. One may be symbolical of joy, another wisdom, another strength and so on until the whole human family can be reduced to its original realm of ideas, and personality be lost sight of. If we cultivate the "single eye," we will see only the good. Gloom may appear to the sense of sight, but we can change its name in the twinkling of an eye to joy, and so always see the "silver lining to every cloud." This method of applying Truth in acknowledging good (God) not only eliminates the dross from that which we behold, but it in turn cleanses and refines our own mentality. We become like that which we image in mind.

When man identifies himself with God, believing in his own divinity, he looks out upon the world of form and seeks to harmonize what he sees with what he knows of the one, eternal, omnipresent Good. All so-called "evils" are distortions of Divine law; mistakes made by man in "multiplying and replenishing the earth" after his own pattern instead of the Divine one. Life proves to man that if his mind is filled with holy, loving and pure thoughts, a consciousness of harmony comes into expression in his body and affairs. "If you would teach the people to act rightly,

teach them to form correct judgments," said the wise Socrates. There is a righteous judgment upon which to found all our thoughts, and an understanding of the principles of Being alone reveals to the mind of man what is true and what is false. The object of all study of Truth is to train ourselves in believing in the supremacy of our Divine Self. Realizing our divinity, we become conscious of the Spirit of Truth within us, which is our true teacher.

The greatest need and desire of man today is for individual expression. God gave us a distinction all our own. Never can this individuality be unfolded until we express "as unto the Lord, and not unto men." We have been told time and time again to "consider the lilies, how they grow." They express from the within out; they clothe themselves about with their inner beauty. This is the divine order of creation in the universe. The birds sing their own songs, which are created in their own breasts and given forth in the pure joy of expression. Man must become conscious of his individuality and his freedom to express all the ideas of Divine Mind, which is his natural heritage. Man is superior to every limitation that besets him. Circumstances have no power to effect him. It is the consciousness in which he enters into circumstances

that make or mar his life. Always the world of effect is pointing him to the within.

Truth reveals to us a vision of the glory that will be in this world of ours when man, conscious of himself as a creator, exercises his inherent powers of dominion and brings forth in Divine order the new heaven and the new earth. Even now "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God."

Debt causes much failure: make it a rule to spend no dollar until you have earned it.—Bishop Fitzgerald.

A GENUINE INSPIRATION.

The other Sunday 30,000 Roman Catholics paraded the streets of Baltimore in testimony of their reverence for the Holy Name of God. Of these 8,000 were from the National Capital. It surely is a grand thing when such great masses of men of the many nationalities of the great church walk forth to display their devotion to the Creator and protest against the desecration of His Holy Name.

Agassiz was a scientist. He wrote of animals: "I cannot doubt of their immortality any more than I doubt of my own."

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A WHINE AND A WHY!

From Now.

THERE are some sentences from a letter to the Cosmic Fellowship:

"Others have autos and money to spend and I don't see why I have not! I don't see why God denies me the comforts of life! I can't be happy unless I have the same means to be happy with that others have. I have not a friend to offer me opportunities for enjoyment!" And so on for four pages.

It is not by any means unusual to hear such complaints. We meet them constantly. "Why does God afflict me? I am not to blame!"

This is the most pernicious of all mental states, except one which is its very opposite, that of blaming one's self for all that occurs: Self-condemnation.

These conditions arise from the old conception of an outside Power that arbitrarily controls human destiny; from a lack of faith in the Justice of the universe; from ignorance of Inviolable Law of Cause and Effect. They lie in the non-recognition of the fact: "As you sow you shall reap!" And worst of all they come from a selfish desire to escape the results of conduct and from the desire to hold some person or power other than self responsible.

Human selfishness, the personal factor, lies at the base of all complaints. Every teacher and healer

finds it one of his hardest tasks to disabuse the mind of his patients of the idea that Cause is without and to plant in the mind the idea of Indwelling Power.

"Thou art the man!" thunders Nature to the individual. "The Indwelling does all the work!" The Individual directs that Indwelling Power. The Cause is One's Thought. "As you think you are!"

"What! my poverty! my friendlessness! my pain! the results of my thought?" Sure! No one else has directed the Indwelling power to build these in expressions of Itself in you.

You shape the vessel and the water takes its shape. You build the mental picture and Life shapes itself to it.

"Men do not gather grapes of thorns."

You cannot gather peace from complaints. You cannot mend matters by holding others or outside conditions responsible.

The Universe is to the intellect, Law, and Law only. It is impersonal. It knows no persons. It is inflexible, inviolable Law. Meting out to each impartially exact justice. "Measure for measure!"

When, therefore, one says, "I am sick!" we know that he is reaping the fruits of sick thoughts. When one says, "I am poor!" we know he is reaping the harvest of poverty thoughts. When one says, "I have

no friends!" we know that he has not sent out friendly thoughts.

It is impossible for one to be sick that has not thought from pictures of disease. It is impossible for one to be poor, that has not radiated thoughts from a poverty ideal. It is impossible for one to be without friends that has not thought of persons merely as those upon whom to lean.

As surely as sun radiates light and warmth, each person radiates the power of health, prosperity and friendliness from ideals of health, prosperity and friendship.

But as surely as darkness envelopes one whose lantern has gone out at night, so will poverty, disease and loneliness envelop the one who has let the light of pleasant, happy ideals go out of his mind.

This world is grand and beautiful to the spiritual-minded; it is dull, stupid and commonplace to the unawakened. The world is to each one as each one thinks; beauty and ugliness, order and disorder, can be had for the mere thinking.
—Frank Harrison.

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I CAN.

If there is anything needed to promote the success of a man in business, it is honesty. This does not mean the dishonesty of appropriating that which belongs to another, but it applies to that class of men who are not honest with themselves and who habitually underestimate their ability.

Young man, don't say, "I can't!" For some reason the great men of dictionary fame failed to think of that word when they compiled their gigantic works. There was plenty of chance for it, too. Young man, "I can" are the only words recognized by progressive business men today. Success has always been the outcome of "I can." Do you say it? If not, try it. Make yourself believe you can do a thing, and nine times out of ten you will do it.

It is said that some men tell a lie so many times over that they finally believe it themselves. Apply this rule to yourself in estimating what you can do. Aim high, and then determine to attain it. School your mind with "I can" until it is almost a part of your being.

Many lives are wasted by the false idea that a thing "can't be done." They are the ones that grumble, the ones who never rise, the ones who have no ambition to go higher. They think they have come to their limit, and must remain where they are. "I can," in many of these cases, would make life a success.

Business men ask applicants what they can do. They soon find out what they are incapable of doing.

The world is crying aloud today for men who can do something well. Those who can and will make themselves generally useful to their employers are the ones who rise. No position is so high that there is not a chance to go a step higher.

The energy stored up in "I can" is bound to come out if the opportunity is given. Opportunities come thick and fast. Use them.

Seeing is believing. To believe a thing can be done is to try to prove it. To try it you need first to say "I can."—J. A. Chessman in Chat.

THE TEMPLE GLORIOUS.

May this to thee assurance be,
All right living makes us free.
But fears and doubts are slavery;
E'en death in every breath,
Like poisonous inhalations.

Give me the freedom born of faith;
I see the wondrous promise.
No hurt shall e'er be traced,
From foundation-stone to cornice,
Renewed by man victorious;
Divinity his birthright.

Spirit is like the sunshine. I go into the sunshine and stand in it, and receive all there is of it. Someone comes along and stands by my side and he receives all there is of it, and does not rob me of one particle. Reaching out into the limitless and unmeasured spiritual nature, we all become joint heirs to all there is, and there is no lack of resources, no pilfering one from another.—Dominion.

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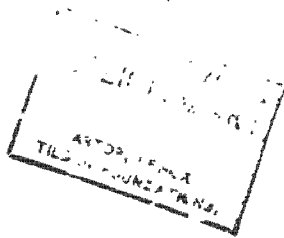
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Oliver C. Sabin.



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In sending in subscriptions please do not fail to state whether it is for a new subscriber or a renewal of an old subscription.

LESSON NO. 1 REPEATED.

We have reprinted in the current number of The News Letter Lesson No. 1, of the Bishop Sabin Correspondence Course in Christian Science. The September number, in which Lesson No. 1 was originally printed, has been exhausted, and the demand for the complete course offered to all one-year subscribers rendered republication necessary.

To all who pay \$1 for The News Letter for one year before Jan. 1, 1917, there will be sent fifteen numbers, which will furnish the Lesson Course complete. As the demand is rapidly increasing it is suggested that subscriptions be sent in as soon as possible.

THE BISHOP'S VALEDICTORY.

At the request of numerous readers of The News Letter there is reprinted in this issue Bishop Sabin's Valedictory, dictated a few days



Oliver C. Sabier Jr.

before his passing away, and at his request published to the world immediately after his leave-taking. Copies of these words of farewell are treasured in thousands of homes in all parts of the United States and in many foreign lands, and requests innumerable for copies of this valedictory have been received by this magazine.

This journal can do no more loving or profitable thing than to lay before every one of its readers the wise and touching words of the man who devoted so many years of his valuable life to the propaganda of the Truth That Makes Men Free.

GIVE THANKS.

We have much to be thankful for. Let us rejoice in peace, and pray for the warring nations.

AFTER THE ELECTION.

Now that the election is over the nation will settle down to the usual program of life. It was a close contest, and no doubt a fair one. It was so close that there is little cause for ungenerous exultation on the part of the victors. As The News Letter said, the character of the contestants was such that the country could not miss having a wise, worthy and patriotic president.

Don't forget that the greatest help in the study of Christian Science can be gotten from the Sabin Course in conjunction with the Sabin books.

There's a great deal of good that can be done in the world if we are not too careful as to who gets the credit.—Talcott Williams.

Oliver C. Sabin Jr.

Chain of Golden Thoughts

December

PAULINA B. SABIN

Death is the one sanctity that all men respect, the one gesture that melts the hardest, the one awe that appals the most impious.—Frank Crane.

Give your whole self to God, your body, mind and spirit, and God, the Eternal Good, will give Himself to you and to the world through you.—Wm. E. Gibson.

Dead leaves, bruised and brown, cover the sod—
But underneath, the violets crave new birth.

—Rose de Vaux-Royer.

Things that we can't help we can either accept with good grace or quickly forget.—Ralph Waldo Trine.

Love, gentleness, kindness, courtesy and considerateness are the powerful weapons of God, through man, to win souls to right doing, right living and right thinking.—Susan Q. Morris.

Let the light of your own Divine Consciousness shine within your soul and illumine the path to all the Good you can ask or wish for, health included; and in everything give thanks.—Venie Cooper-Mathieson.

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; but 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 into 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. 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 sooner or later God Almighty Love will manifest it to all of us.—From Bishop Sabin's Valedictory.

THE SABIN LESSON COURSE

The Subject of Thought Considered—Two Systems of Thought—Bodies Thought Expressed—Subconscious Thought—The Present Era of Thought—Right Thinking—The Great Destructive Thought—The Treatment.

LESSON No. 4.

IN all the realm of Metaphysical study there is no one subject that is of so much importance as the subject of Thought. It is so far-reaching in its tendencies, its ramifications, and so important in its results that it would be impossible to understand the subject of Metaphysical healing, in any of its departments, without a thorough understanding of this subject of Thought.

Solomon tells us in his Proverbs that as a man thinketh so is he, and never yet was a greater truth spoken by mortal man. It is as we think whether we are to be builded up in our lives of holiness, of righteousness, of happiness and harmony; or, on the other hand, whether we are to be dragged down by the belief of evil, future catastrophes and present disaster, until our lives are made to sense perfectly miserable, without one ray of hope intervening to break the chasm. This being true, it becomes of the first importance that our thoughts should be so directed that harmony will result and disaster be avoided.

As a general rule we may say

that no one should think of himself or herself in any manner except in such a way and manner as he or she wishes to see realized in his or her physical, mental, or material affairs. In other words, persons who are perpetually thinking of poverty, fearing poverty, talking of poverty and future catastrophes, are always poor, and these evils which they so faithfully prophesy, invariably become true, either in actual fact, as to actual appearances, or their essence is manifested in some other form. This subject has been but little regarded; in fact, we may say that until within the past few years it has been absolutely and utterly ignored by the human family at large. There are but few who understand or have understood that the thought of a thing is but the prophecy of its fulfillment; and he who thinks of disaster, is prophesying for himself evil, and the person who invariably talks of sickness, or illness, of trouble, in all of the various forms as we hear it every day, is prophesying for himself the very evils of which he is complaining.

It is perfectly natural that God should give to us, His children, some way or plan whereby we can

converse with Him. He has, through the realm of thought, given us a system whereby we can commune with Him, and He hears and answers our requests. Of course, if such a doctrine had been advocated a few hundred years ago, it would have insured the enunciator of such an idea a martyr's fate. But we can say that it is but natural that the Father should communicate with the child. The old idea of things, as we have been taught through the past centuries, is that when a new idea comes up it is to be measured by those that are considered established; and the fact, even though it be a fact, and is susceptible of perfect demonstration, must be made to fit the old theory, and not the theory conform to the new fact. But the times have changed. God has opened to us a new book, and we are permitted to open the fly leaf and read in a slight degree the eternal truths which are for our perpetual good.

TWO SYSTEMS OF THOUGHT.

The two systems of thought of which I will speak are those systems which bespeak the good on the one hand, and the evil on the other. We can have our choice. It is for us to decide whether we want the good or the bad. If we want the good we think of God; we think of His goodness; we think of our heirship; we think of the power and dominion with which we were born; we think of the power which God gave us; we think of our birthright; we think of living, moving and having our being in the God of heaven and earth; we

think of having eternal life, eternal happiness, perfect harmony, perfect plenty and perfect happiness. We allow our minds to dwell along these lines, and when an evil thought or a black thought comes up we banish it. Such a life as this is perpetual happiness, and it soon changes the whole conformation of the physical being, as it were, and the very thoughts are pictured upon the face. You have happiness and sunshine; whereas, if you think of evil, if your minds are continually dwelling upon these things; if you are thinking of fears; if you are thinking of this or that ill or evil; if your minds are filled with pain; if your minds are filled with hatred, with jealousy, with anger, with revenge—these thoughts soon mirror themselves upon your bodies and drag you down and down to death.

Therefore in our selections we must select the good if we would have the good; we must choose the good if we would enjoy the good.

BODIES THE EXPRESSION OF THOUGHT.

The bodies of the human family today are but the expression of the thought that has filled the human mind through all the past centuries. We find many pictures of misery upon the human body, all the direct result of evil thinking, either of the persons themselves or their progenitors. The Bible tells us that the sins of the parents shall be transmitted from generation to generation, and how true it is! When God originally made man he was made a perfect being in the enjoyment of eternal life. He was placed

in a garden of perfect happiness, and perfect comforts, and his surroundings were those of perfect good. In an evil hour, by reason of his power of selection, he chose materiality; he chose the doctrine that there is life, truth, substance and intelligence in matter; and when he made this choice he was branded, for God has said, "In the day thou eatest thereof thou shalt surely die." It is a fixed law of nature, as much as any other law, that he who believes in materiality shall die; it is only the spiritual life that is perfection. The evil material thoughts were thus fixed, they grew subconsciously until man's life had been circumscribed, from nearly a thousand years to a third of a century, all the result of evil thought. The sins of the fathers have during all these centuries been brought down to us; and we not only suffer from our own evil thoughts, but we suffer subconsciously from the evil thoughts of all the thinkers of the past centuries; and the only way for us to rid ourselves of this is in the perfect realization that all is infinite Mind and its infinite manifestation; and when we come back to that plane, that platform, perfectly realizing its truth, then sickness, sorrow and fear will vanish, and to our vision will be opened up the beautiful light of eternal harmony, as given in God's laws of Good and Love.

SUBCONSCIOUS THOUGHT.

This subconscious thought is not confined to any one department; but it loves, it reasons, fears and believes, the same as the conscious

thought. We have learned that certain ingredients are poison, it has been handed down through the ages, and with us it has the effect of poison. Subconscious thought is the action of our minds independent of our consciousness. That is, our subconscious thought is our mind at work when we are asleep, or when we are under the influence of anything that dulls or suspends our five senses. It is that under-consciousness to which the healer talks when giving silent treatment.

The subconscious thought manifests itself upon our bodies either for good or evil, independently of our consciousness. The way to purify the subconscious and also the conscious mind is to pour in good thoughts, thoughts of the good. When an evil thought comes up and bids you say "I am sick, I am mad, I have been abused by somebody, and I am going to get even," or suggests any of these wicked, material thoughts, say as the Savior said the tempter, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Never give way to evil passions and anger. There is nothing more destructive to the human body than anger and such passions as that. One cannot be in the enjoyment of perfect health who allows such passions as anger, hatred and envy to have sway.

THE PRESENT ERA OF THOUGHT has taken an intensely practical form and in this metaphysical thought of God-healing, it has become practical in the destruction of disease, in the destruction of all the

inharmonies which come up incident to material life; and it is for us to treasure up these perfect systems, so that we can control our thoughts and thereby control our body and our affairs. This thought has become so practical that we can sit in our rooms at home and converse with our friends and patients in any part of the world. We can send the Happy New Year thoughts; we can send Christmas greetings; we can send the love of God; we can send the pure thought of perfect love, to any and all parts of the world, because we know that God is Omnipresent Good; that He is not only with us and with us now, but that He is with our friends in the most distant parts of the earth. The system of thought is so quick and so ready that you can talk with your friend in the most distant part of the earth as easily as if he were sitting by your side. It has as much force and as much power.

RIGHT THINKING.

I would like to make this subject intensely practical if I could, so that each one would be impressed with the absolute necessity of right thinking. If a person wishes to have prosperity in his business affairs, what is the certain rule to adopt to have that? Think it, think it. Never allow a doubt to come into your mind; know that God alone controls, and that He will give you prosperity. If a person wants health, let him Think health. Think of the impossibility of having anything but health, and cease to think of evil. If a person

wants happiness, let him think of pleasant surroundings and how pleasant his must be. Think it. Remember that the thought of a thing is the prophecy of its fulfillment. As a man thinketh so is he. If a person comes into your presence, as they do continually everywhere, and talks of sickness, of coughs, of colds, heartaches and rheumatism, expressing fears of these things, how much of a chance do you think he has for health? His every prophecy is against himself, his every thought is of misery. What does Solomon tell us? "As a man thinketh so is he." Can such a person as that expect harmony, expect happiness, expect health?

Suppose a person is always afraid that he is going to be destroyed with poverty. I knew people, when I was a boy and lived in the country on a farm, who used to save almost everything that they grew in the summer for the purpose of eating it in the winter, and when the winter came saved it for the summer, and the result was that they never had anything to eat except the commonest, coarsest of the food, and they were laying by the residue for some future time that never came. The children of Israel when they were being brought up from the land of Egypt to the promised land, in their migrations through the wilderness, had manna every day, they ate it every day, and if some of those saving souls wanted to gather enough for the second day, the second day's supply would be spoiled and they would have to gather again. The person who goes

through the world and avoids spending his money on account of some anticipated catastrophe is only inviting that catastrophe by his prognostication. Bob Ingersoll said one good thing, if he never said another, when he said, "If you have but one dollar spend it like a lord." Persons who spend their money for what they need, and never pinch, always have plenty; but persons who are always in want and suffer from want, are those who are always prophesying that they will have want.

PUT YOUR TRUST IN GOD.

Now, these things are absolutely and perfectly true, and the philosophy of it is this: That in our fears we mistrust the God who gave us all. It is from our mistrust of God that we are afraid that He will not give us as He promised. Therefore put your trust in God, think not of the morrow, as the Savior says in His sermon on the Mount, and let every day take care of its own misfortunes, or its own wants. Sufficient unto the day is the evil thereof. Let us live in the Eternal Now. Now is all there ever was or ever will be. We live in the Now, let us be happy now. Have we enough to eat? Thank God, from whom it came. Have we health? Thank God for health. Have we happiness? Bless God for happiness. Live in the Now; live in the perfect realization that all comes from God. You cannot lift a finger or wink an eye but that the power comes from God. You are absolutely the children of God, and in Him you live, move and have your being.

THOUGHT DEFINED.

The best definition of thought that, in my opinion, can be given is this: Thought is mind in operation. Thought is something that is never still; thought is something that must have a lodgment; it must have something to go into, it must have a home. Thought is not like a wandering meteor that goes from planet to planet seeking a home; a thought goes direct as a cannon ball. It must have a lodgment, and it has a lodgment. It is mind in operation. Take the thought of an engineer before he has constructed an engine. He brings the mirror of the mind and transfers the image to the blue paper of the draughtsman, and then comes out the perfect engine—all the realization or thought. So with the architect; so with the writer; so with the historian; so with all of us that live by our thoughts; they take forms, and those forms develop something for the upbuilding of man, or for his dragging down and for his own destruction.

THE GREAT DESTRUCTIVE THOUGHT.

Perhaps no one thought or subject of thought has done as much towards dragging down the human family, debasing its morals, destroying its power and sensibilities, and blotting out its justice as has the thought that the God of Heaven is a God of vengeance; that He not only is a God of vengeance, but that He created an avenging spirit, commonly called the Devil, and equipped that Devil with a hell of burning fire and brimstone.

This thought has been the cause

of all the wars, of all the hatreds, of all vindictiveness, of all evils, of all wants, of all pestilences, of all fears; in fact you can take the entire catalogue of evils, and you can trace them all to the thought that God is a God of vengeance. In the religion of Jesus of Nazareth it is the idea that you should love God with all your soul, with all your mind, and your neighbor as yourself; and there is a turning away and destruction of the old doctrine of hate, an eye for an eye, a tooth for a tooth; and it gave to the world a new religion, and that was why the Savior was crucified. The old doctrine of hate and a hateful God crucified the Son of God in order that it should meet its death through His demonstration over the grave.

The thought that God created evil is not dead by any means. It is the thought which fills our graveyards every day. It is the thought that brings man down to misery, sickness, want and sorrow. It is that same thought that has exercised its baleful influence upon society; but, thank God, the dark, rayless night is nearing its end, and we can see the daybreak of better times coming. We can see that day of love God and love your neighbor coming in, and with it the destruction of this doctrine of hate.

THE REMEDY.

The remedy for evil thinking and for unhealthful thinking is in God. We must drive out this evil thought and supplant it with the good; we must allow our minds to dwell upon God; we must learn to do good

rather than evil; we must learn to love to do good for good's sake; and when we arrive at that position, evil thoughts will vanish from us, because evil, in reality, is nothing, and when confronted with good vanishes.

Another source of much injury is this mental photography thrown out by the press of the day in the description of diseases by advertising. Let the great daily papers portray, as they do, a certain disease, giving its symptoms, all in detail, and they scatter that disease from one end of the land to the other, because people think of it when they read it. As a man thinketh so is he.

Let professors in our medical colleges teach of this or that disease before a body of students, and oftentimes the whole class will be affected with the disease which they have under consideration. The eminent surgeons and physicians who treat a special line of disease usually die of that disease. Purify your thinking, and when you find anything in your mind but good thoughts root them out, drive them out, and if you cannot rid yourself of these thoughts of disease and disaster any other way, withdraw from the company of the person who brings them to your attention. His thought of disease, his thought of disaster is against you, is doing you incalculable harm, infinitely more than their company can do you good. The time is coming when sickness will be regarded as it is—a sin; and the person who talks of sickness will be regarded

as culpable as though he were talking of any other sin.

**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.

We must rise above materiality and come into the real image and likeness of God. We must then take a step further and acknowledge that we live in Him; that we have all and that all is ours; and when we come into the realization of this thought, all sorrow is banished, all want is destroyed, all sickness is forgotten, and no sin can come to make our life a life of misery. Think right, and you will be right, for as a man thinketh so is he. Think of the good and true and you will be all right. Study health, think health, and you will have health.

THE TREATMENT.

Now, to make this lecture practical to us as metaphysicians, I want to say to my students that in your practice, when you find your patient's mind running toward these

unhealthy thoughts, these baleful thoughts, treat them out, declare the good, argue the good subconsciously into their minds; and when you have their minds freed from evil thoughts, in ninety-nine cases out of one hundred, if not in all cases, you will have restored harmony and perfect health. It is as utterly impossible for a sick body to be in possession of a contented, perfectly healthy, loyal and true mind, as it is for water and fire to commingle. One is the antipode of the other. Therefore fill your patient's mind with thoughts of the pure, the true and the good; drive out those baleful thoughts, and you will have restored perfect health and perfect happiness. This may be difficult at times. It may be more difficult in some cases than in others; but know that it can be done, that it always can be done, and that that is the only method whereby you, as a metaphysical healer, can ever achieve success.

DRIVE OUT EVIL THOUGHTS.

Drive out wicked, baleful, unhealthy thoughts, and supplant them with the good, thoughts of the right, perfect love and perfect harmony. This can only be done through God and His love. Thought is the accessory of all good, as it is the generalissimo of all evil. As a man thinketh so is he. I give you as the last word, the parting thought upon this subject, the following quotation: "Speak the word only and my servant shall be healed."

"The soul of man is the power God has given him to think divinely, and thus image all God. If thought

has been wedded to something besides spirit, it has failed to image God in the earth. Among the wonders shown to Christian in the interpreter's home was a man raking in the dust, and so intently was his attention fixed upon this that he did not see held just above him a crown, waiting for the upward look of his eye and the lifting of the head."

" 'Thou hast crowned him (man) with honor and glory. Thou hast put all things under his feet,' but thought has been so busy looking in the 'dust' of its own stirring up, so intent upon seeing man as a 'worm of the dust,' that it has not seen the crowning of man by Divinity, nor lifted its head to receive the God-given glory."

"Now by Divine consciousness, are we able to see man by a Divine light. We are beginning to believe in the Divine Idea of man and to accept it as all of man."

"When thought sees truly what is in Being or Source, all things will appear right and good."

"Body is the thought made visible."

"We must therefore carefully guard our thinking. Let Truth and Divine Consciousness, which speaks only of Good, control it. Guard the very entrance of thought, decide whether God's idea alone shall enter your thought. You can decide, for you are the thinker."

" 'If we are wise,' says one, 'we will not permit any thing to enter our thoughts that we are not willing to have expressed in our Bodies.' Think the thoughts of Infinite Mind. Watch your thinking, control it with

Truth. There is a channel, so to speak, through which the light (of Divinity, the Life, the Perfection, Wholeness, etc.), is conveyed to its destination, and this channel is man's capacity to think."

"Perfect Life, Divine Peace, all goodness and health, Intelligence and Freedom, are all ours, for 'We are Christ's and Christ is God's.' " (1 Cor., 3:23.)

QUESTIONS.

(1) What is the most important subject in the study of Metaphysics?

(2) What does Solomon say on this subject?

(3) How does thinking affect our lives?

(4) How has God made it possible for the creature to commune with the Creator?

(5) What two systems of thought are spoken of?

(6) How do these systems affect us?

(7) What are the bodies of the human family today?

(8) What does the Bible say on the subject?

(9) From what are we suffering subconsciously?

(10) What is the remedy for this suffering?

(11) What is said of subconscious thought?

(12) What is subconscious thought?

(13) What is destructive to the material body?

(14) What is said of the present era of thought?

(15) If a person wishes pros-

perity in his business affairs, what should he do?

(16) What kind of thought and conversation should be avoided?

(17) What course should we pursue to be prosperous and happy?

(18) What is the source of our supply?

(19) What is the best definition that can be given of thought?

(20) What thought has been such a curse to the human family?

(21) Give your idea of God.

(22) What other source of injury to the human family is given?

(23) Where is there no compromise?

QUESTIONS, LESSON No. 3.

(1) What is the subject of this lecture and its legitimate conclusion?

(2) How did God create man?

(3) What did God give man?

(4) What subject is of the greatest possible importance?

(5) Where do we get our authority for taking the position we do in regard to man's dominion?

(6) What proposition does the Savior make plain?

(7) What remedy does Christ give for poverty?

(8) Where is the kingdom of heaven?

(9) Explain what Jesus meant when He said that the kingdom of heaven is within you.

(10) What makes people poor and miserable?

(11) In treating against poverty, what do you use?

(12) What should we never do toward ourselves?

(13) Why are sickness, sin, death and poverty unreal and without existence?

(14) What should everyone claim?

(15) In treating a patient, what is usually best, and when should an exception be made?

(16) What is said of the time to be occupied in giving a treatment?

(17) What often happens in the beginning of a treatment?

(18) What is chemicalization?

(19) How can we give absent treatments as effectually as present?

(20) As a rule, what class of patients are easiest healed?

(21) What persons cannot be healed?

ANSWERS TO QUESTIONS IN LESSON NO. 3.

(1) The subject of this lecture is prayer, and its legitimate conclusion is healing the sick and bringing man into a realization of his God-given dominion; bringing men to the consciousness that God the Infinite and Eternal Good is the Father of all men, and that all are sons and daughters of this one Father, having in Him equal and unlimited inheritances.

(2) God created man in His own image, and having likeness to God. (See Gen., 1:26, 27.) God is Spirit, the Eternal All-Embracing Spirit. Man, the likeness of God, is a Spiritual Being.

God, in the active principle of His nature, is Mind, the one Great Mind, operating in states and conditions according to the dictates of the Spiritual Will.

And this active principle of His Divine Nature is demonstrated in material manifestations; in galaxies and systems, suns and worlds, in minerals and plants, the lower animals and man—physical man.

This material manifestation of the Divine Nature is what the materialists call matter. God is Spirit; God is Mind; God is manifest in material forms.

Man is a Spiritual Being, a part of the One Spirit. Man in action, manifesting in mental states, is Mind. Man in his physique is a material manifestation of God. God created man in all respects like Himself. God is, therefore, the Whole—the Perfect Whole; Man is a perfect part of that Perfect Whole—a little God, having, latent, all the attributes, characteristics and qualities of the Perfect Father. Every latent virtue may be awakened and brought into realization, nay must eventually be thus awakened and brought to the light of Truth. Seeing, therefore, your high-born estate, it is fitting that you give the more earnest heed to what follows, viz: Man's Dominion.

(3) "God gave man dominion over all the earth." (See Gen., 1:26.)

Reread "The Subject of Man's Dominion," in Lesson No. 3, pages 71 and 73, of The News Letter, November number.

(4) Man's dominion is a sub-

ject which is of the greatest possible importance to mankind. Meditate upon this truth, go into the closet of your soul, close the door of consciousness to the material world, and in this silence, this mystic silence, "pray the Father who seeth in secret and He will reward you openly." He will grant you light by which to see the truth of your Dominion.

(5) The Bible gives abundant authority for the position here taken. See an array of quotations in Lesson No. 3.

But you do not have to stop with the declarations of sacred writers and seers of truth; look into the world about you. Everything yields to the will of man when that will is intelligently directed. The earth yields to his command and touch, the waters become his obedient servant, the air yields to his schemes, and the sun co-operates with his designs. Loving and fearless man is a wonderful and powerful creation.

Love and eternal persistence are the guarantees of the passport to Divinity.

(6) The Savior lays down as His first proposition that man cannot serve God and Mammon. (See Matt., 6:24.)

(7) "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you. (Matt., 6:33.)

(8) The kingdom of heaven is within you, within the inner consciousness of every soul, and is brought into realization when the soul awakens to a consciousness of its Oneness with God, in spirit, mind

and body, and yields its will to the will of God, and co-operates in harmony therewith.

(9) Heaven means Harmony. The kingdom of heaven is the kingdom of Harmony. In every soul is this kingdom of Harmony, but man in his outer consciousness hedges this kingdom about with discordant belief, with doubts and fears, devils and hells, creations of carnal mind, the mind of materiality. Man is more or less a somnambulist, and walking in his sleep he has dreams of fancies which have no existence in truth.

The Kingdom of Heaven of which Jesus the Christ spoke, is that Harmony which the soul finds within itself when it has divorced selfishness, pride and injustice, and stands forth a mirror of existence, reflecting the characteristics, attributes and qualities of God.

(10) People are poor and miserable because they feed their minds upon thoughts of poverty and wretchedness. They think poverty, they act poverty, they talk poverty, in short, they create poverty, and they suffer the consequences of their own miserable creations.

They make their own choice, follow their own course, sow their chosen seeds and must reap from their own sowing.

The kingdom of Heaven is within, seek and find it.

(11) In treating against poverty and want you use the same formula as given in Lesson No. 2.

Poverty is the result, the natural result of erroneous conduct, following erroneous thinking; therefore,

guard carefully and prayerfully against thinking failure, poverty, limitations. Think of the unlimited bounties of God, that they are for His chosen children, and that you are one of those chosen ones, for all are chosen of God who choose in simple childlike faith the inexhaustable bounties of God.

(12) We should never condemn ourselves, never blackball ourselves, never rate ourselves as worms of the dust, for we are now sons of God, heirs and joint heirs with Jesus the Christ. Realize it in your consciousness, form it in your thoughts, express it in your words, declare it in your daily life.

(13) They are not the product of truth, but the manifestations of error.

They are shadow operations that have power in delusion only. Truth in operation annihilates them as light annihilates darkness.

(16) The time occupied in giving a treatment cannot be measured in minutes. It depends upon the realization of the healer and the receptivity of the patient. It may require only a moment, or it may take days. When the conditions are properly met the healings are always instantaneous. The shaping of conditions is the work of man—the healer and the patient—God is ever ready; His law sensitively responds the moment man is in tune with Him.

(17) For answer to questions 17 and 18 see November News Letter, page 77, subject, "Chemicalization."

(19) Understand that God is

everywhere present, The All-Embracing Good. There is, therefore, no space condition nor any time consideration between the healer and God, or between God and the patient. The moment that the Prayer of the Understanding (the proper prayer) is made that prayer (treatment) is registered in the Ever-Present and All-Embracing God. The individual to whom the treatment is directed being a part of that All-Intelligence responds subconsciously to the word of Truth expressed in the treatment, even though consciously, for the moment, he may not realize that the work is done.

(20) As a rule the less positive thinkers—children, young people and the plain people—are most easily reached. They respond more readily than do people whose thought activities have formed deep and fixed grooves for their operations.

"The common people" heard Jesus far more readily than did the thinkers, pharisees and lawyers.

The thinker is loth to unsaddle his hobbies, while the common thinkers have few hobbies, and no saddles.

(21) No person can be healed who persists in holding to diseasing thoughts, or who persists in diseasing conduct.

As long as one holds fire in his bosom he must receive the sensation of burning. It is a law that cannot be evaded. You cannot hold in your consciousness the fire of hatred, malice, revenge, or any such diseasing mental state and expect

God to heal you. The beneficent harmony of Divine Healing cannot enter the vibrations of discord. One may get relief from suffering by the use of materia medica remedies, by massage, physical exercises and suggestions, but true healing is a change of heart, a renewal of the mind. It is a return of man to God in law and life. It is religion.

THE HORSE WOUNDED IN BATTLE.

O friend of Man! O noble creature,
Patient and brave and mild by nature,

Mild by nature, and mute as mild,
Why brings he to these passes wild
Thee, gentle Horse, thou shape of beauty?

Could he not do his dreadful duty
(If duty it be, which seems mad folly),

Nor link thee to his melancholy?

—Leigh Hunt.

It is the Dawn! The Dawn! The nations

From East to West have heard a cry—

Through all earth's blood-red generations

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 that highway for our God.

—Alfred Noyes in "The Wine Press."

VALEDICTORY OF BISHOP OLIVER C. SABIN

IN giving this letter to the world as a sort of valedictory, I invoke the wisdom of Almighty God, 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 stand around midst 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; but 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. But, 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, that all who know of Jesus and practice His works, live in accordance with His rules, will not only have 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 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 and 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 that all of those who believe in the Lord Jesus Christ and the mission that He has from God Almighty the Father will redeem them for all eternity, and that no soul ever given by God will ever be retracted or taken away.

In thus writing, with the full knowledge of the truth of what I say, 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 it depends 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 it will be carried on just as well in my absence as in my presence. The healers employed in Washington are supposedly 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 shall go away, should any of you want help, go to the head of the work, present your case, ask for treatment, and you will receive the best there is in the world. They have had large experience in the work—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: Not to worry, hold your eye single to the Truth as taught by our Savior, and all will be well.

This I feel 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.

SOME GOOD RULES.

Here are some rules that are worth keeping. Cut them out. Put them where you can see them. Look at them every day. They are written by Burgess Charles H. Penny-packer, of West Chester, Pa., and published in the Philadelphia Ledger:

Don't get mad. Leave that to the dogs.

Walk a mile a day.

Be clean—in person, abode, and conversation.

Eat moderately of good food.

Don't forget to speak to everybody. The salutation of a good remembrance is joy to the soul.

Stand up straight; look people in the eye while conversing and speak the truth.

Respect age, honor age; treat all older people courteously. Their hearts are tender and true, and they wish you well. Seek the advice of old people.

Get to heaven by staying at home and making your heaven there. Make comrades of your children. You don't need to go from home to get good fellowship. No club, no society can supply the place of the fireside by the evening lamp at home.

Sleep in a well ventilated room. doors and windows wide open.

CHRISTIAN SCIENCE

Wm. E. Gibson.

CHRISTIAN SCIENCE is the natural science of living the Christian life. The natural science is the true science; or the science based upon the principle of Truth. No Christian Scientist can afford to let a desire to falsify, or in any way to deceive, mislead or misdirect, enter into his or her consciousness—to find expression in his words and deeds.

Every expression must, in the best light that the soul has, be based upon the firm foundation of Truth.

This Science of Life—for Christian Science rightly lived is truly the Science of Life; if not rightly lived it is not Christian Science—is based upon Truth, first in thought:

THOUGHT IS THE SEED OF EXPRESSION.

The Christian Scientist is, therefore, most careful as to what thoughts he shall entertain. He knows that his mind is the hotbed from which must spring the plantlets of conduct, of which will be selected the tree of character: It is the nest that must hatch the birds which will carry forth his life expression to the world, which will declare the secrets of his soul's closet upon the "house top."

Each life is the parent of a few thoughts, a very few at best. Such thoughts are born in the individual

mind, and from thence are projected upon the plate of existence, to be reproduced upon the screen of life. They go on, for "weal or woe," affecting the men and women that attract them, and reacting for good or ill, according to their quality and character, upon their parents—the men and women that sent them out.

No thought, can, therefore, be entertained which has in it the germ of disease, no matter whether the thought be born of religion, of science or of environment.

Every thought must be tested by the Rule of Truth. Truth is the source of freedom, and the knowledge thereof tends to setting men free, instead of forging fetters of slavery about them. Whatever thought tends to limit, either immediately or ultimately, the free and full expression of man's life, does not square with the Rule of Truth.

The Christian Scientist must, therefore, be most careful as to the status of the few thoughts he sends out, and no less careful as to the character of those he permits to enter into his mentality, and of the thousands that besiege that mentality.

No deceptive thoughts must be entertained, for they will surely disgrace their host; no fear thoughts can be indulged in, for they dethrone Faith, which is the right arm of protection. Super-

stitutions and false imaginings must be studiously rejected. Every thought that is tinged with covetousness, jealousy or hatred must be eliminated from the equation, generosity must substitute every selfish thought with mathematical exactness, for, "as a man thinketh in his heart so is he."

The Christian Scientist is, therefore, a substantial factor in the economy of life. His word is his bond. He cannot lie. His promises he must keep. He is to be depended upon. He may not conform to the many conceptions of Truth, but he must conform to Truth, to Freedom-Giving Truth.

In practical life he is to be depended upon. He is on his job at the day and hour agreed upon. He must register faithful service upon the face of every hour. Justice and generosity must be the verdict of the passing days. He asks no sick leave of his employers, for that is belieing the truth of the bounty of God.

He has no need of sick benefit agencies, for they are premeditated declarations of faith in impending diseases, accidents or disasters.

He cannot afford to give a false impression, no, not even to servants, nor can he permit them to give a false impression to those who ring his telephone or call at his door.

If he is home he must be home. If he is in, that truth must be stated.

He dare not lie in little things. Nor must he equivocate in matters of recognized moment. To him every false impression consciously

designed is momentous. It is fertile seed sown in the garden of life, for the harvesting of the sower. It is a cause that must have its effect.

THE NATURAL PHILOSOPHY OF LIFE.

The Christian Scientist must know that the entertainment of certain lines of thought must lead to like courses of conduct; that is, if these lines of thought square with the Rule of Truth desirable conditions follow, but if they digress from or crisscross in any way the Rule of Truth, undesirable conditions result.

He must ever consider the apparent law of opposites in nature. There is light and darkness, good and evil, choice and consequence, cause and effect. Upon the plane of mortal life, at least, these operate at every turn, and are in their very nature powerful suggestions of reality.

But the Christian Scientist knows that their claim of reality is in the apparent only; for instance, darkness is the absence of light; absolute darkness is impossible, apparent darkness is only light dimmed by obstruction. The perfect light annihilates the darkness.

So with Good and Evil. Evil is the absence of good, or, in other words, the consequence of a misuse of good. This consequence, in its immediate effect, is regarded as bad, but in very truth in its ultimate effect is Absolute Good. It is the rod of correction to the erring, the schoolmaster to life.

In like manner, the law of cause and effect is, in the ultimate, a generous law. A stone thrown into

the air is bound, by the law of gravity or the earth's attraction, to return to the earth. If the thrower is untutored, careless or reckless, he may throw it up at such an angle that it will fall upon himself, or upon someone else or something else to which he is bound by the law of attachment. Thus he suffers directly or indirectly the reaction of indiscreet action.

The Master, Christ, voiced this natural philosophy of life, thus: "Sufficient unto the day is the evil thereof," and again, "Give us this day our daily bread."

TO PREPARE AGAINST THE EVILS which may come tomorrow is but declaring your faith in their coming, and, in most cases, is but an indirect yet urgent invitation for their visitation.

To prepare against the probable evils attendant upon old age is to rob youth and middle life of its sweetness, hoarding up for the rainy day is to premature age by wearing out the body in the arduous struggle for a bank account. In short, it is but making evil days of all the days of the life, instead of enjoying the good and letting the evil take care of itself. "That which I feared has come upon me," lamented the old sage, Job. It is ever so. It is the working law in the natural philosophy of life.

The evil which you concede, which you recognize as a reality and set about preparing against, you, in that very act, prepare for. It is so in the individual soul growth. It is so in the conduct of

the various strata of society, and no less true in the conduct of nations. This is the working out of the natural philosophy of life. When man has given concession to and recognition of evil as a reality, the immediate consequences are fraught with pain, but the law in its ultimate is beneficent.

"Take no thought for the morrow," is the Master's way of saying "Cease depending upon the carnal security; stop banking in the dust; stop building upon the sands."

The Christian Scientist has learned this truth, and in applying this Divine philosophy to daily life he avoids attachment to the phenomena of life. He knows that Life is one and eternal, and that the phenomena are but the expression of life itself, and as such are subject to constant change, through apparent decay and reorganization.

CHRISTIAN SCIENCE IS A TRUE RELIGION.

Christian Science as a religion is based upon fundamental Truth.

God is one and universal, Creator of all existence, and, therefore, directly and indirectly, Father of all creatures.

He is the Source of the Truth of Existence to such creatures as have come to the knowledge of that truth.

The Christian Scientist realizes that this one creator—God—is Father of all mankind, and that He holds all men as His children; that in the generous administration of His divine bounties He has no favorites as to persons nor peoples.

He has made choice of none to the exclusion of others.

His bountiful blessings are for all alike. His generous goodness is for the human family in particular, and for individuals in general.

God has no choice as to race or religion; no regard for color or cast.

Those are His chosen people who seek to know His will, and who strive to do that will.

The surrounding existences declare God as Infinite power. "The heavens declare His glory, the firmament showeth His handiwork." The earth is a marvelous creation, and man a wonder that he himself doth not comprehend.

The adaptation of means to definite ends, as revealed in the organization of the earth, its lands and waters, its bases and minerals, its plants and animals, and their relative interdependent relationship, all declare the infinite knowledge of God.

The sun in its generous out-pour of light and heat upon the earth, and the earth in its rotation, giving periods for work and periods for rest to the denizens of the world, and in its elliptical path around the sun, giving seasons of activity and seasons of recuperation to the earth itself: These "day unto day uttereth speech and night unto night declare the knowledge of God."

The reproductive and transmutative power ever apparent in nature declares the Infinite Love of God, and demonstrates the creative and recreative power of that Love.

The apparent adaptation of these divine bounties to the needs of man declares God's great love for man, and the wise distribution of these bounties over the face of the earth speaks eloquently the universality of His Love.

Observing this surrounding existence, taking the verdict of nature, the Christian Scientist discovers Infinite Wisdom, Infinite Knowledge, Infinite Love, Infinite Goodness, and, in their co-operation, Infinite Justice and Infinite Love, and in none of these does he find the tree of evil or the seed thereof.

Whence then man's consciousness of evil? Whence then the apparent evil in the world? Theology answers: "It is the work of the devil, the prince of evil." But the universe answers back: "God is declared in terms of good in all His creations, and that God is identical with His creation. That God is All, and there is no retreat outside of God—no devil, no hellish abode.

Whence, then, is adversary of life? It is man's creation—a misuse of the good things of existence, a misapplication of beneficent laws.

The evils, so-called, are the products of ignorance, superstition and false imagination. "The prince of the power of darkness" is an imaginary creation of mortal mind; a deity created in imagination and vitalized by fear and recognized by ignorance as the arch enemy of God, the scourge of His kingdom and the insatiable devourer of humanity.

This error, Christian Science has discovered, is the cloud that shut

out the light of Divine Truth from men.

Man has thus separated himself from God in consciousness, has become the "Prodigal Son," has wasted his substance, his consciousness of true relationship to God, and feeds upon the swinish "husks" of ignorance and false imagination.

Christian Scientists work to dispel the darkness of this ignorance and false imagination, by declaring the Allness and perfection of Infinite Good in the stead of the belief of evil; the Allness and perfection of Infinite Truth in the place of conceded error.

The Allness and sweetness of Infinite Love in place of the bitterness of the adversities of life.

The Christian Scientist realizes that all of the dis-ease to which the human race, in consequence of its erroneous choices, has become heir, is the product of error, and that Truth (Freedom-giving Truth) established in the stead of error, will bring salvation to man, redemption to the world, for the Light of Truth annihilates the darkness of error.

The Christian Scientist therefore holds that Truth destroys error, error of every kind; that the diseases of humanity are the fruits of error, and that the application of Truth will destroy the cause of disease and heal up its effects.

No matter whether the disease is manifest in the physical body, or in the mental states, nor yet whether it has its seat alone in the action of the spiritual ego, the Truth faithfully declared, and per-

sistently and patiently relied upon, will destroy the error, will manifest health of body, harmony of mind and strength of spirit.

The work of Christian Science is to reveal God, the true God, to man, and in every way possible to lead the human race back to a true knowledge of this True God.

It is, therefore, in its literal and essential nature, a religion, the re-binding of man to God.

All effort, no matter by what name nor whether ethical or religious, that tends to the revelation of God to man and the bringing of man to a proper consciousness of God, is one and the same—is the True Science of Life in Operation. It is the One Religion. The recognition of God as the one Father, and of all men as brothers—as heirs to an unlimited heritage.

SEA-GULLS.

Sea-gulls are the souls of ships

Wrecked on stormy seas,
Stately ships that sailed away

With billowing sunlit sails,
Valiant ships, that ventured far
Along the salt sea trails.

The stately hulls lie broken now,

Near reef, or lonely bay,
But souls of ships come winging
swift

Along the homeward way.
Glad, free wings that sweep and
soar,

Gleaming, sunlit breast,
Sea-gulls are the souls of ships
Come home, at last, to rest.

—Miss Leslie Savage.

LOVE THE SOLVENT

A Chapter From "Christian Science; What It Is and What It Does."

LOVE is the universal solvent which destroys all evil. God is Love. We live, move and have our being in God; therefore, we live in Love. Love controls our every thought, our every act, our every deed. The healer who is not surcharged with Love cannot cure the sick, because it is Love which heals, and Love it is which restores perfect harmony, because when Love is in the consciousness of mortal man, harmony is established, all is Love, all is perfect, all is well. God uses no instruments which are not holy, righteous, pure; therefore all persons who heal the sick must realize in their consciousness that God is with them, and that He hears them; that they are God's child, and that God is their Father. Go to Him without fear, without hesitation, without doubt; know that when He said, ask and you shall receive, that He told the truth. Have no doubt in your mind; go, relying upon the promise of God, who is your Father, and he will hear you and will answer your prayer, let that prayer be in any form it may.

The healer in treating patients who are absent can cure with the same effect precisely and by the same means as those who are present. Distance with God is not. God is everywhere, all the time, hears you everywhere and will answer

your prayer. A person may be healed between Washington and London with as much readiness as is the patient who sits in the room with the healer. You must come to God asking, not wavering, knowing that He is an ever present help in time of trouble; know that He is more ready to give than you are to receive; know that as infinity is beyond finiteness, so much greater is God's love for us than man's can be. He is not only willing but ready to give; all we have to do in order to have a perfect answer and perfect results is to bring ourselves within the zone of His promise and we will receive the blessings asked for. When one realizes that God is with him now, that He cares for your every want, that He answers your every prayer, it is easy to serve such a being as that, it is easy to love above and beyond all things such a Father. Let that love permeate your very soul, your very existence, and you will enter into the spiritual life more fully and entirely, until at last diseases will flee from you.

The healer must not be discouraged if he do not see results at once in all cases. Because, as remarked before, God works in a mysterious way His wonders to perform. It is not for mortal man to lay down laws to God, but it is for us to do our part and God's promises are sure. There is no

wavering or shadow of turning in Him.

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life."

"Beloved, let us love one another; for love is of God; and everyone that loveth is born of God and knoweth God."

"He that loveth not, knoweth not God, for God is Love."

"If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

"And this commandment have we from Him, that he who loveth God loveth his brother also."

"As the Father hath loved me, so have I loved you; continue ye in my love."

"For unto us a child is born and unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Almighty God, the Everlasting Father, the Prince of Peace."

THE SOLDIER'S KISS.

(Descriptive of an actual incident on the road to a battery position in Southern Flanders.)

Only a dying horse? Pull off the gear,

And slip the needless bit from frothing jaws,

Drag it aside there, leave the roadway clear—

The battery thunders on with scarce a pause.

Prone by the shell-swept highway there it lies

With quivering limbs, as fast the life tide fails,

Dark films are closing o'er the faithful eyes

That mutely plead for aid where none avails.

Onward the battery rolls, but one there speeds,

Heedless of comrade's voice or bursting shell,

Back to a wounded friend who lonely bleeds

Beside the stony highway where it fell.

Only a dying horse! He swiftly kneels,

Lifts the limp head and hears the shivering sigh,

Kisses his friend while down his cheek there steals

Sweet Pity's tear; good-bye, old man, good-bye.

No honors wait him, medal, badge or star,

Though scarce could war a kindlier deed unfold;

He bears within his breast, more precious far

Beyond the gift of Kings, a heart of gold.

—Henry Chappell in an English Exchange.

The happiness of your life depends upon the character of your thoughts.—Marcus Aurelius.

THANKSGIVING

Wm. E. Gibson.

TVERY day is a Thanksgiving Day, and he who celebrates his days as such finds the joy of living, and sheds it forth in rays of cheer and sunshine.

But in beloved America a special day is set aside in which all of the people—citizens and visitors—may unite in thanksgiving.

In many quarters a general holiday is observed and the people worship and feast.

In the rural sections the harvests are all gathered, and things are shaped for the Winter season. New suits are provided for the household and all are happy.

The urban population have their homes newly decorated for the social season, and have donned the latest styles. Naturally a spirit of joy is prevalent generally, and everybody feels like giving it full expression—shouting together.

It is altogether fitting and proper that you should do this: that you should give the fullest possible expression of gratitude for the many blessings that have come to you during the past year.

If your efforts have been crowned with success, and your horn of plenty is overflowing, let your joy flow out with it.

But if, on the other hand, fortune has seemed to frown upon you, and disappointments have fal-

len thick and fast, so much the more should you join in this general jubilation.

Rejoice that things are not nearly so bad as they might be. Rejoice also for the experience which ill-fortune has brought. That which is now the rough and rocky road may prove to be solid pave by and by. Nothing is final in life.

If your wealth has decreased, your wisdom has proportionately increased.

It is better to laugh than to weep; better to be joyful than to be mournful.

Ill feelings dwarf the mind and diseases the body, while good will relaxes the energies and lets the life forces and powers flow freely to new conquest.

Yes, this is the season of Thanksgiving. Let it be genuine, bountiful and truthful.

But pause for a moment and think to whom are you giving thanks, for what and why?

Many who will celebrate the national day are atheists, agnostics, skeptics or are indifferent from any view-point of religion.

To whom are you giving thanks; for what and why?

It is not the writer's purpose or aim to convert anyone from his chosen path. The great Book of Creation is open, and every page of it appeals to reason. Every object

is expressive, every law is suggestive.

The Book of Life, inscribed with human experience, is flung wide open, and he who passes may read, nay, must read.

The writer assumes that there is a First Cause, a Something which is expressive of super-human intelligence, a something which has declared itself in a stupendous creation, a creation far, far beyond mortal ken, a creation demonstrating order and declaring the laws of that order.

Men, thousands and thousands of years ago, recognized this Something, and gave it a name, and the different peoples of the earth have different names for this same.

To this nation the name God stands for this Great First Cause, this Center of Super-Intelligence.

First of all be grateful to yourself, that you have become strong enough to recognize the Source of all Good, and to be thankful to that Source; then again, be grateful to your environment, those things and persons which have been instrumental in influencing you to recognize that Source. But, most of all, be honestly grateful to God, your Creator, who, in these wonderful ways, has constrained you to recognize Him, and is still more constraining you to recognize your true relation to Him.

God is provident, and paternally loving in all of His relations to you.

God is your Father, and the Father of All Mankind, and all men and women are of one family.

This knowledge is a cause for

joy, for jubilation, for Thanksgiving.

Then you are thankful to God, to your environment and to yourself.

For what must you give thanks? Are you not a citizen of a free country, a country in which life, liberty and the pursuits of happiness are the inviolable rights of all who respect those rights? And has not the Spirit of Peace on Earth and Good Will to Men so influenced the citizens of this country that the country stands out for peace and neutrality, while the mother country and the sister countries and the neighbor countries of almost the whole Christian world, as well as the non-Christians, are embroiled in the most destructive war of which man has any knowledge?

Should you not be thankful for citizenship in such a country?

And when you realize that this free country—with free public institutions for the full development and liberal education of all of its citizens, and with open doors to deserving foreigners—has its constitutional basis in the Spirit of Justice and Fair Play, tempered with patience and charity, is not there a cause for Thanksgiving?

Why give thanks? The same law that governs all giving operates in the giving of thanks. You get as you give. Every gift makes room for more to give.

Life is, in a very real sense, a channel through which flow the bounties of God. Keep open the channel and the flowing is natural, free and pure, but hold back, hoard up—whether of material posses-

sions or of sentimental expressions—hoard up and you choke the channel, retard and stagnate the flow.

Thanksgiving unlocks the storehouses of life and sets the energies a-flowing. Thanksgiving is the way of health. Thanksgiving leads to wealth.

Then with the psalmist:

"Give thanks unto the Lord, call upon His name, make known His deeds among the people."

"Make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness: come before His presence with singing.

"Know ye that the Lord He is God; it is He that hath us, and not

we ourselves; we are His people and the sheep of his pasture.

"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good: His mercy is everlasting; and His truth endureth to all generations."

The gospel has but a forced alliance with war. Its doctrines of human brotherhood would ring strangely between the opposed ranks. The bellowing speech of cannon and the baptism of blood mock its liturgies and sacraments.—Chapin.

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

PEACE, THE HEALTH OF A NATION

Annie Rix Militz.

"God be merciful unto us and bless us; and cause His face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations."—(Psalm 67:1, 2.)

PEACE is to a nation what health is to the body of man, and just as no human being can do or be his best without health, so a nation does not progress or develop its resources to its best, only as it is established in peace.

But there is no perfect peace without principle. Knowledge of the laws and principles of peace must be the rock-foundation of a peace that is lasting, positive and powerful.

War is a disease, beginning in an ignorant and perverted mentality, and developing fever, corruption, a broken body, and ending in chronic invalidism, death or an unsound mental state, ever ready to break out again with the same disease. Few countries have been healed of the belief in the necessity, even desirability, of war.

But now Truth is leavening the world as never before, and the prospects are a world-healing and spiritual uplift, that every great prophet and poet has foretold, an age consummated, as described by Tennyson:

When the war-drum throbs no longer

And the battle-flags are furled,
In the Parliament of Man

The Federation of the World.

As the duel was abolished through the true culture and real bravery of civilization's intelligent leaders, so the same influence, which is in the vanguard of progress, is steadily and persistently relegating war causes and sentiments to the useless rubbish of a decadent and passing culture. It will not be many years hence when men will point to this war with the same derision and wonderment, that we of today regard the practice in the eighteenth century of hanging a man for sheep-stealing.

All over the world are individuals who are thinking of their responsibilities and determinations in large national terms, and they are bringing nations to judgment, by the same criteria that have decided the standing of individuals in this world. It is an excellent sign of the awakening of nations, as to intelligence and conscience. The practice of at least "keeping up the appearance" of neutrality has been a fine education out of narrow patriotism into a nobler concern, as to world welfare.

As the Spirit has had its way with us, we have grown ashamed of our crude selfishness and our preferences for our relatives, and now we are beginning to see that love of one's own native country is of the same order and that the old toast is desirably obsolescent: "My country, right or wrong! May she al-

ways be right! But my country! right or wrong."

We are growing. Once we felt justified in standing up for our own little personalities even when we knew we were in the wrong; now we no longer fear to acknowledge our errors. Once a fight was a delight; then we came to the place where no common broil could draw us into it, except to end it by a strength that hurt no one.

And now we carry out the same idea as to our country. There are men in England who will not fight because of principle, and they are, in all ways, using their influence to end this war-folly with its causeless beginning that is sure to come to a fruitless ending.

Nations are nearing the great Judgment Day, when only those nations can live and enter into the Glorious Age, the great Sabbath Millennium, who have fulfilled the requisites of Immortality. Let us refresh our minds as to the Master's prophecy of the Judgment of the Nations:

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

And the King shall answer and say unto them: Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me. (Matt., 25:31, 36, 40.)

THE POWER OF CHOICE.

Circumstances and conditions which demand from us a decision as to what shall be our action, continually face one. Many hesitate to choose, and many regret their choice; some are reckless, some heedless in their choice. But this power of choice makes us human, gives the experience which results in soul unfoldment; thus we are individualized. One who continually refers to others for advice puts off decision upon questions of life, who takes counsel of his fears, is choosing the path of weakness, which leads to the formation of indefinite and colorless character. Do we wish knowledge and power we must put aside all indecision and do the best we can, fearless of consequences. The God within us equips us with power for every necessary action. With good motives we need not fear. Act from Principle and your choice can only result in good.—Ella, in Now.

"LET YOUR LIGHT SO SHINE"

W. E. G.

"Let your light so shine before men that they may see your good works and glorify your Father in Heaven."

LET your light shine in such a manner that men may see the light, not the lamp; that the works and not the worker may attract men; may declare truth and its author.

Let your light—your works—be a demonstration, an expression, a manifestation of the divine God—of God, the Father of Light.

Be not a stumbling block to those who are seeking a recipient for the bestowal of their glory and honor.

Honor and glory are due to the light, not to the lamp.

It is the works that lift up humanity, not the workers.

A misinterpretation of this saying of the Master, and a misapplication of the spirit and intent of the lesson He was conveying has led to much dissension in doctrines, and to the squandering of a ridiculous deal of mental and material energy.

The hundreds of denominations of the Christian religion, with their respective divergent doctrines and practices, have grown out of the tendency: first, of leaders to attract a following, and secondly, out of the desire of people to follow personal leaders.

In this lies the mistake—the bone of contention, the cause of dissension.

Men, too often, see the lamp and not the light it bears; they imitate the conduct of the worker, rather than the product of his works.

They worship at the feet of Jesus and heed not the Christ.

Preachers must let truth preach through them instead of preaching themselves through truth.

Teachers must hide behind the book of Truth that the pupils may learn the right lessons.

Students must learn to discern the spirit of truth, rather than the vehicle that conveys that spirit.

Let men learn speedily to "give honor to whom honor is due," but let them learn more speedily that dishonor lives in the quest for honor.

Honor need not be sought, for it cannot be found.

Honor is the natural reward of service.

God is the source and the cause for all the service of which man is conscious; men are but instruments of expressing, channels of declaring, charts of demonstrating the infinite good—God and His bestowals.

Then be revealers of the light and honorers of the honored.

The sword, after all, is but a hideous flash in the darkness.—Victor Hugo.

SPARKS OF TRUTH.

W. E. G.

For him that reaps somebody has
sown;
Unless he sows he reaps not his
own.

Touch a man's religion and you stir
his ire;
Religious zeal is the quickest match
to fire.

Pinch not the crumb of the struggling poor,
In order that your wealth may be
the more.
The bottom rail often comes to the
top,
And the top to the bottom may
sometimes drop.
Dispense justice to every man,
Then grow rich, just as rich as you
can.

The public mind is now demanding
truth, not trash; facts, not fiction.

The public is no longer leisurely
sleeping and waiting for the alarm
clocks to call them.

While it is listening to the law it
is looking for the light.

The day of retrenchment and re-
adjustment comes to nations as to
individuals.

Conditions that work for the gen-
eral good at one stage of develop-
ment become destructive at an-
other.

Spring conditions for the base
of plants—for budding, stemming
and leafing, summer for the fill-
ing out and fruiting, autumn for
the ripening and harvesting, win-

ter for the recuperation of energy.
Perpetual spring would destroy
fruition, continuous summer would
destroy the harvesting, and pro-
longed autumn would upset the
planting.

Old systems have to be readjust-
ed, else they destroy the basis upon
which they rest, and thereby ulti-
mately destroy themselves.

Romp and fun for the child,
work and study for the youth,
sobriety and sense for the mature,
judgment and wisdom for the
seniors.

True and permanent prosperity
follows the true law of nature.

Reverse the law of nature and
you break off the horn of plenty.

As with individuals so with na-
tions.

When conditions control men
then is there wretched slavery.

But when men are the masters of
conditions freedom and progress
follow.

Wise is that government that
maintains the spirit of simple jus-
tice between the masses and the
classes.

The deaf of today will hear to-
morrow. The blind of the present
will see by and by.

The ignorant will finally become
the knowing.

While governments, in their
operation, are but the expressions
of the immediate voice and will of
the people, they must at the same
time be the prophets and seers for
the people. Sad for those lands
whose rulers are children, and
whose law-makers play at the
games.

A MOTHER'S KISS

From Now.

Who ran to help me when I fell?
Who would some pretty story tell?
Who kissed the place to make it well?
My Mother!

IF Mental Science did not lie as a fact in the every day life of every individual of the race, it could have no existence. We, as metaphysicians, as Mental Healers, are only doing understandingly what has been done by every race of men that lived upon the earth. What Indian, savage in Patagonia or Africa, what soothsayer and mystic of later years; what every secret cult and every system of medicine has done, we do. There is but One Law of Life.

Hear what the highest medical authority, Dr. Osler, says in his article on "Medicine" in *Encyclopedia Americana*. After speaking on dieting, hygiene and massage, he adds: "To these might be added a fourth, which, in some sense, is the most natural of all; for it has been practiced in ages more remote by many thousands of years, than a suspicion of any of the others, and by savages almost at the bottom of the scale; that is, some form of suggestion or hypnosis."

Note the words "most natural," for they are the key I wish to place in the reader's hands. Since Thought is Power, and since the Thought builds the Man's objective life, it is the most natural thing for him to learn to use this power to heal, and to use it insinatively. He

does not know why, any more than the mother knows, but they do know that it works, it is efficacious.

Boast as much as we may of the nineteenth century, we have added nothing to the Law; we apply it only a little more understandingly. But there are hosts of practitioners of some forms of Mental healing, who are as ignorant of the Law of Suggestion as Indian or Hottentot. They have a method and by use of the method, by formulas, rites, statements, prayers, anointments, attitudes, fragrance, sacred words, narcotics, and whatever else may be employed, are simply doing what mother did to each of us when we were too young to attempt to think for ourselves.

There is a most pressing need that the knowledge of, and the intelligent use of, this Law of Suggestion be taught. It is ignorantly so used by millions as to cause manifold troubles, while but few are consciously, intelligently and lovingly using it. Once it is understood by the masses, it will be the World's Redeemer. No one who understands the Law will even so much as think evil for, or of another, because the first and inevitable effect of the thought is upon himself. The other may be immune to his thought, but its injurious effect is sure upon himself. Note this well; and then watch the persons you meet and see that their thoughts of others re-

flect in their conduct. No one can afford to hold for another any but the best thoughts.

The conditions necessary for healing were all present when mother kissed us. First: As the child we were prepared by love of her and faith in her power to help. Mother was sure in her love she could help.

This condition of faith and receptivity on the part of the child is the necessary one on the part of any parent. This condition of mother's faith is the necessary one on part of any healer.

No matter by what name or method it is done. The thousand names that have been used through the ages, the many thousand methods of all times and places are all merely individual applications of the One Law. Priest, governor, doctor, inventor, founder, teacher, helper, of whatever name or age, have found only some new way of applying a Universal Law, and many have sought to patent the right to use it. The claim of prophet and discoverer has a strong suggestive power, to make any method effective.

Between mother and child there is the necessary perfect condition of a loss of self-consciousness on the part of both. This is the condition which is taught under the words "In the Silence!" This "Silence" is only the loss of Self-consciousness in the work in hand. It is that state of concentration in which any real work is done, be it workman at bench or poet or healer. In writing this essay, if I turn

my attention to outward things and become conscious of the objective life, I lose my inspiration. This has been the case three times this morning, caused by the ring of the doorbell. I drop all thought for the moment, then at once concentrate upon my work. A prominent Unitarian clergyman in a brilliant essay said: "Inspiration cannot be postponed!" But it can. Every metaphysical healer who has mastered concentration knows he can at once return to the Silence and pick up any dropped stitch of thought.

Cultivate the mother's condition would you heal. Cultivate the child's condition of faith would you be healed.

What healed the child? The mother's kiss? No! The Life within the child's body. The fear, which the mother dispelled by loving kiss, was hurting the child. Under fear, Life's current was checked. The mother-love restored faith, and life at once flowed normally, and all pain disappeared. Life is the one and only healer. "The Indwelling does all healing." "It is not I that work, but the Father that dwelleth in me!" said the Master Healer. Not the mother, but the One Spirit, called by many names, did the work. Religiously, I love to call it "Father." Scientifically I call it Life. Philosophically I call it Suggestion.

Why should there be so many different cults? And why should there be any divisions, and especially any antagonisms or fear, when all use the One Law? The most

any one can do is to use his especial method of letting the one have its way through his patient in health.

"Who ran to kiss me when I fell?" The Good Samaritan. Who ran to kiss me when a wounded soldier? A mother-thought in someone. Who visited me when in prison? Someone with a mother-kiss. The mother was our first confessor. Mother was our first priest. Mother was our first healer. That Mother Spirit will ever be the world's healer. The world's redeemer. It is the Madonna of the Soul that is now under so many different names, bringing, through the Mother-kiss, life and health to so many. Only Love fulfills the Law! Only Love like a mother's "can charm away pain." Love is the potent force which Thought uses in all healing. Be not deceived by new phrases and new catch words; for the One All-Potent Power, the One Human-race Power—Love, does the work. Realize that in this Love is the fountain, is the one reservoir to which the Individual, as Thought, goes in faith for healing.

Who ran and kissed me when I fell?
My Mother!

We are always happy in work and duties well performed—cheerfully performed. The more spiritual we are the more and better is our work. Spirituality does not decrease our power nor inclination to do; indeed, it gives us more strength, more power, more inclination, and more wisdom in our efforts and actions, on whatever plane of existence we may be working.

FOLKS NEED A LOT OF LOVING.

Folks need a lot of loving in the morning;

The day is all before, with cares beset—

The cares we know, and those that give no warning;

For love is God's own antidote for fret.

Folks need a lot of loving at the noontime—

In the battle lull, the moment snatched from strife—

Half way between the waking and the croon-time,

While bickering and worriment are rife.

Folks hunger so for loving at the night-time.

When wearily they take them home for rest —

At slumber-song, and turning out-the-light time—

Of all the times for loving, that's the best.

Folks want a lot of loving every minute—

The sympathy of others and their smile!

Till life's end, from the moment they begin it.

Folks need a lot of loving all the while.

—Strickland Gillilan in Ladies' Home Journal.

Strew the path of the coming day with prayers like palm branches, and the Prince of Peace will come riding down it—Philip Loyd.

A POLITICAL REFORMATION

W. E. G.

A MIGHTY reformation in the political world is now on.

The people are tired of the old tambourine and drum. They are tired of the old spider-trap and tanglefoot business. They are tired of party promises never fulfilled. They are tired of this mud-slinging and filth-stirring of the campaigner.

There is a scowl instead of a smile when you tickle their chins and pat their backs in the familiar old way. They no longer want bounties and rake-offs at election time. They are demanding fair-play and square-dealing every day.

The people are speaking to you, Oh, politician. The souls of the people are addressed to you. A mighty desire is going out. Incessant prayer is going up in mighty accumulative power. This expression is but an accent of the Voice of the Soul.

The day of retrenchment and readjustment has come. Many systems of procedure and schemes of action which have served hitherto are now at the close of their day.

Reformation or revolution are the alternatives. Reformation means readjustment through the spirit and conduct of the square-deal to all the peoples of all the world. Revolution means readjustment through social upheaval and anarchy.

The majority of the elders hold as ideal the systems in vogue dur-

ing their happier days, and, focusing their mental gaze upon those pictures, they fail utterly to see the larger picture of which their ideal is only a scrap.

Lift up your heads, ye elders, and view the landscape from horizon to horizon.

Stand firmly and vigorously strong. Stand as men safely fulcrumed, in the present crisis, on the spirit of fair-play, with one hand of generous consideration extended to the past and with the other of justice to the future.

The day of successful political hypnosis and party deception is past. This voice is from no one country, but from every land. It is addressed to no class—only to the heart of man.

It is the soul of man, at his best, calling aloud to all the rest.

He that hears and understands of countries, climes or clans, or even the individual man, and acts upon his soul's command, thus for right takes a stand.

The people of every land for peace and freedom must take this stand.

Live the life that means the most and you will be successful; a rich man who does not try to help his fellow beings is not really a successful man.—John D. Rockefeller, Jr., to his Bible class.

HEALING THE SICK A DUTY.

Bishop Sabin.

We hear the objections sometimes that this religion would be all right if it did not talk about healing the sick—that we make too much of the body, and so forth. The truth is that the command to “preach the Gospel and heal the sick” go hand in hand, and wherever Jesus went He went healing the sick. Even the very night He was arrested and tried for His life and condemned He performed an act of healing. Wherever He sent His disciples He told them to go and preach the Gospel and heal the sick, and wherever the command to preach the Gospel went it was always supplemented by the words “and heal the sick.” His last words, which give us the only definition of a believer, given within the lids of the Bible, were: “And these signs shall follow those who believe.”

One has the right to infer from these words that unless the person can heal the sick in accordance with Jesus’ commands he is not a believer in the sense that He required. If you believe you can heal, and He said that we would do even greater works than He did because He would go to the Father and be an advocate for us.

The art of healing the sick through God has been lost to man for many centuries, and the world of Christianity has not been taught how. The orthodox churches teach Christianity so far as they go, but they stop too soon. The true re-

demption is not only for the soul but for the body also, the whole man, all in God, perfect.

BRANDS FROM THE BURNING.

W. E. G.

The present preparedness propaganda and demonstrations are the voices of commercialism, not the voice of the heart of humanity.

Commercialism is a heartless monster, that feeds on adversity and revels in the blood and tears of its helpless victims.

Its body is materialism, its blood is gold dust, its nerve is the heralds, its wand is hypnotic, its sway is romantic, its stage is human credulity and its acts are tragedies.

The human heart—the normal heart of man—yearns for peace.

Peace is the garden of possibility, the atmosphere of prosperity, the right arm of lasting power.

From the garden will come the flowers of happiness, with perfumes of joy, and refreshing fruits for the need of life.

In that atmosphere will breed purest ideals, will foster worthiest deeds, develop noblest characters.

The power established by peace will be as lasting as peace.

Peace will last as long as men follow the mandates of love and the square-deal, instead of the dictates of commercialism.

The soul, heart and mind must be put into all we do, to make each undertaking a grand success.—
Brother Ananda.

THE NEW BIRTH OF THE WORLD

The Master Mind.

THERE is a place in every man's body (and in every woman's and child's) that is absolutely pure and impossible to become diseased. So the Ancients taught. And if man's body is the temple of the living God, as St. Paul declared it to be, then this immune spot is the Holy of Holies where his Godhood resides. It is the "little leaven" of heavenly wholeness that must leaven the whole body of a man, for then he shall be forever healthy and sound.

Many have been the speculations and conclusions in regards to this immaculate region within man. Where is it? one may well ask. Many have been the theories as to its place and form. One is that it is a tiny bone that is indestructible, harder than any diamond and impossible to burn or dissolve with acids. Those who claim to have found it in man's body say it is about the size and form of a small pea. It has been called "the resurrection bone," for the Ancients said that man's resurrection body was reconstructed upon this tiny nucleus.

Man's body is a little earth—the microcosm—and the globe upon which we live is a great body—the macrocosm—with parts that correspond to the organs in man's body—in other words the earth is a large

man, not yet awakened—but stirring! beware!

The same legend has been told of this large body, the earth—the macrocosm—that has been declared of the little body—man—namely, that there is a spot upon this earth's surface, that is pure and perfect and beautiful, wherein nothing that can hurt or spoil, give pain, kill or in any other way offend, can ever enter in. Its location no man knows, for impenetrable forests surround it, impassable mountains, great deserts and what is its greatest protection, a mental atmosphere that discourages the intruder from further investigation.

Here, it is said, reside the great ones who have conquered physical death and entered into supreme bliss here upon the earth.

These stories seem like fairy tales; so do the descriptions of the "Hereafter." But those who believe in the existence of heaven and that God's kingdom is to come on earth, do not turn aside from such pictures with unbelief, but see that such might be literally true. The stories of Eden, Hesperides, Elysian Fields, Utopia, the Coming Race, are interpretations of and rumors about this realm of blissful living.

Our imagination, that has been so long trained upon a far-away heaven in the sky, may well be turned upon that realm as estab-

lished already on the earth, for it is more nearly the faith enjoined by Jesus Christ, that we are to have when praying, "Thy kingdom come on earth as it is in heaven."

Accepting this theory as in keeping with the Truth of the omnipresence of God, let us also see that they who dwell in this blissful abode are very active to fill the whole earth with the leaven of their consciousness. Christ and all that are like Him are radiating from this Center into every part of the Planet, and wherever there is a heart or mind among those in the flesh who will co-operate, through such they work, to bring to pass the life of heaven on the earth.

Heart and mind that read these words! regard yourselves now as God's instruments, to bring to birth the new world, that is enfolded within this.

This Eden-realm is the very heart or core of this world into which Jesus descended, before it was redeemed, and planted the seeds of salvation.

The history of our world's redemption will read like that of its Master-Thought, Jesus Christ. It will seem to have its Gethsemane, its Cross, its apparent destruction, all before it manifests its Resurrection and Eternal Glory. Therefore it matters not through what our world is passing let us remember that it has been decreed that this world shall not be destroyed, as has been the fate of many another planet. This Planet was saved nine-

teen hundred years ago, and the fiat has gone forth that it shall be filled with the glory of God, and shall shine among the suns of the age-lasting universes, a beautiful orb, the bliss and splendor of whose inhabitants, "eye hath not seen, nor ear heard, neither have entered into the heart of man to know" how surpassingly glorious and ecstatic!

The day of that consummation is hastened by the faithful, giving themselves, each day to speaking the Word that is true of God's World, that threads and interweaves this world of appearance, breaking through its darkness and deadness, as "the beauties of nature" and the "goodness of man."

LOVE GOD.

"Be not dismayed; for I am thy God." More grand words! "I am thy God! Love God and you will never be dismayed, nor apprehensive, nor fretted, nor worried. Love God and the Holy Spirit and the angels will carry you through any trouble. Talk about the wonders of Psychic and Occult Powers and the unseen forces! Why, they are only phases of God's Mighty Power, which anyone can have in an easy simple way—by loving God and placing all trust in Him. Love and trust God and you will see the words in a blazing and radiant light, and feel them in your every cell, and every tissue, and every drop of blood—I mean the words of God: "Be not dismayed, for I am thy God."

CHRISTMAS

Susan Q. Morris, Washington, D. C.

I heard the bells on Christmas Day
Their old familiar carols play,
And, wild and sweet,
The words repeat
Of peace on earth, good will to men!

And thought how, as the day had come,
And belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

And in despair I bowed my head—
"There is no peace on earth," I said;
"For hate is strong
And mocks the song,
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep!"
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!
—Longfellow.

CHRISTMAS! 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 light 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.

ONLY A FLICKER.

It was only a flicker, whose anxiety not to be left unfed by the mother bird caused it to fall from the nest in a high oak, some fifty feet from the ground. Its parents had built their home in a rotting limb in which squirrels had been

residing for several years until the season the flickers came. Stunned by the fall, the little furry bunch of quivering life was picked up by Mrs. E. W. Henry, of Hastings-on-Hudson, N. Y., and carried into her kitchen, where everything was done to restore it to consciousness. Bread, ants and worms, fed regularly, soon made the bird strong. Its plumage grew, and today it is a beautiful member of its tribe.

Has it forgotten its benefactor? No. At early dawn the door of the extension in the rear of the house is opened and the flicker flies, no one knows where, but just as soon as the ruddy sun sets in the west the bird returns home to its roost in the room behind the kitchen. This has been going on for over two weeks.

The two cats have been taught to know that the flicker must not be touched. They pass it by, should it be feeding on the lawn, as though it never existed. Should some visitor to the Henry residence be skeptical as to the bird's returning, Mrs. Henry has only to call, and in a few minutes the bird flies toward her.

Is it not wonderful what kindness will do for those who cannot speak? Why this remarkable attachment between this woman and this wildest of wild birds? The neighbors are amazed, and members of the Audubon Society in that vicinity are pleased because they see a lesson in the attachment. Probably when the migrating season comes the flicker will not be able to resist the "call of the wild." Should it stay, there would be another story.

VOICE OF THE SOUL.

My beloved, fix this thought clearly and permanently in your mind:

1. God is:

God is All.

God is the All-embracing Good.

2. Man is:

Man is a part of All.

Man is a part of the All-embracing Good.

God is perfection—perfect in spirit, mind and body consciousness.

Man is perfecting in body, mind and spirit consciousness.

God is spirit descending, or rather condescending, through mind and material.

Man is spirit rising out of the material and the mental states.

God is light penetrating the darkness of ignorance and error. Man is light hid in the clay, seeking expression, but does not readily find the way.

Prayer is the means of communication between God and man.

"Prayer is the soul's sincere desire, uttered or unexpressed."

By it the light rises out of the darkness of the clay to meet the light of endless day.

By means of it ignorance and superstition are cast aside, doubts and fears are banished, the intellect is quickened, the mind is renewed, the soul is restored.

Prayer is the cause for peace, for prosperity, for success in whatever you undertake.

Then "pray without ceasing, and for all things give thanks."

CHRISTMAS.

When Love's star arises in the night,
Golden with resplendence of the years;

When the soul is startled with the light,
And o'erflows with tenderness of tears—

Then the Christmas in its ancient glory,
Tells to us its sweet and old, old story!

When the music of the past returns,
Floating like a dream along the sky;

When the heart for heaven child-like yearns,
And that world of beauty seems so nigh—

Then dear Christmas with celestial glory,
Tells to us the secret of its story!

When we feel the brotherhood of man

Move and stir us to diviner thought;

When the good of all in love we plan,

Till God's kingdom close to us is brought;

Then the Christmas gives to us its glory,

Then the world retells the Gospel story!

—William Brunton.

Sow thou sorrow, and thou shalt reap it,

But—sow thou joy, and thou shalt keep it!

—R. W. Gilder.

CHRISTIAN SCIENCE LESSONS

Beginning of Bishop Sabin's Course of Teaching Lessons Revised by Him and His Coworkers.

Axioms Upon Which the Science of Divine Healing is Based—History of Divine Healing—God's Characteristics—Man's Relation to God.

LESSON No. 1.

IN commencing the study of Christian Science, like that of any other science, the student must bring to the consideration of the subject an honest, fearless and sincere desire to ascertain the truth. In order to do this it becomes necessary for you to divest yourself of all prejudice, and, if in the investigation of the subject, you find ideas advanced which are new to you and which appear to conflict with those ideas and principles which you thought you knew before to be facts, hold your judgment in abeyance, and learn so far as possible that which is being taught you, and before you bring in a verdict of denial, ascertain all the facts upon all sides of the question, as a juror would when it becomes necessary to decide a question in a court of law. In the primary discussion of this subject I desire to present certain fundamental principles, which, for the want of a better name, I will call Spiritual Axioms. These axioms are as follows:

"There is one God and Father of all, who is above all and through all and in all."

"Everything in creation is pervaded by the Omnipresent Life, and is now filled with its perfection and power."

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

"God is the one perfect Life, all presence, all power and all knowledge."

"The one perfect Mind that is all presence, is Love, Life, Light and Truth, that is all and in all."

"Spirit is the substance of the one perfect Mind."

"Spirit is the true substance of all things, invisible and visible."

"The one Mind and one Substance is made visible by right thinking, and right speaking."

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

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

"Through the only begotten Son,

Christ, all men are sons of God and are one with God in Mind, Life and Substance."

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

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

"There is no life or substance apart from Spirit."

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

"That which is born of the spirit is spirit; therefore, man is a spiritual being, soul and body, what spirit is."

"Because God is I am."

"I have 'put off the old man' by putting off my old conception of man, and have 'put on the new man which, after God, is created in righteousness and true holiness.' Therefore, I can truly and understandingly say 'I no longer live, but Christ liveth in me.' I have put on Christ. Therefore to apply these rules, I, being created in the perfect image and likeness of God, am perfect, as God is perfect. Therefore I have all, for God gives me all. Hence, I have health, happiness, harmony. I live, move and have my being in God; therefore I have all. I have love, life, light, good—which means I have ALL. And the only way ALL can be taken from me, or any part thereof, is by my self-imposed and self-selected limitations."

"If I want Good I must choose it."

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

The subject of Christian Science is one which is not new, for as far back as the morning stars sang together was this same principle. It has been arbitrarily named Christian Science. The principle which we call Christian Science, as before remarked, is as old as God. It never had a beginning and never will know an ending. It is one of the characteristics of God, the same as good, light, life and love; the same as the principle of gravitation. No one can say why a stone when thrown into the air does not go on for all eternity through endless space, except you say it is gravitation which controls. You ask the further question, "What is gravitation?" and we are lost in the infinity of God's Divinity; of His characteristics we know not and none can tell. Christian Science, so-called, is Divine knowledge by which we destroy error by the application of Truth, evil by the application of Good, and inharmony by the restoration of the principles of Harmony. In all the ramifications of so-called error, you confront it with the Truth and the error is destroyed, passes away, and the place that knew it knows it no more. Whence it cometh or whither it goeth you do not know. It is like taking a candle into a dark room. Light that candle and the darkness is dispelled. Where the darkness goes no one knows. In fact, it was not, it never was, it was nothing, and so with error. But error of every kind and character and description, inclusive of all kinds of sin, of sickness and of death, when touched with the

Truth, vanish and the place that knew them knows them no more forever. It cannot be known, it never was, and it never had an existence. This is what we call Christian Science, that knowledge that enables us to apply truth to the destruction of error. It is the antithesis of that which is called evil; it is the opposite of all materiality; it is the Allness of God, it is the acknowledgment of the Allness of Spirit. It is the bowing down to the infinity of mind, the repudiation of the kingdom of matter.

This Divine Healing is mentioned from time to time through the Bible, a notable case of which is that of Miriam, who was stricken with leprosy and through the interposition of Moses and Aaron was forgiven by God after being kept out of the camp for seven days. Another case was that of Elisha raising the dead, the widow's son; and along down through the annals of Jewish and Biblical history we now and then see where this healing was done; but the first great demonstrator who came with healing upon His banner, as the Truth and demonstrator of Truth, was Jesus Christ, our Savior. Born in a manger, yet the angels sang peace on earth and good will to men, acknowledging Him as the Savior that had been looked for and that was to come; and it is a notable fact of history that the Roman Empire, which at that time dominated nearly the entire earth, closed the doors of the temple of Janus, which was the temple of war, for the first time in nearly two hundred years, and they could be closed only in time of

universal peace. This is not only true, but the historian of that period tells us that the Roman senate made record of this wonderful fact; and I have no doubt that if we had the history of all the nations of the earth at the time of the birth of our Savior it would show that all the peoples and nations of the earth, of every tribe and every kindred, were at perfect peace and perfect harmony at that time. So when the angels sang peace on earth and good will to men, they told the double truth. They announced not only the fact that there was universal peace at that time, but that this good will toward men, a new regime, a new religion, a new thought, love of God and love of man, as the chief cornerstone upon which it was to be built, had been inaugurated, and the Son of Righteousness was born to carry it out. Part of the universal ministry of this Son of God was that which we now term Christian Science. It was that power of the Good which destroyed evil. Jesus Christ went through the valleys and over the hills of Judea teaching and preaching the gospel of love God and love man, and healing the sick, thus demonstrating that God was with Him, proving the goodness and the Godliness of His ministry.

The same principle He commanded His disciples to proclaim just before His ascension, when He said: "Go ye into all the world and preach this gospel, and these signs shall follow those that believe." Among other things He enunciated that they should lay their hands on the sick and they

would recover. This was the only definition ever given in the Bible of what a believer was and what constituted a believer. "These signs," the following signs, are to be, are the recognition of a believer in the Christian religion: They shall heal the sick, and every command that Jesus ever gave to His disciples when sending them out to preach and teach was, "Go and preach the gospel and heal the sick." These were the twin maidens of the new religion, preaching the gospel and healing the sick; and in all the Bible in every place where Jesus told His disciples to preach the gospel, it was always supplemented with the command to "heal the sick."

This art of Divine Healing became substantially lost to the world for a great many centuries; in fact we have but little history of healing from the time A. D. about 300 until along during the times of the Renaissance of the fifteenth century, and then but seldom. Here and there one has burst forth with faith and fullness of trust in God and would reach out the hand and heal 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 has been since the days of Jesus. The hosts of believers that now recognize the power that heals the sick are numbered by millions throughout the length and breadth, not only 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.

The necessity for this re-awakening movement is that man has been destroyed during the past centuries, until his term of life so-called is cut down to a third of a century. When first created by God he was created with eternal life. He made a fall, and the next history we have of him his span of life had been circumscribed to a thousand years, and by gradual encroachments error has whittled down his term of life until it is now no more than a third of a century. It is to emancipate man that God has given us again this great holy truth. We are told that in the first Adam all died, and in the second Adam—which is Jesus—all shall be made alive. We will be taken out of the paths where thistles and thorns grow, where pains, sorrows and heartaches are daily known at the family hearth, and be put back into the garden from which our father and mother were whipped, and we will again be placed in our primal condition and given eternal life and eternal harmony. That which we lost in the first Adam we must and will regain through the second, our Savior. It is God's promise, and the promises of God are always sure and always steadfast.

GOD—HIS CHARACTERISTICS.

The next thought to which I call your attention is: What is God, and what is man's relation to Him?

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Does anyone know God? The Bible tells us that God is Love, that God is Good, that God is Life, that God is Spirit, that Spirit is all. Who knows what any of these characteristics are? Who knows what Spirit is? God, we are told, is our Father and we are His children, heirs, joint heirs with Jesus Christ, our elder brother; and God gave us dominion over all the earth, yet who can say what God is? Some claim that He is nothing but an ethereal principle, the great First Cause, the Great Cause which has formed all; and yet in the same breath they say that it was never formed, but that it ever existed. Looking at God from that standpoint who can tell what God is? He is omnipresent, omniscient, omnipotent. He is everywhere present, a present Power for good. He is all intelligence, knowledge and wisdom, and all power comes from God; every breath we draw comes from God, and the power to draw that breath. Who can say who God is and what he is? I, for one, in the formation of my idea of this great Deity, believe that God is a God of Love, that He loves us as His children, and that when one of us goes astray, like the lost sheep in the mountains, His spirit goes out after us, and His spirit seeks us until it finds us and brings us back into the fold of Love. That is the God that I believe in.

I absolutely repudiate the teaching of many that God is a God of vengeance, and is continually afflicting His children, whom He has created in His own image and like-

ness, with all manner of diseases 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 friends and loved ones.

All our beliefs of sickness exist contrary to God's wishes and will, for in all His creation we find no such thing; therefore, all such beliefs are falsehoods that have been perpetrated upon mankind by material mind.

Paul says the fruit of the Spirit (the one Spirit) is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Then we find in none of God's revelations to man any intimation that the fruit of the Spirit (God) could be sin, sickness or death.

God is the expression of Love that permeates all space, fills all nature and satisfies every want; that is my idea of God. What His form is I do not know; I know that He is Spirit; but what Spirit is, is left for us to learn in the bye and bye when we see with other eyes, not dulled through the material body.

Man's relation to God is one of great seriousness, and one which later on during these lessons I will have occasion to deal with more or less critically and in detail; but for the present it is enough to know that we are the image and likeness of God. Man was created in the image and likeness of God. God gave him perfect dominion, absolute dominion, over all the earth, the seas and everything in them; He

gave him perfect dominion. He was made master; and when God spoke of man He meant man and woman, because male and female created He them. Therefore, man and woman, or man, the generic term, had perfect dominion over all, and where he has lost dominion, he has simply lost that part of his birthright which God gave him. I think one of the most pitiable things one can see or contemplate is to see a man, the image and likeness of God, who had dominion given him, the master of all creation—this man holding out his hand for the gift of a penny; and yet that poor man before you who asks for these alms is entitled to everything that he can want, and the only reason why he has not got it is caused by the self-limitations that have been placed upon him by himself, and this subconscious evil that has been taught these thousands of years. Man has the right, it is his duty to assert his manhood, to assert his rights, to make his own protection and enter into his own kingdom, and when he fails to do so it is a sin against himself.

To whom then will you liken God? Or to what likeness will you compare Him to know Him? I am going to read you a few Bible extracts: "Whom therefore you ignorantly worship, Him declare I unto you." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him. Neither can he know them, because they are spiritually discerned." "And call no man your Father upon the earth, for one is your Father, which is in heaven."

In teaching the subject of Christian Science it must be treated in an entirely practical manner, and I shall commence in our next lesson at the very threshold of its practicability, and shall endeavor to lead you on, step by step, line upon line, precept upon precept, until

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for \$10.00, but the books can be discounted where persons take them in quantities.

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you shall understand thoroughly these underlying principles of which we have been talking. The great chief cornerstone of this so-called Metaphysical or Divine healing, is the recognition of the Allness and Perfection of the Deity, and that man was created in His image and likeness, endowed by God with perfect dominion over all, and that He will bring back all of us, His children, to the lost heritage, is how we are healed of all so-called diseases. We must be brought back to what we have lost. We have to be brought back to eternal life and eternal harmony and perfection by 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 is His image and likeness, then we can heal the sick.

The realization of the Allness of Spirit and the nothingness of matter is the thought which heals. It is the heel of Truth bruising the serpent's (Material thought's) head—the ax laid at the root of the tree.

“God is manifest to me through Christ within, ‘Because that which may be known of God is manifest in them.’” (Romans 1:19.)

“I am heir of all good through the Divine in me. God only is my Father, Source, Origin, hence my only inheritance is good.”

“In the Divine of me, I am the child of God. I am the child of Good, Child of Light. I am born of Love. I am free born. I am a child of Truth. I inherit all good, all Love, all light or knowledge, all peace, all wholeness.”

“I have no lack. I do not lack good. I have no lack of love or knowledge. I have no lack of peace or Health, for ‘I’ am Divine.”

“By the Christ of the Truth, I am made free.”

“If the Son therefore shall make you free, ye shall be free indeed.” (John 8:36.)

“One Mind is All Power.”

“One Life is All Presence.”

“One substance is All Reality.”

“One spirit is All Intelligence.”

“One law is All Love.”

“One Good is All Truth.”

“All is Spirit. All is Good.”

“All is mind. All is God.”

“If God is omnipresent, there is nothing anywhere but God.”

“There is no presence of evil.”

“If God is omnipotent there is no opposition to God.”

“There is no power of evil.”

“If God is omniscience, there is no knowledge but of God.”

“There is no Knowledge of evil.”

“There is no Mind of evil.”

“There is no cause of evil.”

“God is all and in all.”

QUESTIONS.

(1) What is the first essential step in beginning the study of Christian Science?

(2) Of the Spiritual axioms given, give three you think most important.

(3) How is the old man put off and the new man put on?

(4) How long has the principle of Christian Science existed?

(5) What is Christian Science?

(6) What is Truth?

(7) What is error?

(8) How far back have we history of Divine healing?

(9) Who came with healing upon His banner?

(10) What wonderful fact does history record about the time of the birth of Christ, and what did that signify?

(11) What command did Christ give His disciples just before His ascension?

(12) For about how long was this Divine healing practiced after Christ's ascension?

(13) What is God?

(14) What is man's relation to God?

(15) After God created man what did He give him?

(16) What is the result when man exercises the dominion given him by God?

(17) What is the chief cornerstone of Metaphysical healing?

INDECISION.

Indecision discourages the free movement of life. Even mistaken action is better than none. We learn by our mistakes; but the man who is too cowardly or lazy to go forward lives in a rut of inhibited life force and knows not the joy of action or the satisfaction of achievement. The habit of always balancing between two courses of action is discouraging to the normal flow of life. Not long ago I read a magazine article written by a man who was earning something like \$10,000 a year on the strength of being an expert business adviser and who

attributed his success almost wholly to his ability to make quick judgments. He had cultivated this ability until he was an expert in helping business men make up their minds. This man had made many mistakes while getting his experience, but each mistake helped him to become more proficient and made his advice more worthwhile.

Mental alertness and quickness of mental action follows the habit of quick decision. The successful man needs to develop the ability to decide quickly and well. Anyone can cultivate this ability, and it is one of the most effective means of freeing the life forces for efficient action.

We need to review our habits of action frequently to see wherein we are inhibiting and short-circuiting the life forces and what we can do to free them. The mind easily learns to run in certain grooves and circles. See to it that your mind forms only such habits as will tend to free the life force within you and attract a fuller realization of life.—William E. Towne in *The Nautilus*.

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THE CHRISTMAS SPIRIT.

Bessie L. Davis, Washington, D. C.

"Unto us a son is born, unto us a son is given, and His name shall be called Jesus for He saves His people from sin."

At midnight came the cry: "A child is born." No wonder Christmas brings such a number of marvelous demonstrations of good thoughts and cheer, and so many other good things. The general attitude at Christmas-time is one of such great happiness that even the most ordinary things show forth an added glory. The richness of His Presence is felt everywhere, because we enlarge the law in our hearts and sing praises of and to every manifestation of life.

The very atmosphere vibrates with joy and peace. Everybody has the attitude that makes the best of whatever comes, sets forth or gives the best he has to offer. The Spirit of Love reaches those who seldom look beyond their own, and inspires selfless service. The Spirit of Christmas will find its way into many a stolid heart and move it to acts of kindness.

The Spirit of Forgiveness works for reconciliation until compassion shows an open heart.

The Spirit of Generosity rouses even the avaricious man to the point of giving freely from his guarded storehouse of worldly wealth.

The Spirit of Peace, Peace on Earth Good Will to Men, breathes out its blessed realization of a unified world until all seek its shelter and rests in satisfaction.

If the attitude of Faith and Trust

can rule for one day, may it not become a fixed Consciousness of the individual, so that the uplifting spirit of the Christ may manifest its full nature, and through Righteousness exalt all nations to the standard that declares openly to all: "Unto us the Christ is come."

This Universal Christ must come through the individual, and we may each and everyone hasten the second coming by maintaining the true attitude of Joy, and expressing the true Spirit of Love all the year round.

SEVEN RULES.

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 circumstances.

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 probably find they have a capacity for hard work. If causes are created, effects must come.

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AFFIRM ONLY WHAT YOU DESIRE.

Every time you make an undesirable negative statement concerning yourself you add the force of that statement to all the similar expressions already existing in your subconscious mind. You thus increase your store of undesirable impressions and keep yourself from realizing the positive qualities you desire.

Your thoughts create after their kind. Negative thoughts poured into the subconscious mind can result in only negative acts.

Positive thoughts not only tend to produce positive acts but they also tend to drive out or displace the negatives.

Positive, constructive statements concerning any faculty or any natural power that you possess, tend to build up and strengthen that faculty or power.

In using the force of affirmation for building, strengthening purposes, the constructive effect of good habits should be considered. Make your affirmation and follow it with action in as effective a manner as possible along the line of desired growth. Keep yourself in conditions that will encourage the new habit you wish to form. Never allow the opposite conditions, or even opposite thought conditions to occupy your attention until the new habit is formed. In time the habit will come to work almost automatically.

Prof. William James says: "Seize the very first possible opportunity to act on every resolution you

make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of their producing motor effects, that resolves and aspirations communicate a new 'set' to the brain."

Keep the desired habit alive by daily exercise. As the athlete builds up his muscular strength by training so you can build mental strength and character by daily adding to your subconscious store of positive, creative impressions.

Act out, to the best of your ability, that which you desire to realize. No matter if, at first, you express but a small share of your ideal. Throw your will and constructive purpose into making that part a little larger each time you make the attempt.

One of the greatest factors in your success will be the keeping of the mind free from thoughts opposed to your ideal. To admit thoughts negative to your purpose is to tear down what you have already built.

TALK HAPPINESS.

Talk happiness, and you will always remain in a happy frame of mind; you will encourage thousands of others to do the same; you will become a fountain of joy in the midst of the garden of human life, and who can tell how many flowers of kindness and joy unfolded their rare and tender beauty because you were there?

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AS A MAN THINKETH

James Allen.

THE aphorism, "As a man thinketh in his heart so is he," not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally what he thinks, his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called "spontaneous" and "unpremeditated" as to those which are deliberately executed.

Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

Thought in the mind hath made us.

What we are

By thought was wrought and built.

If a man's mind

Hath evil thoughts, pain comes on him as comes

The wheel the ox behind.

If one endure

In purity of thought, joy follows him

As his own shadow—sure.

Man is a growth by law, and not a creation by artifice, and cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. A noble and God-like character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-

cherished association with God-like thought. An ignoble and bestial character, by the same process, is the result of the continued harboring of grovelling thoughts.

Man is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself; he also fashions the tools which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to the Divine Perfection; by the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master.

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this—that man is the master of thought, the moulder of character, and the maker and shaper of condition, environment, and destiny.

As a being of Power, Intelligence, and Love, and the lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Man is always the master, even in his weakest and most abandoned state; but in his weakness and degradation he is the foolish master who misgoverns his "household." When he begins to reflect upon his condition, and to search diligently

for the Law upon which his being is established, he then becomes the wise master, directing his energies his thoughts to fruitful issues. Such with intelligence, and fashioning his thoughts to fruitful issues. Such is the conscious master, and man can only thus become by discovering within himself the laws of thought; which discovery is totally a matter of application, self-analysis and experience.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

"The great reformer of mankind in this blessed New Age of Love and Light is he who pictures life as eternal and progressive; and who does not draw dark pictures of life. Vice grows in strength as we continually hold it up to view. Come, let us chant the good and hold up the beauty of virtue and righteousness to all men, and make it so attractive that all men will strive to live as the great God intends us to live; this is the New Way, the Right Way, the Divine Way of the true and great teacher. The truth is always more beautiful and attractive than the false, and needs only to be continually presented to win countless souls to God and the Right Path of Life."

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NOTHING in the world is more beautiful, or more winning than the one through whom the Spirit of God habitually radiates, where we find always faith and courage and tranquillity, escaping, in turn, in the form of love and sympathy and good will for all. These are they who are always expecting the best, through this silent, subtle force are always attracting the best. There is some mystic force that comes into actual operation when this God-consciousness in man is once awakened; whether it be by virtue of the qualities of the subconscious mind, as some are thinking, or whether through some other agency, we do not know. That such a force does become active no one who has become at all intimately acquainted with the lives of any of the world's great mystics, or who realizes such results in his own or her own life, can have any doubt. It lifts one into a sense of the eternal in the midst of difficulties, the problems and even the sorrows of the common daily life. Thus is the whole life lifted up, as through the human there flows, so to speak, the illumination and the strength of the Eternal.—Trine.

CHRIST.

Ambition to the point of aspiration to better conditions is commendable. Selfishness to the point of preservation and unfoldment of

life is laudable. But these valuable gifts from the fountain-head of nature may be abused, and the perversion of them leads to all human oppression and bondage, and causes man's inhumanity to man.

In our best endowment mankind is just, devout, true and noble. There has never been discovered in the remotest corner of the earth, or the islands of the seas, a tribe or race of men so fierce, so savage that they were void of aspiration to better conditions, nor were they ungrateful to Nature for the gift of life they sought to preserve.

The word Christ is a common noun, like faith, hope, charity; to appropriate the word Christ to the name of a man is wilful perversion, prompted by pernicious designs. The word Christ represents a quality, the sweetest, tenderest and gentlest human emotion, and stands at the head of all the cardinal virtues.

Love and sympathy are only elements in the Christ-spirit implanted in every human breast. By seeking the absolute in truth we shall find unfoldment, and by seeing our good works others shall find their faith also increased, that the things Jesus did we also can do, as he confidently assured us. That power came to him through struggle and sacrifice of comfort. It will not come to us while we recline, idly dreaming, on a bed of roses.

We must perpetually roll the

stone away from the sepulchre of Hope, yet never hope for anything. We must seek, as it smilingly invites us, from its stand in the realm of universal supply. We must be prodigals constantly returning to our father's house. We shall find the house within us. If we seek we shall find; if we knock its portals will be freely opened to us.—Daniel Conrad Phillips.

—
All things show us that on every side we are very near to the best. It seems not worth while to execute with too much pains some one intellectual, aesthetical or civil feat, when presently the dream will scat-

ter and shall burst into universal power. The reason of idleness and of crime is the deferring of our hopes. Whilst we are waiting we beguile the time with jokes, with sleep, with eating and with crime.—Emerson.

—
Meditation in its truest and highest sense can only be entered into in the silence. One may find that when alone, within his own rooms, and later when he has carried discipline to a point of perfection, he may find it in the street, in the crowded railway train, in the theater of action wherever he may be.—Floyd B. Wilson.

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PURPOSE.

Wait not on Fate's reluctant feet
 To find the crowning aspect of thy
 destiny;
 Let Power and Purpose in thy
 strong soul meet
 And claim thy heritage—Infinity;
 Then up and forth to labor well this
 day:
 All thy sure purpose into action
 grown
 Achievement wins: Truth lights
 the way
 And labor's love thy life shall
 crown.

THE SHINING COUNTENANCE.

Brighter than the most brilliant
 of gems, electrifying with a radi-
 ance that does not dazzle so much
 as it calls forth a reflection of
 brightness, is the shining counte-
 nance.

The soul of each man is a sun of
 infinite energy and glorious light;
 but how few allow themselves to
 shine; how few faces are lit up with
 their possible divine Life!

Take your thoughts away from
 the swamps of fear and evil; cen-
 ter them on the ideals of faith and
 love, on good intentions for others,
 and your countenance is at once
 illuminated.

Look in a mirror and you shall
 see that my words are true.

Absolve yourself of all troubles;
 be peaceful; be still; cease all your
 repining; then your countenance
 will shine.

Then such an instantaneous phys-
 ical change can take place by a

change of thought suggests what
 power there is in a renewed habit
 of thought; a habit created by re-
 peated conscious reposeful efforts
 of calm, concentrated thinking in
 line with the Ideal.

Not only is the countenance
 changed by a bright thought, but
 the whole body. The atoms are so
 many vortices of ether, and the
 central force of each is the mind.

A shining countenance is a smil-
 ing countenance. Look on life right-
 ly and you cannot but be pleased.
 Then you will smile; you will laugh
 with joy, because of life's possibili-
 ties.

You have perhaps desired to
 reach greater heights of power; you
 will reach them easier if you will
 but smile as you go.

THE NEW AGE.

"Man does not need miracles; he
 needs truth. He can daily see the
 miracles of God in all nature if he
 is once awakened by the Light of
 Truth and becomes spiritually
 illuminated. No time in the history
 of the world has God worked more
 miracles than at present, for no
 time have there been so many open,
 free and receptive minds. Behold
 our wonderful miracles in science,
 art, invention and general prog-
 ress! It is indeed wonderful and
 Prosperity! Bind the mind with
 superstition and dogma, and the
 great God does not work in it. Be-
 hold the darkness of the Dark and
 Middle Ages! Thank God and
 praise His name forever!—we now
 live in a blessed New Age of Love,
 Light, Progress and Prosperity."

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Oliver C. Sablin.



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A HAPPY NEW YEAR.

The News Letter wishes a Happy New Year to all of its readers, and hopes that they have had a Merry Christmas. Christian Science has done much and will do much more to make life the happier and better. The News Letter's reason for existence is that it has the keenest, most earnest desire to make the world brighter and bring Heaven nearer and more manifest to mankind—to make real the statement that Heaven is Here and Now.

The News Letter feels that during the year just ending it has done much to inculcate the joy-giving principle of New Thought, and to heal the suffering and make prosperous the needy. During the year 1917 it will do much more. It has plans for marked improvement and greater efficiency.

God be praised that Peace appears to be approaching. The overtures of Germany, though as yet



Oliver C. Sabier Jr.

merely tentative and vague, doubtless will develop into definite form. Let us all pray and work as we may for the cessation of the indescribably horrors of the European war.

THE LESSON COURSE.

The News Letter has received many kind and appreciative words from those who have read the four lessons of the Sabin Course, which have been published prior to this issue of this magazine, and chiefly through the publication of the Course many new subscribers have been added to our list. The best of the Course is, of course, yet to come, for the previous lessons have but prepared the way for the remaining ones. To those who may subscribe for The News Letter hereafter there will be provided copies which will give the full course. You will be doing a good work for the

Cause when you bring the Course to the attention of your friends. They will never have a better opportunity to obtain a thorough working knowledge of Christian Science.

BOOKS FOR WINTER READING.

Many of the works of Bishop Sabin have been sent out this year for gifts of the holiday season. No more appropriate present could be made than one or more books on Christian Science, written by the common people's exponent of the New Thought, than whom no clearer, more convincing or enlightening a writer or speaker ever dipped a pen or addressed an audience. If you would learn all the essentials of Christian Science and become a healer through Divine methods you should read every one of Bishop Sabin's books.

Oliver Sabin Jr.

Chain of Golden Thoughts

January

PAULINA B. SABIN

The man who radiates the most sunshine is the one who does the most good in the world.—The Optimist.

Justice and generosity are the oils in the Lamp of Love.—Wm. E. Gibson.

If thou art in right earnest to be good and perfect, God will send the good and proper Master to thee. Earnestness is the only thing necessary.—Rama Krishna.

Whatever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows is always best.

—Catherine Atherton Mason.

We thank Thee, our Father, for life and health; for love and dear ones; for this beautiful world with its blessings and opportunities, and most of all for Jesus Christ, Thy adorable Son, our Savior.—Mrs. Susan Q. Morris.

We each have direct access to, through the Father in us, the Central I of our Being, to the Great Whole of Life, Love, Wisdom, Power, which is God.—Bessie L. Davis.

Ever through our darkest hour
Thrills the Future's radiant flower.

—Margaret E. Sangster.

I want to direct your attention to the thought that God cannot do wrong; that His laws are perfect, and He cannot step out and snatch this fellow or that fellow from the burning, so to speak, contrary to His universal laws. If we would receive his blessings, we must get within the range of His laws of Perfect Harmony, within God's universal laws. If I would receive the sunshine that is necessary for me I must place myself in position where the sunshine can strike me. Then I can receive it. As we live the life we receive God Almighty's blessings, as ample and as perfect as spring showers, because we are in line, in tune with the Infinite Mind.—Bishop Sabin.

THE SABIN LESSON COURSE

The Fifth Instruction—Ye Shall Know The Truth That Makes You Free.
The Topic, Fear, Discussed—Black Magic, Malicious Malpractice and
Chemicalization—Questions to Be Answered—Answer to Questions
Touching the Fourth Lesson.

LESSON No. 5.

BAUTAMA BUDDHA, the Hindu philosopher, enunciated a great truth when he said: "Ignorance of truth is the cause of all misery." This idea was reiterated by Jesus Christ some five hundred years later when he said: "Ye shall know the truth and the truth shall make you free."

Freedom is the most desirable condition that any one can enjoy. There is no pleasure in slavery, physical or mental. Freedom is the normal condition of man, who, created in the image and likeness of God, like God is free, is entitled to freedom; and when he fails to be in the enjoyment of that freedom, it is because of his being wronged of some of his natural rights.

Fear is one of the greatest causes of the destruction of freedom. In the mental world fear dominates the minds of almost everybody; the minds of all in fact, except those who have arrived at the condition of which the Savior said: "Ye shall know the truth and the truth shall make you free."

Fear comes up in the most insidious ways. We have perpetual fear—talking from a mental or ma-

terial standpoint—of catching cold, or of becoming sick from malaria, from contagion, from worry, from exhaustion, or from lethargy. It matters not what the immediate cause or causes may be, they are made to contribute to fear in the material mind, and fear is the cause of the realization of the thing feared, for, "as he thinketh so is he."

Fear is what causes contagion, is what feeds contagion. Even so unpropitious candidate for contagion as appendicitis, or meningitis make themselves contagious. But a few years ago in the City of Washington the surgeons' tables were loaded, so to speak, from morning to night with candidates for surgical operation from this appendicitis claim. Some people feared it so much that they even had themselves cut open, and this little sac, or vermiform appendix, as the doctors call it, taken out, so that they never could have the disease.

Then there are the contagions of women. The doctors declare a certain class of diseases, and their tables are loaded with women to be operated upon, because these infamous man-made "contagions" are the direct result of the lack of knowledge of the truth. Fear, thus caused, is the father and mother of

almost "all the ills that flesh is heir to."

WHAT WE MUST KNOW.

Now we must know the Truth; and what truth is it that we must know? We must know that God is Spirit; that man is His Image and Likeness; that man's life is therefore a spiritual life; that he lives, moves and has his being in God; that God's Love surrounds him and protects him; and that His Goodness is ever present to guide him and direct him with Harmony and Perfection, which will always and under all circumstances be with him; and that nothing but Perfection can come near this being called man, this Image and Likeness of God; and when we realize that that is our part, that Spirit is all, that matter is nothing, absolutely nothing, that God, the Father, is all and in all, that all else is naught, then we come to the realization of what we are. We are the perfect Image and Likeness of God, His child, because, living in the bosom of God, we know that we are free from all ills, from all sorrows, from all wants and contagion; and this brings perfect harmony, and perfect contentment. "Ye shall know the truth and the truth shall make you free."

Blackstone, in his commentaries, groups the condition of society into two general divisions, the wants and fears of mankind; and it is true, all is embraced in our wants and our fears. We want Happiness, we want Perfection, we want Harmony. Fear tells us of everything which we ought not to have. It is the dividing line between Good and

evil, Truth and error. Fear is to be stamped out, destroyed; Truth is to be recognized and enjoyed.

MALICIOUS ANIMAL MAGNETISM.

Another branch of the same thought from which we need emancipation is what is termed in Metaphysics, malicious animal magnetism. This is what the Scriptures denominate the evil one, or the one evil. It embraces what was termed devils, evil spirits. It embraces all evil, all wickedness. This malicious animal magnetism is ever present in belief. It has in reality no existence, because God created all that was created. Therefore, malicious animal magnetism, being evil, never was created; it never had an existence; it is nothing but the carnal mind of materiality. It is false, untrue, never was and is not.

In treating yourself or treating your patients, it is well, however, to assume the existence of this so-called force so far as to treat against it, but in reality denounce it and declare its non-existence; in other words, uncover the evil and destroy it, even if it does not exist, as in treating against evil better do too much than too little.

BLACK MAGIC.

Another very important feature of this same subject of fear is what is termed in Metaphysical parlance, malicious mental malpractice or black magic. How far I care to indorse this idea I am not at this time able to decide in my own mind; but I think it is the part of wisdom for us as students to recognize that feature and study it to its legitimate conclusion, so far as there

may be anything in it in order to be prepared to destroy its effects, and thus allow the Truth to make us free.

Historically it is claimed that this is the same species of magic, black art, necromancy that was used and practiced by the Egyptians long prior to the days of Moses. It is claimed that this same vicious system carried on in practice during these intervening thousands of years is the direct cause of the great nation of Egypt sinking from the affluent circumstances which it then enjoyed as the leading nation of philosophy, of intelligence, of power and of learning, to its present debased condition, where the scions of once noble families are today lashed with whips on their bare backs and forced to work the harder that they may earn enough money from the land to pay the interest on their bonded debt. That debt, as if to illustrate the law of retributive justice, is held by the sons of Abraham, the great Jew bankers of London, the descendants of the despised people who wore Egypt's yoke of bondage for four hundred and thirty years.

This same art, recoiling upon those who practiced it, doubtless caused the deterioration of Persia, which is now the contempt of nations, though it once dominated nearly every kingdom of the civilized world, and was the chief seat of philosophy, letters and all the fine arts under the rule of Nebuchadnezzar and Cyrus the Great, conquerors of Asia.

THE FALL OF BABYLON.

Babylon, the mighty, the capital

of the Chaldean kingdom, ruled over by Nebuchadnezzar, whose victorious armies set up their standards in Egypt, Assyria, and in the temple of Jerusalem, and who was termed by the prophet Daniel, "a king of kings," is believed to have owed its fall to the practice by its people of the same corrupting "black art." Its lofty walls, from which were suspended magnificent hanging gardens, which are classed by historians among the seven wonders of the world, have crumbled down into noxious swamps. Desolation broods over the ruins of its once gorgeous palaces and cloud-capped temples, where the howl of the jackal and the shriek of the owl and the bittern alone break the awful silence and attest the judgment of God upon an iniquitous people, as predicted by the prophet Isaiah, who thus declared its just doom:

"And Babylon, the glory of the kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah.

"It shall never be inhabited, neither shall it be dwelt in from generation to generation. Neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

"But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

"And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleas-

ant palaces," etc. (Isaiah 13, 19:22.)

I could multiply instances of nations that have been overwhelmed with bitter disaster through the practice of their ungodly magical arts, but deem it unnecessary to do so.

Now, I am not prepared to indorse all this, but I do know that certain schools of Scientists very strongly believe in it. I know this malicious malpractice is not the work of God, but is the work of evil minds, of evil persons. But if we were in a campaign of war, and a masked battery was reported ahead of us, and a person should come and say: "Here, there is a masked battery ahead," and tell our commanding officer about it, would it be wisdom for him to say: "I don't believe in your masked battery," and make no effort to guard against it? Would it not be better for him to take such precautions as would save his men if the story should prove true? We have hundreds of instances reported to us of the wicked and baleful practice of this system of black magic where the most serious consequences are the result of the practice by this class of people.

I can give you

A PERFECT PANACEA,

a sure defense against all these evil machinations, whether they be true or whether they be false. The truth in this case, which gives you freedom from this malicious influence is the knowledge that God Almighty is omnipotent power and

that He is omnipresent good; and if you should be attacked with any of these pernicious thoughts of malicious people, hold to this great truth, and claim Him as your perfect protection, your "shield and buckler."

They claim symptoms are produced like those of this or that poison; that you will have sickness and cramps at the stomach, dizziness in the head, and innumerable other symptoms. When these symptoms attack you, hold in your own mind to the truth that God Almighty is omnipotent Power and Ever-Present Good, and that nothing can harm you as a child of God, and the manifestation, whatever it may be, will pass away.

At two different times in my own experience I have felt a force as actual to all intents and purposes as if it were real, a force as if a strong man were taking me with his right hand by the throat, and his left on my heart and crushing my life out. I should not have felt more real sensations to my material thought if the occurrence had been an actual fact. I realized that it was evil; I at once knelt and asked God to drive this devil out. At once the symptoms disappeared, and I had perfect peace. At other times I have been made so dizzy that I almost fell over at the first wave that struck me. I instantly held to the truth that "God Almighty is my strength and my salvation, and nothing can hurt me," and the manifestation would go away.

Whatever may be the cause of

this manifestation, I have stated the facts as they are, and I state to you the remedy and its results.

I have found an unfailing panacea, as I before stated, for this practice, in the perfect realization of the omnipotent Power and Goodness of God, and that nothing can injure you or affect you in any way, shape form or manner, so long as you hold to the truth that God Almighty is Omnipotent and your Ever-Present help. Hold to that as your sheet anchor and all will be well.

There is one thing I should state before leaving this subject, which is, that if anybody attempts to practice this evil against any person, the manifestation is sure to rebound to the destruction of him who practices it. Let not anyone attempt to handle or think he can handle this fire without being scorched. See the 64th Psalm.

CHEMICALIZATION.

The next subject which I wish to elaborate more than in the former lesson, is what is known as chemicalization, or the reaction of carnal mind; and I especially wish my students to understand the effect of this condition.

Chemicalization is what we may term a turning against the truth by your student. Suppose that you commence to treat a patient, it matters not what the disease may be. The patient gets along well, he sees the effect of the truth; then without any cause so far as you are able to see, this patient becomes antagonistic, becomes the enemy of God and Metaphysical healing. It is the

work of material evil known as malicious animal magnetism. It has taken possession of the mentality of this patient, and unless it is dislodged, like the belief of sickness, of death, it will become to the material senses real, and you will lose your patient, and you can have no power or influence over him.

The best way to fight the chemicalization of your patients in your treatments, is to treat them for Love; affirm that their hearts are filled with Love; affirm that they love God and love their fellowman; that they love God's work and His agencies for good. Fill their hearts with this love of Good, and it will banish chemicalization.

Chemicalization is manifested in another way upon your own self, and especially is this true of young Scientists who have just commenced to treat patients. You will have drowsiness come over you intensely. I have gone to sleep as many as four times in giving one treatment. It seemed just as though the very elements of darkness settled down on me. I would go to sleep and rise up and ask God to drive it out. Go on with your treatment. Remember that God alone can overcome all these manifestations, and He will, if you will cling to the understanding that God is omnipotent good and omnipotent love.

ANOTHER SYMPTOM.

Young Scientists in commencing treatment will find another symptom of chemicalization, which is considered favorable, provided it is properly handled, and that is this: At times your patients will become

to appearances a great deal worse. They will come to you and complain that the treatments are doing them no good, but are making them worse. I have had them to say: "Stop, or I believe it will kill me." They would tell me that I must stop it. Then tell your patient the cause of this evil, tell him it is the last wiggle of the snake's tail, the last dying consciousness of evil. In all of these evils, concerning which I have endeavored to give you some practical thoughts, know that the great panacea is in the language of our Savior, when He said: "Ye shall know the truth and the truth shall make you free."

"When we know God as Changeless Power and Presence, always Love, Forever Good, Eternal Fullness, 'without shadow of turning,' filling full heaven and earth; that the kingdom of All-Good is within us; that this infinite Good-presence does not change, because it is always Perfection; does not make special gifts, but forever gives to all; then we pray according to this knowledge."

"We know that every good thing is ready and waiting for us to accept with loving gratitude; that in the Son we are heirs to this All-good, ever-present. We hear Spirit saying to its Own Begotten in us 'Son, all that I have is thine'; and we answer All mine are thine, and all thine are mine. Blindness—ignorance only—has kept us from receiving all good; we have not seen."

"So we need not ask God to be near us; Good cannot come any nearer than it always is. We will

not ask for more life, more strength, more health to be given us; but will try to appreciate and accept the changeless Life and Strength, the Perfect Health in which we live. What then shall we ask for? Only that our eyes may be opened to see what eternally is. Consciousness of God enables us to claim what is; to recognize our Father's good gifts and good will. The prayer then of a higher understanding is recognition of Truth, and willing thanksgiving."

"But we notice that in the Lord's prayer there is no 'if.' It seems that the greatest hindrance to answer of prayer, has been because of that little word 'if,' which Jesus never directed us to use. Webster defines 'if' to mean, 'In case that, or supposing that.' Then 'if' implies doubt, and doubting prayer is not answered. 'He that wavereth is like a wave of the sea. Let not that man think that he shall receive anything of the Lord.'" (James 1, 6:7.)

"Jesus indicated the need of perfect confidence when he said, 'Whosoever shall say to this mountain, be thou removed, and shall not doubt in his heart, but shall believe that what he saith comes to pass, he shall have it.' Here we are authorized to speak positively, which we never do when we put an 'if' in."

QUESTIONS.

- (1) What great Truth did the Hindoo Philosopher, Buddha, enunciate?
- (2) In what form did Christ give the same Truth?
- (3) What is man's normal condition, and why?

(4) What does fear cause, and why?

(5) What fundamental truth must we know?

(6) Into what two conditions does Blackstone divide society?

(7) Of what does fear tell us?

(8) From what other branch of this same thought do we need emancipation?

(9) How is it known in the Scriptures?

(10) How is malicious animal magnetism destroyed?

(11) Give another important feature of this same subject of fear.

(12) What is claimed historically, in regard to this subject?

(13) What was the result in the case of the Egyptians?

(14) What other nation has been affected by the same force?

(15) What is said of the city of Babylon?

(16) Which one of the prophets spoke of this?

(17) Whether we fully indorse the teaching in regard to malicious mental malpractice or not, what is the safe course to pursue?

(18) What is the unfailing panacea for this practice?

(19) What is chemicalization?

(20) In what other way is chemicalization sometimes manifested?

(21) What will young Scientists find?

QUESTIONS LESSON NO. 4.

(1) What is the most important subject in the study of Metaphysics?

(2) What does Solomon say on this subject?

(3) How does thinking affect our lives?

(4) How has God made it possible for the creature to commune with the Creator?

(5) What two systems of thought are spoken of?

(6) How do these systems affect us?

(7) What are the bodies of the human family today?

(8) What does the Bible say on the subject?

(9) From what are we suffering subconsciously?

(10) What is the remedy for this suffering?

(11) What is said of subconscious thought?

(12) What is subconscious thought?

(13) What is destructive to the material body?

(14) What is said of the present era of thought?

(15) If a person wishes prosperity in his business affairs, what should he do?

(16) What kind of thought and conversation should be avoided?

(17) What course should we pursue to be prosperous and happy?

(18) What is the source of our supply?

(19) What is the best definition that can be given of thought?

(20) What thought has been such a curse to the human family?

(21) Give your idea of God.

(22) What source of injury to the human family is given?

(23) Where is there no compromise?

ANSWERS TO QUESTIONS IN LESSON NO. 4.

(1) Thought or thinking, and its effect upon the circumstances of individuals, as well as upon human condition in general, is the most important subject in all metaphysical study.

(2) "As a man thinketh in his heart so is he." That is, as one centers his affection, his secret desires—his prayer—upon a state or condition, he becomes like that state or condition. In other words, this centering of the soul's desire reveals the vision, and creates the model of the thing or condition desired. The model once perfected, the natural world lends material in abundance for the outward expression for superstructure.

(3) We rise by thinking as we fall by thinking. It is the thoughts that we create or entertain that determine our states and circumstances. If our lives are builded up along lines of holiness, of righteousness, of happiness and of harmony, we have been thinking along these lines, we have been seeing the visions, creating the models and building to realization. But, on the other hand, if adversity has been our lot, we have been entertaining erroneous thoughts, creating erroneous models, and as a result have been bringing to realization improper and undesirable results. But, mark you, the curses of God by no means—only has it been the chastening rod of the Great Preceptor in the school of experience. God is blessing when you think He is cursing. See "Christology," Chap-

ter 4, Force of Thought; also Chapter 25.

(4) "The soul's sincere desire"—prayer—through and by means of the operation of thought, is the means of communication between man the child and God the Father. See "Christology," Chapter 11; "Christian Science Instructor," Chapter 7; also "Christian Science Made Plain," Lecture No. 6.

(5) The first and logical system is that God, in all His nature and manifestation, is Good. And that nothing but Good can come from good. This system declares the Oneness of God with His creations—The All-Embracing Unity.

Another system is that there are two powers in the world influencing mankind—the power of good and the power of evil. That God marshals the forces of Good, and Satan the forces of evil; and that these two are in constant battle array, with man as the bone of contention.

(6) Those who accept the first system and order their conduct accordingly enjoy the fruits of their choice—Harmony of Mind, Happiness of Heart, Cheerfulness in Service and Peace of Soul. They may seem to fare as those who accept the dual system, but, in reality, they do not. They realize that All is Good, and that the bitter experiences of life are but the spanks of Nature for the misuse of her laws, that absolute conformity to the laws of God in all the realm of His nature, with which man has to do, is the secret of Perfect Harmony in this life existence.

But, on the other hand, the dual

system, with God arrayed against Satan, and carrying on an incessant warfare through man, for the possession of his soul—the one to win and bless that soul for all Eternity and the other to win and curse it throughout the eons—this system is the source of the gross errors of the world of humanity. It is the plant head of all vicious conduct, the incubator of the birds of superstitions and evil imaginations. It is the institution of fear, of worry, envy, hatred. It is the laboratory for the compounding of the mental poisons of humanity, the disturber of the individual life, the uprooter of the happiness of home, the breaker of the peace of society, the cause for all the wars of the world.

(7) "The bodies of the human family today are but the expression of the thoughts that have filled the human mind through all the past centuries."

In other words, man, in his physical and environal conditions today, is the exact product of the thoughts that have dominated the human mind down throughout the ages.

When man arrived at the stage of consciousness of immortality, of his innate Oneness with God, he acquired the Power of Choice, and the ability to create his own condition, limited, of course, to his sphere, and his sphere is ever limited by his knowledge, and knowledge is ever the child of concentration or experience.

Experience is a fertile field in which may grow the most perfect

harvest if wisely cultivated; otherwise it produces the grossest weeds of error and superstition.

The stage of conscious knowledge is the parting of the ways of human thought, and the product of that thought. Those who accept the Omnipresence, Omnipotence and Omniscience of Perfect Good, make the world of phenomena their footstool, while they bask in the Peace of Divine Sunlight.

But those who accept the "knowledge of good and evil" conduct their lives in a state of constant warfare. They are literally dead to the blessings falling in torrents around them.

(8) "But the tree of the knowledge of Good and evil thou shalt not eat of it." (Gen., 2:17.)

(9) "Subconscious thought is the action of our minds independent of our consciousness." In a sense it is the repository of all the thought vibrations that have come down the ages and have at any time found favor in our minds. Our conduct is ordered by the dominant thought force of our subconscious minds, and likewise our physical bodies are affected for weal or woe.

If the thoughts that we have entertained have been happy, uplifting and ennobling, seeing all as good and just; just in that proportion will our lives be bright, our conduct be generous and our efforts be for the good of all.

But those who choose the opposite course, who entertain low, groveling thoughts, who accept the dual conception of the ordering of the world, must live in fear, doubt,

worry—and thereby must be led to revilings, conflicts, wars.

(10) The one or only remedy for this suffering is to radically and perfectly change the thinking; see clearly the Oneness and Goodness of God, and then recognize and ever after recognize that Oneness and Goodness in all God's creation—in yourself, in your fellow-man, in all the ordering of God's grand universe. Unity of idea is the secret of true happiness.

(11) Answers to questions (11) and (12) have been practically covered under answers to question (9). It will be good, however, to re-read in Lesson 4 the sub-topic: "Sub-conscious Thought."

(13) Fear, anger, hatred, malice, are most destructive to the material body, for they are diseased thoughts that must disease the tissues of the body. Such thoughts are the mental children of the passion side of life, and tend towards either morbid mental states or else to fits of excitement, which acts upon the tissues and cells of the body, exciting them to undue energy and physical disturbance, or causing contraction—in every case hindering the natural flow of nerve-power and blood circulation.

(14) Nothing is more destructive of the material body than these negative thoughts. Never give way to evil passions—anger, hatred or resentment and revenge, for when you do you set a snare for your own feet, a net for your own soul.

(15) The present era of thought is far more assuring than the old theological era, from which we are

rapidly emerging. "It has taken an intensely practical form, and in this metaphysical thought of God-Healing it has become practical in the destruction of diseases, in the destruction of all the inharmonies which come up incidental to material life."

(16) If his business affairs are such as tend to the blessing of mankind, he should thank God first that he has business ability, then thank Him that the means of making the business succeed is abundantly supplied in the Divine Bounty. See the business as he wants it, then thank God that he has it, think that he has it, affirm to himself, send the affirmation out into the vibration with Faith and Absolute Confidence.

If he has the vision of it clearly in mind the child of his desire is now born—he has only to nurse it, feed it, encourage it, and, in due time, it will come to maturity. Doubt, discouragement and despair are fatal diseases, destroyers of natural growth. Never give them a place in your mind, or expression in your words or your conduct.

(17) All negative thoughts, all conversation tinged with doubt, fear or impatience should be studiously denied a lodgment in your mentality. They tear down and destroy your cherished desires.

(18) First, confidence in God, in yourself, in humanity. Second, a cheerful disposition and a full expression of good cheer in all your dealings with men. Third, faithfulness in all your service to humanity. Knowing that you can neither

deceive God, nor yourself, dare not to stoop to deceive your fellowman.

(19) God, the Infinite and Inexhaustible Good, is the source of our supply. Discretion first. Choose wisely the things you want, choose nothing, nor any course, which tends to robbing or hindering the progress of others. Having made your choice, then follow the law—Ask, Seek, Knock. Your questions will be answered, your way will be found, the door will open to you. Follow the law; it will materialize your desires no matter whether they be good for you or ill for you, "For as you sow, so shall you reap" in quality, exact measure, in quantity multiplied.

(20) "Thought is mind in operation." Think on it, and it reveals its true nature to you. Thought is the embryo of every manifestation, the child of every matured realization. Thought has builded the universe, and every visible form in it is the product of thought.

(21) See Lesson No. 4, re-read sub-topic: "The Great Destructive Thought," page 139.

(22) Only you can give your own idea of God. Affirm of God the noblest characteristics of God you have learned—the noblest attributes and qualities, yet ever inquire, ever desire to know more of the Infinite Father, the Eternal God.

Re-read Mental Photography in Lesson No. 4, page 140, second column.

(23) There is positively no compromise between right and wrong. Start right by making right choice, proceed in Faith and Confidence

and the goal of Harmony is assured. Choose the wrong course and you reap the reward of a wrong choice. Every good seed will come to maturity if given the chance, and likewise every bad thought, but you are to reap and to store your harvest: "Wisdom is the principal thing. Therefore get wisdom, and in all thy getting, get understanding."—Solomon.

Devotion, faith, patience are the steps to the "Father's House of many mansions."

PEACE AND POWER.

Be still, restless heart,
And find thy peace, thy pleasure
sweet,
In all that doth surround thee;
In the waving grass, the flowers
That bloom beneath thy feet.
Seek not to soar to worlds unknown,
Where thou wouldst be a stranger
still,
Far from thy home, thine own;
But let the God within thee see
The beauty that unfoldeth thee.

As thou hast gained the mountain
side,
And, eye, the greater heights,
So thou canst overlook the tide
Of surging scenes beneath thy sight,
And be unmoved.
So thou canst reach the exalted
height of God as love.
And conquer prove.

—M. Evalyn Davis.

To make a little child glad at
Christmas is a joy angels might
covet.

THE PASSING OF PREJUDICE

Wm. E. Gibson.

PREJUDICE must pass away before permanent peace can be established. Prejudice expresses in the flower garden of life—in the varying shades and complexions of human thought.

Every flower in the natural world takes its coloring from the same sources, but the difference is in the appropriations of shades, and hence the complications and variations in colors and hues.

So, in the world of humanity, all take their material from the divine bounty—perfect and perfectly good—but develop divergent shades and complexions and then declare these developments as essential and paramount—exclusive.

All prejudices have had their origin in human choice; nay, the external and conceded causes for prejudices have had their origin in human choice.

The distinguishing colors and features of the several great branches of the human race have been born of human choice.

From one seed have all sprung—one father, one mother, one home, one source of development.

But as independence of ideas began to dominate the individuals, they began to clothe these ideas in distinguishing characteristics—began to desire distinguishing colors, distinguishing physical features.

One chooses the light complexion, the sharp features and

straight, light hair, and becomes a leader of those who have this type in especial evidence.

Another influential character admires a yellow hue, and so leads those who incline to this shade, and so on with the other colors. These differences were, in the beginning, very meager, but in the process of time became very marked; hence the rise of the major branches of the human race, and likewise the minor.

That these branches might develop more completely their cherished ideals of color and feature, they draw away from each other, migrate to uninhabited regions, fell forests, subdue jungles and establish homes and begin civilization according to the dominating thoughts of their clans.

Then, as their clans multiplied and covered larger area, they began to crowd each other for territory—hence babblings, contentions, wars.

Then began the intellectual marshaling of brute force. The survival of the fittest, on the basis of brute strength, in the hands of self-intelligence.

Self-consciousness, or the awakened consciousness of man to the fact of human ability to seize upon some of the laws and materials of nature, and to operate and shape them as he pleased, marks the fall of man.

Self-consciousness becomes self-

worship, and marks the dawn of man's detachment from God—the breaking away from God as the first in consideration.

The leader of a clan or tribe who is successful in certain projects, in organizing forms of government, in overcoming natural barriers, or in conquering a neighboring tribe, either directly or indirectly, sets himself up as the object of reverence for that tribe, and self-worship leads to subject worship. When he dies he is extolled to the skies, and the religious ones proclaim him God, and give him a name to distinguish him from every such God. Hence the rise of the multiplicity of religions.

The prejudices of the several religions are coincident with the prejudices of the races, having grown out of race prejudices.

The several clans adapted as far as possible and developed characteristics which in all points distinguished them from every other clan. Some became herdsmen especially, and so seek such regions for habitation as favor that course of life. Others land culture, others handicraft.

They sought independence in separation, but the selfishness of development caused dependence. One clan produced that which the other needed, and which he proceeds to have by brute force or by barter. Hence the birth and rise of commerce, the child and product of human selfishness and prejudice.

These triple prejudices—race prejudices, religious prejudices, and commercial prejudices—have been

the causes for the conquest of the earth.

By these prejudices men have been scattered to the four winds of the earth.

Prejudice, truly, has subdued the earth. Selfishness, and self-seeking in races, in religions, in commerce, have been the great disseminators of the human race. But now man has come face to face with the fact that the earth is the abode of man; that the whole earth is his home.

The races of the earth are jostling together, for there is no further room for drawing apart. The religions of the earth are jamming each other. The commerces of the world are entwining each other, and, like monster serpents, are squeezing each other in the death grip; fire and sword declare this struggle; devastation and ruin mark its path; blood and tears is the toll it pays.

This is the day of God—the day of readjustment—the day of the return of man to God, the day of the dethronement of self-worship, of hero-worship; the day of the casting aside of selfishness and prejudice in every way, and the establishment of justice and amity, selflessness in human consciousness, human conduct and in the reorganization of the world of humanity.

Today the Sunlight of Divine Truth is falling upon the world of human consciousness. It favors no race of men, no religious concepts of men, no material progress. It falls alike on all, making radiant the diamonds of worth in each, and laying bare the dross in all. The clarion call of God is to all alike.

The valuable and worthy to be purified; the worthless to be cast aside.

Hitherto the prophets and saviors of men have been crucified by prejudices, but now the prejudices are crucifying each other; commercial prejudices are clashing in the mighty fray, dealing death and devastation in every way. Religious prejudices, co-incidental and co-fraternal with commercial prejudice, are suffering the death agonies upon a similar cross.

And between these stands the great cross upon which agonizes race prejudice. And therefrom streams forth and commingles the blood of all races. All, in their selfishness, have been guilty of sowing the seeds of prejudices, of cultivating and bringing to fruition dissensions among men. Now must all pay the price in the same coin. All must suffer the death agony of the old conception, and, likewise, the birth pangs of the new.

The prejudices of the world are now being crucified, that the great world-peace may come.

Peace is impossible so long as prejudice remains. But the prejudices are yielding—yielding before the Spirit of Truth, the Christ of God, now in the supreme world.

Already race prejudice is yielding to the larger conception of human brotherhood—the conception of the unity of man in one family, whose parentage is God.

The child of a united religion is now in the matrix of time, soon to be born, and to be crowned with a diadem of gems of every shade, receiving, reflecting and refracting

in unison the rays of the supreme sun of God, now ascending the horizon of time.

The old world conception is passing away; its day is waning; its sun is setting to rise no more, but, from the opposite horizon, the rays of the sun of the new day are flashing forth, awakening new vibrations of life, setting new forces in operation, “unchaining the word of Truth” and giving all men free access thereto. It will admit of no cornering of the bounties of God for selfish purposes, no patenting of rights, no exclusions and inclusions—naught but freedom and that which makes for freedom; and greater and greater freedom can bear the light of this day.

The spirit of human paralysis must perish with the spirit of prejudice.

This new day will give full and complete play for all human ability, and the organization thereby of the powers and forces in the natural world.

Hitherto every great step in the world's progress has been taken through agony and pain. Prejudices have stood in its path, have fought progress to the bitter end, and yielding only when overpowered.

Prejudice branded Copernicus and Galileo heretics, Columbus a visionary, Rumford and Morse lunatics—now, the visions they saw are the realizations of men; the sparks of truth they flashed forth have illumined the world.

Commercial prejudice, under the selfish guise of business expedi-

ency, often hold in abeyance for decades most excellent projects for the blessings of mankind.

Concentration of commercial interests in one project, making it inexpedient to allow a competitive project the breath of life.

Under the readjustment, incidental to a nonprejudiced conception, how fast must the wheels of progress turn?

Proficiency and efficiency must be pronounced in every walk of life.

This day will see not only the absolute freedom of the seas to humanity, but will soon harness the waves of the seas for the motor and lighting and heating power of the land, and for the manufacturing of the sands of the seashore into glass materials for furniture making and building materials.

In this day readjustment of the commercial spirit shall be such that there shall not be wasteful competition for the sake of boosting of prices, but a fair and square exchange of commodities, a fair and square dealing on the part of each community with every other community, of each section of the several countries with every other sections of those countries, and of each part of the world with every other part of the world.

So that there shall not be the piling up of the necessities of life where there is not need for it, and the perishing of human being for these necessities in other quarters.

So that there shall not be an organized scheme of allotting to the masses of men only a limited supply, while a few stand at the wheel

and turn the ship of state at will.

Justice and the square deal are the spirit of this new day, and in it the invisible government, the underworld, has no place.

Their "bed has become too short, their covering too narrow." They can no longer hide from the light, or find a covering for their designs. They are doomed to answer at the bar of human justice, to submit to readjusting or to rejection. They are too extravagant for the economist, too cruel for the humanitarian.

In like manner religious prejudice is now at the bar of human reason.

It must yield to readjustment or rejection.

Hitherto it has been a hot-bed of dissension, henceforth it must foster the tree of unity, whose fruits shall be for the healing of the nations.

Hitherto, in the blindness of its ignorance, it has yielded many gods, henceforth it must point to One and the One Supreme. The test of fitness to fellowship has been the willingness of men to bow to the yoke of constitutional slavery, and all were brothers who thus submitted, and the rest were aliens. But now the test of fellowship is the awakened consciousness of man to the truth that all men are brothers, that the rays of the sun of divine favor of the one Father, God, falls on all alike.

The admission of prejudices and the fostering thereof has made awful chasms in human development, civilization a ridiculous picture, men are separated and held

apart by apparently natural barriers.

But this is the day of readjustment. The chasms between races are being spanned. The mountains and hills of religious superstitions are being laid low. The valleys of the underlings of society, and the downtrodden of men are being lifted up.

The sea of tongues must soon pass away, and a universal language hold sway. "Every valley shall be lifted up (now is being lifted up), and every mountain shall be brought low (is now being brought low), and the crooked shall be made straight, and the rough way shall be made smooth, and all flesh shall see the salvation of God." (Luke 3:5, 6.)

Now is the day of the salvation of God—the day of saving humanity from the blighting harvest of selfishness and prejudice.

Now is the time of the "breaking up of the fallow ground," and the turning down and destroying of the thorns and thistles of selfishness and prejudice, that the plant of unity may flourish, and that amity and peace, justice and righteousness may be the foundation upon which shall rest international prosperity and human progress.

All ready the sons of men have entered upon this great work, this reformation and readjustment.

The employers of the many institutions of the world's productions are recognizing the fact that the producers, the workers, are human beings, that their needs and requirements are the same as those of the men who work in the office of the

institution, and that he who labors at the output of the institution makes the same sacrifice of strength and time as he who organizes and controls the schemes.

They realize that the underpaid men must carry several jobs at one time, doing poorly each. That the wife and mother must go out to toil while the home is neglected and the child untrained, and they recognize, further, that the children of today will be the men and women of tomorrow, and that the unfit for society will become the burden of society. That the only way to grow good citizens is to create conditions conducive to the full development of the possibilities of the child life.

Already the governments of the world are entering upon this great work, providing better school facilities for all classes, giving better salaries to government employees, as the necessities of life require.

Nations are realizing, and must realize more fully, that the only way to escape the burden of a shiftless and non-productive and reckless citizenship, is to create and protect the proper home conditions for the production of that citizenship.

The man who feeds the cow must not be fed on skimmed and soured milk, less he become lean of mind and bitter of soul.

The needs of him that wields the pick or guides the plow are much the same as are those of him that wields the pen or handles the credits.

The world is realizing, as never before, that the man who grinds

at the mill of production must fare as do the men who measure the output, else the working of the mill will lag.

The abnormalities in the conditions of life are the natural products of selfishness and prejudice.

Selfishness and prejudice have hitherto been barriers to the progress of the world and disturbers of the peace of mankind.

But in this Day of God they have no place. They must perish, and their institutions with them; they are perishing.

"Sow yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till He comes and rains righteousness upon you."

Prejudice is the primal cause of the dis-ease of the world.

That men may enjoy health of body, happiness of mind and harmony of soul, prejudice must pass from the heart; selfishness must give place to selflessness.

That society may enjoy social health it must eject the dual disturber—selfishness and prejudice.

That the nations may enjoy national health and international harmony selfishness and prejudice on the part of all must be studiously and carefully eliminated from the equation of life. National and international agreements must be free from it. Diplomatic exchanges must have no taint of it. Commercial intercourse must not tolerate it.

The rays of truth are lighting everywhere,
The gems of value, the dross laying bare.

AXIOMS AND PRINCIPLES OF THE HOLY QABALAH.

Love united with wisdom is the mighty queen of the future; even at present it makes smooth the rough paths of life, and converts obstacles into stepping-stones, but as the cycles of time revolve, and the spirits of men grow more mature, Love will ascend the throne in the hearts of men and reign supreme under the Sun.

We must beware of disturbing the balance in which a soul trembles towards its destiny; we are all in the throes of our spiritual birth and evolution; and forbearance, consideration and loving kindness to the uttermost are the only legitimate modes of procedure in every instance we are called upon to deal with.

Everything in this world is governed by analogy, the law that governs the atom is the same which governs the man, and the law that presides over the evolution of man is identical with the law that rules the Universe.

There is no death, there is no destruction, all is but change and transformation; first the caterpillar, then the chrysalis, then the beautiful butterfly. Likewise, first physical man, then the mighty mind, and at last a noble soul.

Will nations never devise a more rational umpire of difference than force?—Jefferson.

HOW MANY PEOPLE READ THE BIBLE?

Jay Fraley, Washington, D. C.

AT first glance this appears to be a strange question. But, when you take a common school definition of reading and apply it to those who open the Bible and follow the lines of print from one side of the page to the other, you will find that a very small per cent of "Bible Openers" are "Bible Readers."

Reading is the understanding of a passage—that is, imbibing the thoughts and sentiments of the author.

We cannot truly say we have read any book unless at its close we can understand all its contents. If we partially understand the meaning, we have partially read it.

It is said—and truly so—that few people can become interested in Milton or Shakespeare. This is true, because few can comprehend the ideas of these authors, which is due to a lack of sympathies and experiences which correspond to those the authors possessed.

When you open the Bible and see, "Do unto others as you would have others do unto you," then close the book and say: "Why, we can't do that and keep our business going and prosperous," we have not read that passage. The very fact that we turn immediately away—forsaking God's word for business—is positive proof that we have not absorbed the meaning. If we can-

not forsake business for God's word, Heaven is useless.

Have you ever seen the dear old gray-bearded farmer standing by the roadside looking at a bunch of wild roses that grew there, his honest heart heaving his breast and a smile beaming in his eye as he drank its fragrance and pondered o'er its innate beauty, while his keen-eyed dog stood by his side, looked at the same rose and beheld no color, no beauty, no wonder, no fragrance, and felt no gladness and no understanding or admiration of that rose? If you have, you have a good comparison between those who pronounce the words of the Bible and those who read it. The dog had keener eyes than the farmer, but he was looking at the rose and thinking of chasing a rabbit. So with the man who merely enunciates the words of the Bible. He follows the lines across the page with his eyes while he chases a dollar with his heart.

Those who love a dollar more than God's word cannot read His word, and consequently cannot be his followers. The only pleasure that such people possess is a contentment which follows as a reward for industry—which is one virtue only—and contentment is not happiness. No one shall ever know complete happiness who does not live God's word.

BRANDS FROM THE BURNING.

W. E. G.

The great cranks and even numbskulls have some very important lessons to teach. Wise is he that can tolerate the chaff while he winnows out the wheat.

The House of Wisdom has thousands of doors and all open to the sacred shrine. Why lose time in choosing a door?

True religion and laziness are incompatible elements. A lazy person is a liar in expression as well as impression. A liar not only poisons the health of the community but is mentally self-destructive.

When men become great in doing little things, then the doing of great things becomes small to them.

Wise is that nation that hears and heeds the voice of the struggling poor. That voice hath creative power which will create for the weal or woe of the national life.

Why this mighty struggle for water and bread?

And for an humble place to rest the head?

Why must the heart so flutter and the life pant?

For the daily need and supply so scant?

There's abundant supply for everyone,

Why should a few have all and the rest have none?

There is a trick in the channel that supplies demand;

A few get the gold while the rest get the sand.

This cannot always continue so,
The bird flying high must soon come low.

New ways will be found, new channels made,

Distributions be fair, labor honestly paid.

God appears in the best thoughts, in the truest speeches, in the sincerest action. Through His pure Spirit He gives wealth, prosperity, devotion and eternity to the universe. He is the father of all Truth.
—Zoroastor.

O, friends, never strike sails to fear. * * * When you have resolved to be great, abide by yourself and do not weakly reconcile yourself to the world.—Emerson.

The years that have fled like the leaves on the gale,

Since the morn of the Miracle-Birth,

Have widened the fame of the marvelous tale

Till the tidings have filled the earth!

And so in the chimes of the icy North,

And the lands of the cane and the palm,

By the Alpine cotter's blazing hearth,

And in tropic belts of calm,

Men list today in the welcome swells,

Sweet and clear, of Christmas bells!

THE SAVING POWER.

Everyone on this earth has something from which he wants to be saved—a lack which he wants supplied, a loss which he wants made good, a sorrow he would have assuaged. Moreover, everyone feels instinctively that there is a power which can and will save him from his particular lack or sorrow.

This instinctive feeling that there is a saving power is, in itself, a proof that such a power exists.

This saving power may have many names, but Love is the one and only saving Power in the whole Universe. Whatever name may be given to this saving Power, its nature is always the nature of Love. It is Love which saves everyone from darkness, despair and death. It is the savior and redeemer for one and all. It may take an infinite number of names to suit times and occasions, but it is always Love that redeems and saves.

In the heart where Love is loved there is no sorrow and no regret. There is the peace and gladness which is the very nature of Love. Joy radiates from Love as light from the sun. Love saves from all that is not joy, and peace, and power. Love cannot be exhausted. Love knows all. Love is all. Love saves all.

The whole human race is pressing forward towards the age of Love, towards the time when, individually and collectively, man's whole soul shall be swept clean of all thoughts and feelings other than

admiration and commendation, praise and lovingness.

This is the true mental state of everyone, and is the goal of everyone who has ever lived on the earth. No one can be at rest nor do his work until his mentality knows that this is its aim, and deliberately sets all its energies in this direction.—Alma Gillen.

WISDOM.

Wisdom is eternal and omnipresent, but her precious counsel is not heard until one seeks her diligently, because a way must be opened in consciousness before her instruction can be heard. When she is obeyed she leads the way into righteousness, and the fruits of righteousness are blessings of life and abundance and everything that men need to make their lives complete. Wisdom promises that those who love her shall inherit substance. Substance is the spiritual essence in which all things exist and out of which all things are made. Substance, being spiritual, is inherited through the spiritual mind and made manifest by faith and spiritual understanding.—Unity.

It must have been such sports as hunting, such amusements as involve suffering either to men or animals, that Herbert Spencer had in mind when he wrote: "Pleasure obtained at the cost of pain to others, necessarily entails a searing of the sympathies." Cruelty is a two-edged sword.

THE GREAT COMMISSION

Wm. E. Gibson.

IT is incumbent upon Christians, upon all who follow the teachings of Jesus, the Christ, to preach the gospel and to heal the sick. In sending out His disciples He commanded them to tell men that the kingdom of heaven is at hand, and, always He added: "Heal the sick."

Men then as now were most conscious of physical ills, but little realized that all physical ills have their origin in the mental operations of the soul.

The soul is out of harmony with God's divine laws, out of harmony either in its spiritual relationship or its physical relationship. Inharmony is the cause of all ills of either mind or body.

In teaching He said: "If ye be My disciples indeed ye shall know the truth, and the truth shall make you free."

The establishment of truth in the consciousness of men, and the working out of that truth in their lives and conduct, is the saving grace of the Christ of God in the world of mankind. "Knowledge of truth" is the salvation of man. Knowledge of the Truth of One God, Father of all mankind and that all men are brothers. This knowledge, this truth, fully realized and fully worked out in the lives of men, annihilates all chains of slavery. It sets the soul free, it renews the mind, and heals the body.

But he who has not perceived this truth has not come to this knowledge, even though he has a healthy, vigorous body, his soul is dis-eased.

But he who has this knowledge is conscious of his Oneness with and inseparableness from God, and even though his physical body yields at times to ills incidental to the harvest of the seeds sown in his days of darkness and ignorance, yet he triumphs over those ills, losing their bad effects in the consciousness of the allness and perfection of Infinite Good.

It is the duty of all Christians to relieve men of physical suffering in every way possible. And if the directions that Jesus gave are followed proper results must follow. His command is, first, to preach and then to heal. To prepare the heart by giving it the word of truth. Then, when the heart, the desire side or gate to the soul life is thrown open, then fills the soul with the vibrations of love of peace and good will. Inspire it with the consciousness of Infinite Good. Breathe into it the breath of life that it may become a "living soul," conscious of Oneness with God and of Oneness with all mankind.

This consciousness is the foundation, and the only foundation, upon which may rest health of body, happiness of mind and harmony of soul.

This is the Gateway to the King-

dom of Heaven, "the Father's House of Many Mansions.

The young Master said "ask" about it and you shall receive information concerning it. "Seek" for it and you shall find it. "Knock" at its door and it shall be opened to you.

Ask in the Light of Love, all Excelling Love—Love to God and to all Mankind. Ask, and men will point you the way, and angels of the supreme world will guide your feet.

Seek it first in your own heart, and finding it there, you will find it everywhere. Seek in simple faith, knowing that if others have found it you can too.

And finding the kingdom of heaven in its external manifestation, knock at its door. Knock with the confidence of assurance that it will open. For it will. Its mansions are mansions of peace, of happiness, of harmony, of health—health perfected in the consciousness of oneness with God—of love for God and for all mankind.

To all Christians was this command given, those who have received it in full have profited unto realization and manifestation; those who have received it in part have profited to that degree, and those who have rejected it are still in the darkness of error.

The teachings are to whoever will receive them. The truth is to whoever will appropriate it. Many are blinded by bigotry, many by prejudice and still many by fear, but Love is the one panacea for all of these ills. Love! Love! And "Let Love be ever without dissim-

ulation. * * * Cleave to that which is good," that which you have found to be good, and yet ever keep the door of the heart open to the inflow of the bounties of God, no matter from whence they come nor by what hands they be born.

The student who prescribes his own course of studies limits the inflow of knowledge, but he who leaves all to the Master throws open all avenues. In this God is Master, and you are pupil. The Master is unlimited and in exhaustible.

"Except ye become as little children ye cannot see the kingdom of heaven."

THAT AWFUL BELIEF IN HELL.

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.

All the Power there is, all the Presence there is, all the Consciousness there is, is Love—the Living Spirit Almighty.—Burnell.

A MAN WHO DOES NOT LIE

Orison Swett Marden.

IN accounting for the wonderful success of Brig.-Gen. Hugh Lennox Scott, chief of staff of the United States Army, in dealing with the Indians, a writer says: "When answer or comment is demanded he tells the plain truth. The Indians have little use for euphemisms. If they wish to know what is the penalty of murder, they would rather have a frank statement that it is death than all the remarkable phrases which can be used to soften the disagreeable fact or to break the news less abruptly." Because of his sincere treatment of the Indians Gen. Scott is known to them as "White-Man-Who-Does Not-Lie."

We measure people by the degree of their sincerity and honesty, by the degree of our confidence in them. Some we absolutely trust, always and everywhere, and we never question their integrity. Others we can do business with—if we watch them.

Many of us have a wrong idea of what honesty means. We are such worshippers of the dollar that our chief idea of honesty is associated with money, or its equivalent, property.

Honesty is a very broad term. It means that you are honest in your thought, that you are conscientious in your work, honest with yourself,

sincere in your life. Honesty means integrity of soul, of intention. It means thoroughness in one's work, it means fairness, justice to all.

There is nothing we can say of a human being so praiseworthy as that he is honest, clean and white to the very core of his being. A man may be a great genius, a giant in intellect, but great brilliancy of mind cannot be compared with plain, simple, downright honesty of character. Every other virtue or quality is discounted in comparison.

There is something about honesty of purpose, sincerity in our friendships, in our lives, in our vocation, in our dealings with others, that compensates for deficiencies or lacks in other directions, and that gives mental stability and public confidence, even though we have only one talent and fill a very humble station in life.

In every community there are persons who carry weight and influence out of all proportion to their ability, because of their high moral standards, because they stand for the right and are not for sale.

The man who is righteously right, righteously true, righteously clean in his life, righteously genuine, who flings open the door of his mind and heart and has nothing to conceal, nothing to fear, is the man

who moves the world. People feel instinctively his power and make way for him.

A man who stands four square to the world, immeasurably fixed in his principles, is the most precious possession of any community. He makes every foot of land in his vicinity worth more and all his neighbors a little prouder because he is one of them. Everybody feels a little happier and safer because he is their townsman.

It is as natural for us to have faith in the man who is honest, who stands for what he believes to be right, as it is to breathe. Human nature is constructed on lines of truth, of veracity, and we instinctively feel this reality. We are always distrustful of people who pose, who are not genuinely open and transparent. We are naturally suspicious of those who keep the door of their heart closed and only let us get peeps at their characters, at what they wish us to see, people who are always on the watch to hide their defects.

No man can really believe in himself when he is occupying a false position and wearing a mask, when a little monitor within him is constantly saying: "You know you are a fraud; you are not the man you pretend to be." The consciousness of not being genuine, not having what others think him to be, robs a man of power, honeycombs his character and destroys self-respect and self-confidence.

There is nothing like a clean record, the reputation of being square, absolutely reliable, to help a young

man along. There is nothing comparable to truth as a man builder. Nothing else will do more toward your real advancement in starting out on your career than the resolve to make your word stand for something and always to tell the truth, whether it is to your material advantage or not. Truth and honesty make an impregnable foundation for a noble character.

COURAGE.

Cheer up, faint heart; fear never won;
Mourn not the things thou shouldst have done;
But do the things still left to do;
Think hopeful thoughts, and good and true;
Leaving no room for vain regret,
And cares that do the soul most fret;
So shalt thou find at close of day,
Dread doubt and fear have winged away. —Louise Liddell.

Remember this little rule for success: Let your every act start from a sincere interest in the thing to be done; never from the mere desire to impress others with your personality. Sincere motives are the firm foundations upon which actual accomplishments are built. Conceited motives are the shifting sands upon which failure is built. The man who works only for the purpose of impressing others with his personal worth cannot hope to compete with the man who has a definite ideal to work out, a purpose to accomplish.—Weekly Unity.

FINANCIAL HEALTH

Consciousness: The Medium for the Manifestation of Prosperity.

From Now.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they!
—Tennyson.

MOONBEAMS are but broken sun rays.

Material prosperity of whatever degree is but the interrupted vibration of Spiritual Power.

When we have learned the right relationship between the sun, the moon and earth, we perceive that the light coming to the earth from the moon does not originate in that body, but has its source in the great central orb of our solar system. The moon merely reflects the glorious light of the sun whose own inherent force enables it to send forth its mighty vibrations of heat and light.

This analogy, however imperfect and incomplete, will serve to show you the right relation of Consciousness to the Inner and Outer sphere of Being, and help you to attain to a deeper, clearer vision of the true source of all power and prosperity.

What is it that causes the earth to bloom and bear fruit in abundance? Surely, it is not the feeble moonbeams. They possess no power to make the earth blossom and bring forth her harvests. They cannot start the sap flowing in the trees, nor the frogs piping in the ponds in the spring time. What, then, is it? It is the vibration of

heat and life from the great self-shining luminary—the sun! And what is that which causes the earth of our consciousness (for, under this analogy, consciousness may be symbolized by the earth) to become productive of plenty and prosperity?

It is the rays from the sun of Spiritual Being, whose vast vibration of inherent power and wisdom shower themselves continuously upon the consciousness.

“The moonshine” of materiality which so occupies the attention of men and women, the feeble rays from material means and temporal power, which seem so real and appear so strong in themselves, are deceivers. They purport to thrive and exist of themselves, but they do not, and were it not for the ever-shining rays of the Spiritual Sphere they could not be at all.

That consciousness which is under the dominion of the moonlight of materiality, that consciousness which thinks that material plenty can make it rich, prosperous or productive; or, that material abundance can exist apart from Spiritual Power, is laboring under a delusion; it is under the spell of illusion!

“Moonlight” is a delusion (in fact, there is no such thing as “moonlight” for the moon has no light of its own, but merely reflects

the sunlight), and wherever its beams may fall they cast a silvery net of glamour and enchantment.

The rising sun, with its flashing, golden rays, destroys this delusion, breaks up the enchantment and reveals to the eye the truth of the matter in its pristine nakedness, and the deception has no further power over us.

Material power and prosperity possess this same quality of "charming the senses," and blinding them to the truth, and only by the clear light of spiritual reason can they be disenchanted.

Wherever you may see material plenty and abundance abiding you may be sure that it is the result of spiritual power and intelligence in

Action or Vibration. I cannot stop now to prove this statement, but it is, nevertheless, true. "He that doeth the will shall know of the doctrine," it is said, and if you will accept this statement and open your consciousness to the Vibrations of Spiritual Power, it will prove itself true for you.

The twenty-third psalm is the nightingale of the psalms. It is small, of a homely feather, singing shyly out of obscurity; but, oh, it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which that psalm was born. —Beecher.

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

IN THE MEANTIME

From Expression.

"Surely we must not give up all the helpful things we have learned about diet and hygiene?"

THE power of conviction over food, drink and hygiene is proved daily in all our ways and habits of living.

What up-to-date person has not understood the harmful effects of used-up air, and the poisonous nature of people's exhalations?

Yet within the last few years investigations have been conducted and experiments made which prove that there is no poison in exhaled air, and that confined air is not hurtful.

Ice water—a drink almost universally used by the American people—has always been considered as most injurious. All dietists preached against it, and many doctors used all their influence to discourage its use.

In the last few years the health authorities are changing their attitude towards it, and advocate its use as a summer drink.

Some years ago a woman was told by her doctor that certain articles of food, of which she was very fond, were extremely harmful, and that she must not eat them if she would be a well woman.

She had always had great faith in her physician, but when he told her this she wholly repudiated the idea.

She talked it over with her husband, a broad-minded and tolerant

man. "I do not accept that I must give up foods that I really like, and eat others which I would take no pleasure in eating. Why must they hurt me? Who knows what helpful effect they may have upon my system?"

Her husband listened sympathetically; and when she asked him what he thought about it, he told her that she might be right in her idea, and to do just what she thought best.

"Then I will stand by the foods I like, and I will be sure that they are good for me," she said heartily and decidedly.

And she did, and thrived upon the forbidden food.

"You could digest nails, I verily believe," a friend once said to her, half enviously.

"Yet had I believed what the doctor told me, and followed his advice, potatoes would have poisoned me, and I would have pined away on white bread," was her reply.

Some years ago a most extraordinary case of voluntary seclusion was discovered in France.

Two sisters had been living together for many years, and were devoted to each other heart and soul. The younger one died when the elder was fifty-five years old. The older sister was crushed by her loss, and had no more desire to live. She could not endure the thought of living the old life and

meeting people as before. She determined to shut herself away from the world, and, to accomplish this, she shut herself up in her apartment. She closed the shutters, covered all the chinks through which the light might penetrate with black paper, and put away all the lamps. She refused to receive any visitors and to reply to letters. Once a fortnight she allowed her landlady to bring in her provisions.

For seven years she lived in these conditions of darkness, aloneness, and uncleanness.

For seven years her landlady bore with this state of things, and finally asked the tenant to give up the apartment. This the old lady refused to do, and the landlady called in the police to enforce her demand.

The stench in the apartment was overcoming, even for the police, who had to empty several bottles of Cologne water in the room before they could remain in it long enough to open the windows.

Over six hundred empty tin cans were piled about her room, and in the drawingroom were found the skeletons of two cats and a little dog.

In spite of seven years of such an existence, the woman was in a normal state of health, and her mind was not impaired by her long and solitary confinement.

She was a very wealthy woman, and, after her solitude had been broken, went to live in a beautiful country place belonging to her, and took up a normal course of life.

A Russian went to America when he was eighty years old. He had worked hard all his life, and when he arrived in America would not consent to give up working, although work was no longer a necessity.

All his life he had utterly defied any rules and regulations in regard to eating, drinking and sleeping.

He took a drink of whisky every morning, and a pint during the day. He drank beer when he was thirsty, smoked as much as he pleased, and got up at four in the morning. After he was a hundred years old he reduced his walk to three or four miles a day. He lived to be a hundred and six years old, and to the day of his death his faculties were in a normal condition, and he enjoyed life as he always had, keenly appreciating all that life means. He ate what he chose, drank and smoked at will. He never worried over anything, and he was always at peace with all men.

All children were his friends, even though he could not speak English.

So he lived at a hundred and six years, and one night went to bed in perfect health as usual, and wakened no more.

In this case one certainly could not say that his long and healthy life was the result of any system of dieting.

One thing is very evident, and this is that his thoughts were not quite so much given over to fear as is the case of many people.

In the matter of food and

hygiene the rules and laws of one decade are changed in another.

For many years cheese has been considered a most indigestible food, and many are the cases chronicled of illness and disease laid at its door, the Welsh rarebit being considered especially hurtful.

In the last few years all sorts of experiments have been made to show the effects of cheese in its many forms upon the human system.

The respiration calorimeter, a very finely adjusted instrument for measuring the total income and outgo of matter and energy, has also been brought into this work. The result of the investigations is that cheese is very thoroughly digested by the average person, and that it is not a common cause of physical troubles, as it has hitherto been considered.

Again it must be said that Divine Science does not ask its adherents to give up anything they find helpful for the moment, be it diet, hygiene or medicine.

What it does ask is, that they understand and accept that whatever effect food, hygiene or medicine has upon them is due to their convictions concerning these systems.

DON'T EXPECT TOO MUCH O' GOD.

Thousands of professed Christians are doing nothing to bring Christ's Kingdom to earth. Evidently they believe that if they just believe themselves, support the

church and make long prayers, they can leave the rest to the Master. They obey the "Thou shalt nots" and are content. They forget the first word of Christ's law, the golden rule, is Do. Do, rather than Do not, should be the rule. Service consists in affirmative acts.

Irving Bachelor has an old father giving this advice to his son:

Now don't expect too much o' God,
it wouldn't be quite fair

If fer everything ye wanted ye
could only swap a prayer.

I'd pray for yours, an' ye for mine,
an' Deacon Henry Hosper,

He wouldn't have a thing to do but
lay abed an' prosper.

If all the things came so easy, Bill,
they wouldn't hev but little
worth,

An' someone with a gift o' prayer
'ud mebbey own the earth.

It's the toil ye give to git a thing,
the sweat an' blood an' care

That makes the kind o' argument
that ought to back yer prayer.

We have discovered a new note in the gospel of the Nazarene—it is Service. The old gospel was "save," the new gospel is "serve," and we have learned that to serve is to save. We have also learned that he who serves man best serves God best. Christ definitely stated the service when He said, "Help ye one another." Dr. Frank Crane says the thought of the old gospel was to save from a hell hereafter. The thought of the new gospel is to save from a hell here, now. The thought of the old gospel was to prepare for death, of the new to prepare for life.—Yoeman Shield.

BRANDS FROM THE BURNING.

The human mind grows by what it feeds upon, and becomes like that upon which it subsists. But poor foods feed illy, while good foods feed well. He who feeds his mind upon thoughts of war shall grow warlike in spirit and conduct. But he that feeds upon thoughts of peace shall flourish in happiness.

Thoughts of war are poor foods, tasting of revenge, but thoughts of peace are wholesome to the palate, vitalizing in every way.

The few thoughts of peace are neutralizing the many thoughts of war, else the mighty flood of war literature would have set the whole earth ablaze with war.

He that flourishes upon the wings of prosperity must forget that his thirst must be slaked from a pond below; and that he must sate his hunger upon things that grow.

When the campaign is on, then every man to what he believes to be his party duty; but when it is over, and the will of the people expressed in the vote of the majority is declared, it is then everyone's imperative duty to conscientiously bend every effort, be the effort feeble or powerful, to make the administration in power productive of the most effective government for the people.

Reprehensible indeed is that man, or that party of men, who set to work to hinder legislation merely to discredit the controlling party in the eyes of the people.

The people are no longer all

blockheads. Free schools and public libraries have a purpose, and are bearing fruit. The people are peeping as deeply into the conditions of things as the leaders are digging.

The men and women who dust the books of the desks are often thinking as deeply upon their subject matter as are the men who write the books.

The mouth that is sealed today will open tomorrow—the tied tongue will break its cord.

The hands that are bound today will have play tomorrow. The victims of injustice and injury will have a hearing.

Voices forced to silence will ring loudly when the seal is broken. Energies long pent up will act rapidly when the opportunity comes. The only safe course for individuals, for peoples, for nations, is to let the life current flow normally through the hearts of men; giving justice and fair play to all classes and conditions of men, remembering that the end of good government is the annihilation of class and of clan, and the establishment of justice and the square deal to man.

He who gives himself to the needs of man, in word and thought and deed, and that ungrudgingly and without price or honor greed, shall gain the hearts of men, their help and confidence.

Great men are those who help their fellows succeed.

Selfish men often force their fellowmen to help them succeed.

THE YOUNG CHRIST CHILD

By Mrs. C. L. Baum.

THE Christian world has had so false a conception regarding the Christ Child, that it is well at this season of the year for us to come into another point of view and know where we as Divine Scientists stand on this much discussed question.

The church has taught for centuries that the baby Jesus was the Christ Child unique as to conception and birth, wholly divine and the only Son of God.

With a fuller understanding of the Universal Spirit, as God the Source and Father of all, we now perceive that every child born upon earth is the expression of God, therefore the Christ Child.

To be sure, not being aware of this Truth, we have not recognized or claimed our divine nature or privileges.

The only thing we see as unique is this, that unlike the so-called human child the Christ Child never changes, never, so to say, grows up, never becomes old and never knows death.

The Christ Child at the centre of each one of us is still young, pure, perfect, the embodiment of Love, Faith and Joy.

The Christ Child is God's own pure changeless idea of childhood.

This it is that causes what we call a human baby to be supreme in its environment, for it does not hinder the expression of the little Christ within; how we all bow down

and worship at his shrine, his lightest word is law and our greatest intellect is as nothing to the spiritual quality of the young child.

He is uncontaminated by the false beliefs of the grown-ups; he has not come to the place of reason or human judgment, yet he sways us all and at his faintest cry we vie with each other to meet his needs.

Jesus said, "Unless ye become as a little child, ye cannot enter the Kingdom of Heaven," which is to say, that unless the qualities of the Christ Child are revealed in you, you cannot know harmony.

If the human baby is master in his place, how much more is the Christ Child, when given its opportunity, supreme in its dominion.

But we do not permit the child to reign within us, we are so painfully grown up that we hide the most beautiful side of our nature, we conceal it with the blase indifference of the man of the world, and with the sophistry of fallacious reasoning we become so hard and encrusted with materiality that we do not give the little child within any chance at all for expression.

There are those, however, who have always remained pure, innocent, without guile, children of the race, spiritually minded, and through these individual centres of God activity the Christ Child appears to the world and it is these who keep Christmas alive and a time of joy for us all.

The Christ Child in you and in me is the spirit of play, of fun, of happy giving. It is the spirit that sets the feet dancing, the eyes twinkling and brings the note of joy in our voices.

When one says, "I have no use for Christmas," he gives evidence to the fact that he has buried his own Christ Child and will give no opportunity for his escape.

May we not, this year, change all this? We can rejoice in our giving, no matter how small the gift, we can rejoice in all that we receive. We can bring the spirit of play into our daily work, we can get so busy revealing our delightful child nature that the old man will be put off and the real child of Love, conscious trust and Joy will make itself manifest in all its purity and peace; it will be Christmas all the year then, and we will not need the reminder that Rejoice Always is the guide post that points the way to the Kingdom of Heaven.

SPARKS OF TRUTH.

W. E. G.

He that sows seed of good only shall know only good in gathering, but the sowers of error, envy and hatred, shall suffer in the days of cultivation, and in the time of harvest shall be disappointed.

He that prays for the destruction of an enemy prays the same prayer for his own destruction.

Injustice may, or may not, affect the object towards which it is aimed, but it cannot fail to react upon the subject from which it goes.

"The snake in the grass" is not nearly so dangerous as the snake in the heart.

The thoughts and deeds of men are born of the heart, are children of desire.

Thoughts are forms of prayer. Deeds are crystals of prayer. Prayer is desire uttered or unexpressed, but always impressed.

The humble of earth are often the noblemen of life, and the exalted of men the scum of the earth.

Good laws are those which make for the highest good of all classes of men.

Those who bemoan the state of the "downtrodden," and still stand upon that which holds them down, are poor souls, are debtors indeed.

God is no respecter of persons. The rays of the sun of his goodness emanate for all alike. The rains of The Divine Bounty fall fully for all. But he who desires the shadows cannot receive the shine. He who hides under covers will miss the bounties Divine.

There is plenty for everybody, plenty everywhere, And if you are shorthanded you have only missed your share.

He who underpays his employees cheats himself and robs the future. But he who overcomes in the struggle with poverty and keeps sweet, calm and gentle, shall master him that masters wealth.

GRATITUDE

From Unity.

NOT everybody appreciates the power of gratitude in shaping a well-ordered life. There is a real science of gratefulness—or rather gratitude is part of the great science of mind-action.

The student of mind watches the effect of thoughts, and tabulates them for future reference, as carefully as does the physical scientist the actions and reactions of his chemical solutions. In fact, there is a very close relation between chemistry and thought. Chemical action is carried forward by mental energy, and every property of matter has its cause and real existence in mind.

Experiments with the digestive processes of dogs and cats prove that when we like what we eat there is a pouring forth of digestive juices in the stomach long before the food reaches it. This is appreciation of food, and proves the law of gratitude. Thus grace at table, and the prayer of thanksgiving over our food, are necessary to perfect digestion.

Gratitude is a factor in the law of increase. When Jesus increased the five loaves and fishes he first gave thanks to the Father. The thought of gratitude starts a mind-force that multiplies whatever we idealize. If you want to increase your spiritual understanding, your health or your resources, make a daily practice of being grateful for

these things. Give thanks "as if you had already received," and the law of increase will demonstrate its presence in whatever you are thankful for.

We all need more spiritual gratitude, because through it we gain the life and power to carry forward the development of the soul. We often think this influx of spiritual power comes through some individual. This is relatively true, but not absolutely so. God is the indwelling life of everyone and no lasting help comes to man except he draws upon this fount within his own soul. All that another can do is to point the way. It is a wonderful help to men and women to even suggest to them that they look within for sustenance. They have so long sought for external aids that they do not even know that the Eternal Spirit dwells at the center of their minds. When this fact is told to them, and a few helps given, a change takes place very soon. Often even before they mail the letter asking our aid, we get the call and respond with the power that opens the way to the Father within.

The development of this Spirit of Gratitude is no small part of our work. It is blessed to see the increase in power of every faculty of the mind under the stimulus of gratitude to God—thanksgiving and praising in spirit. Letters by the sackful are received each month

acknowledging God and giving Him the glory.

It helps everybody, even the doubter, to read the grateful words of these dear children of the New Race; those who are learning the law of Right Thought as the foundation of Right Living.

REALIZATION FOR EACH DAY.

"God is light and in Him is no darkness at all." (1 John 1:5.)

I face toward the sun in the heavens and as long as I keep my eyes fixed upon that light I see no darkness. I turn from it and find clouds and shadows on every side. I right-about-face, gaze again upon the sun and the shadows disappear from my sight. The sun is symbolic of God and the great All-Light. There is not the faintest shadow in God's real world.

Are you feeling sad or discouraged? There is no sadness, no discouragement, no grief in God. These are forms of darkness and in Him there is no darkness. Jesus said: "Ye are the light of the world" and the message was for all time. We cannot be shining lights if we carry gloom about with us. If your consciousness is asleep so that you do not see the light, go deep, deep down to the inmost center of yourself where the great light of God is always burning. Declare with feeling:

I am the light of the world—I declare it—I know it. I now cast out every vestige of darkness. I will shine so that men and women, seeing my light, shall take new cour-

age and shall glorify the Power that enables me to shut out all darkness. Father, I thank Thee that Thou art "the Light which lighteth every man."

Does disease seem to be racking your body? Jesus commanded: "Let your loins be girded about and your lights burning." Calmly yet fervently picture your real self—your God-self—speak to that God-self and declare:

The light of God is at the inmost center of my being and out from it light goes to every cell of my body. That light is so bright in all the cells that there is no room for an atom of darkness. I now see this dazzling light in every cell and know the work is done. "Father, I thank Thee that Thou hast heard me, and I know that Thou hearest me always."

To have this consciousness is to have God vision. To see as God sees is to be as God is—a mighty Light in whom there is no darkness.—The Truth.

"Man may be controlled by law, but he is won by Love. The more Love we have in the world the less law will be required to control the passions of men. In this age of Love, we are developing the highest type of man yet known on the planet—men who are filled with Love and who are fearless. Fear never associates with Love; with Love fear passes out of the mind and heart. Love is the one great power in the universe. It is the supreme ruler of all, the Sovereign Good."

MAN'S PERFECT PROTECTOR.

When God gave man life upon this earth, He gave him perfection against every one of its seeming evils. He gave man a kind of protection he does not need to go to the university to discover—he does not need to wait thousands of years for inventions to show it to him. God gave him the kind of protection that a baby can and does have. He gave him the kind of protection that the simplest mind in all the world can discern and the astutest mind might find difficulty in discovering. He gave him the power of absolute safety from every wind of adversity, from every form of disaster this world can possibly bring upon his life. God offered it freely and gave it to man as a part of his very nature. Do you know what happened? If there ever was a fall of man, it was right here. The world very soon, almost entirely, abandoned the God method of safety. It has taken up every other kind of protection of which it is possible for the mind of man to conceive; and today, at the end of the evolving of human life through the centuries, we find men of the highest type of the race taking for protection against disease and disaster everything upon the face of the earth except God. And in spite of all the help of the churches, in spite of all the theological schools, in spite of the infinite stream of religious books that is being poured from the presses, humanity today is impotent. If you should call together all the preachers upon earth in one vast assem-

bly, and ask how many believed in the power of God to protect mankind in all emergencies from all things, what proportion do you think would rise? They are the leaders of the people. They are the ones upon whom the world depends for inspiration and guidance, and yet they do not dare to believe in the protecting power of God against any material thing. They do believe that He can save them from a hell they have never seen, can admit them to a heaven they have only visioned. They cannot believe that He is the fundamental and natural protection of man against all the calamities that life contains. I believe we shall have to abandon the belief in a good God, or else recognize the fact that He did not desert His children to floods, storms, earthquakes, fire and disease. That is the revelation which was granted to me this week, and I bring it to you as best I may.—Rev. A. C. Grier.

I believe that God dwells in one Man that we may realize that He dwells in all men who will welcome Him as their companions. We cannot come to Him nor can we go from Him. He is the Universal Presence. "If I make my bed in hell, behold, thou art there." He is with John the beloved, Peter the denier, Pilate the coward, Caiaphas the corrupt, Judas the traitor. All ground is holy ground; every bush is a burning bush.

I believe that God is the light that lighteth every man that cometh into the world.—Lyman Abbott in Outlook.

CHRISTIAN SCIENCE

Lecture in Washington by Virgil O. Strickler of the Capital City.

VIRGIL O. STRICKLER, member of the board of lecturership of the First Church of Christ, Scientist, Boston, Mass., delivered the second lecture of the season on Christian Science at Poli's Theater recently. He was introduced by Mrs. Elizabeth C. Wickersham, former second reader of First Church of Washington.

In beginning his lecture Mr. Strickler said that as it becomes generally understood that through the ministry of Christian Science people are being healed of sickness, sin, unhappiness, worry, fear, and other discordant conditions, there is an ever-increasing desire upon the part of the general public to learn how these results are accomplished.

"There is no mystery about Christian Science healing, nor is it difficult to understand. It can be stated without any reservation whatever every person who is willing to do so may learn how to heal sickness and to destroy the desire to sin for himself and others through Christian Science.

OPEN-MINDED STUDENTS.

"Both in the medical profession and among the clergy there are many such open-minded students, with the result that some eminent physicians are now sending to Christian Science practitioners those of their patients who do not recover under medical treatment;

while many clergymen are openly declaring from their pulpits that the fruits of Christian Science are good, and not a few of them have left their pulpits to become Christian Science practitioners. These facts are worthy of serious consideration.

"If it is true that Christian Science is teaching people how to rise above sinful appetites and desires, and how to be healthy and happy, then surely it is the greatest and most vital thing that can engage human thought. That Christian Science does these things to some extent at least is no longer an open question, and the proof of it is to be found in the practical benefits that have come to its adherents.

"A great religious movement has formed around its teachings, which in one generation has girdled the earth with its churches. The spread of Christian Science has been phenomenal, and in every case its growth has resulted from the healing of the sick. Every adherent of Christian Science has actually been healed of some sickness, disease or sinful appetite, and most of them have been healed of many such conditions. These facts are easily verified, and are worthy of very serious consideration."

I hope I shall never be such a coward as to mistake oppression for peace.—Kossuth.

JOHN BURROUGHS ON ETHER.

The ether of space, which science is coming more and more to look upon as the mother stuff of all things, has many of the attributes of Deity. It is omnipresent and all-powerful. Neither time nor space has dominion over it. It is the one immutable and immeasurable thing in the universe. From it all things arise and to it they return. It is everywhere and nowhere.

It has none of the finite properties of matter—neither parts, form, nor dimension; neither density nor tenuity; it cannot be compressed or expanded or moved; it has no inertia or mass and offers no resistance; it is subject to no mechanical laws, and no instrument or experiment that science has yet devised can detect its presence; it has neither center nor circumference, neither extension nor boundary. And yet science is as convinced of its existence as of the solid ground beneath our feet.

It is the one final reality in the universe, if we may not say that it is the universe. Tremors or vibrations in it reach the eye and make an impression that we call light; electrical oscillations in it are the source of other phenomena. It is the fountain-head of all potential energy.

The ether is an invention of the scientific imagination. We had to have it to account for light, gravity and the action of one body upon another at a distance, as well as to account for other phenomena. The ether is not a body; it is a medium.

All bodies are in motion; matter moves; the ether is in a state of absolute rest.

Says Sir Oliver Lodge, "the ether is strained, and has the property of exerting strain and recoil." An electron is like a knot in the ether. The ether is the fluid of fluids, yet its tension or strain is so great that it is immeasurably more dense than anything else—a phenomenon that may be paralleled by a jet of water at such speed that it cannot be cut with a sword or severed by a hammer. It is so subtle or imponderable that solid bodies are as vacuums to it, and so pervasive that all conceivable space is filled with it. "So full," says Clark-Maxwell, "that no human power can remove it from the smallest portion of space or produce the slightest flaw in its infinite continuity."—Harper's Magazine.

A HERO OF PEACE.

The late Father Bertrand, P. F. M., for many years superior of the leper asylum at Gotembia, Japan, requested a short time before he died that he might be buried in the leper cemetery among the afflicted ones to whom he had given such loving care. The archbishop not only consented to this, but honored the funeral of this faithful apostle by his presence. After the mass the lepers, with tears streaming down their pallid cheeks, bore the coffin to the cemetery near the chapel and the lepers' friend was laid to rest near the scene of his labors.

SINCERITY

From "Our Mental Children," by Lily L. Allen.

LET us consider a few of the desirable, health-giving, joy-producing, character-building Mental Children.

We will begin with that Prince among the virtues—Sincerity.

How beautiful is Sincerity!

How we esteem those in whom we find this kindly virtue.

Insincerity robs people of all respect, all honor, all worth.

To be insincere is to be untruthful, hypocritical, unreliable.

Ruskin said:

"A lie may be told by silence, by equivocation, by accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence. * * * No form of blind conscience is so far sunk as that which comforts itself for having deceived because the deception was by gesture or silence instead of utterance."

The insincere woman or man may blindly imagine they are "playing a successful part," and that their "little game of make-believe" is paying well. Not so. No one believes them. Others may not be able to define their feelings toward them, but in their heart of hearts they mistrust their smile, their flattering words, their plausible excuses.

Let us not deceive ourselves.

Emerson puts it very tersely when he says: "Use what language you will, you can never say anything but what you are. What I

am and what I think is conveyed to you, in spite of my efforts to hold it back.

"If we sit quietly, what they ought to say is said, with their will or against it.

"We have another sight and a new standard, an insight which disregards what is done for the eye, and pierces to the doer; an ear which hears what they do not say."

But it was the beauties of Sincerity we wish to write, and not the ugliness of insincerity.

A sincere person never flatters, nor is he given to passing compliments, but there is a steady firmness in the clasp of his hand, a strong faithfulness about him which is more to us—ininitely more to us than a thousand compliments from poorer lips.

Sincerity makes no fuss over us, no loud protestations of gladness for our friendship, a trusty fellowship, a reliable sympathy.

Our sincere friend is always the same—a strong mark of sincerity. You always know just how he will behave towards you. He does not change about like the ever-changing winds, here and there, pleased or vexed, pleasant today and cool tomorrow, affable and smiling under one condition, haughty and cold under another.

Sincerity is always sincere, find it where you will, how you will, when you will.

Sincere people are always trust-

ed, and, oh, it's a good thing to be worthy of trust!

I would rather know that my friend or the stranger that crossed my pathway, or the man in the street trusted me, than that I were presented with the wealth of a city.

To be sincere is to be trusted.

Insincerity is full of fear.

How sincerity looks you in the face, eye meeting eye with calm, strong courage, no shifting glance, but the beautiful mingling of the soul in the whole-hearted, straightforward look of eye into eye.

Would that I could sing your worth! Would that I could write of all your beauties!

Tennyson surely described a sincere soul when he wrote:

A soul

So full of summer warmth, so glad,
So healthy, sound and clear and whole.

THE CHRIST OF TODAY.

Of all people, we of the enlarged vision, or Higher Thought, should be the most joyful; for behold, unto us only the Good is true, unto us the Christ has been born, unto us has come the salvation of Truth. We now know that we are "born, not of the flesh, nor of blood, nor of the will of man, but of God." We perceive that our God is the father of us all, and we are complete in Him. We realize that like begets like, and know therefore that we are of God, like God and one with God. This is our divine inheritance into which we have awakened through the revelation of Truth—the Christ, and our hearts sing praises unto

the eternal and boundless Good, which is at once both the Source and Substance of all that is real.

The one universal activity of Mind is Thought. This thinking, originating in perfect Mind, images or projects only perfection, like unto itself, since Perfection cannot include anything imperfect, even a thought. This Perfect Thought, the activity of Perfect Mind, is the Light of Truth which springs spontaneous in every heart. It is the "Light that lighteth every man that cometh into the world."

This Light is the Christ. It is the "only begotten Son," and, being universal, is as truly your Light, and mine, as it was Jesus'. Upon it you instinctively rely; to it you constantly turn for enlightenment. You may pride yourself in your intellectual attainments, but when you need some real light, some direct confirmation, some inspiration and power, some sustaining influence, you go not to books or to other persons, but turn to the Great Within and there listen and wait for that spiritual conviction and realization which assures you by the "witness of the Spirit." This is the Christ—your Christ—to which you turn and upon which you depend.—Charles Edgar Prather.

When we learn the art of seeing opulently instead of stingily; when we learn to think without limits, how not to cramp ourselves by our limiting thoughts; we will find that the thing we are seeking is seeking us, and that it will meet us halfway.

OVERCOMING EVIL WITH GOOD

H. Edward Mills in *The Truth*, Los Angeles, Calif.

NOT long ago a lady was lying very ill (to sense consciousness) at a certain home in this city. Everything possible was being done for her by loving and solicitous relatives. The weather was very warm and the windows and doors must all be kept open. Neighbors tried, no doubt, to avoid needless noise, but in spite of this there was a good deal of disturbance.

The convalescent seemed the least distressed of any in the family by these continuous sounds, and often admonished the rest not to be uneasy on her account. At last, however, came a situation which threatened to overwhelm even her tranquillity. A gasoline saw drove up to a great wood-pile in the next dooryard only a few feet from the lady's window. The machine began clearing its throat for its prolonged and shrieking solo. The family were half distracted. How could the sick one endure this nerve-racking roar?

By happy chance (?) there was visiting in the home a relative who is advanced in the Truth. She quickly ascertained the facts: The wood-saw man was in need of the work, the owner of the wood needed to have it cut while he could put it away, and the work would have to be done in any event very soon. Said she: "We will bless that wood, that wood-saw, the men who oper-

ate it, and even the noise it makes." A wonderful thing took place. The convalescent joined fully in the plan, added her own blessing to that of her friend, and actually went to sleep. Two hours later, when she awoke much refreshed, the wood was all sawed, the saw was gone, and she was the happy possessor of a new demonstration.

How different it might have been. A strong protest would, perhaps, have postponed the sawing for a few days—days full of dread in one household, and of chafing in the next. The foreboding of the inevitable would have unnerved one family and agitated the other. But instead a calamity was turned into a blessing. Evil was overcome with good. More than that! Evil was transformed into good. The rasping of the saw was actually made in consciousness so rhythmic that it lulled the sick one to sleep.

Comment upon such a demonstration is obtrusive redundancy; yet the words say themselves: Any one can do and do likewise. Wood-saws have to be. They have to do their work. No matter how annoying to some, they are a necessity to others. They annoy and offend so long as we imprecate against them. The moment we bless them their harsh dissonance liquefies into music. Great transformers are not all connected with electric systems. They are found in Truth homes

where discerning and developed souls have mastered the alchemy of love and are daily transmuting seeming evil into unmistakable good.

THE DISCIPLINE OF MARRIAGE.

Even the most ideal human union carries an element of discipline with it. For, close association with anyone makes them an instrument to polish us, "diamond cut diamond." If the experiences of marriage, that have been trials and humiliations, will but be received as a God-means of refining or strengthening or transmuting our character into more worthiness for the championship of angels, we shall always get the blessing out of the championship and a minimum of suffering.

God dwells within every human being and the ideal can be uncovered, even in the worst, by God-love working through the heart of another human being. The family was formed and hallowed for this purpose and to this end, and the fact that the door of life was opened to let a soul into this earth, is a sign that such is a candidate for the honor of Perfection. As long as a human being lives on this earth, there is a chance here for redemption, and each soul committed to our charge is a glorious opportunity to prove the immortal and heavenly presence of God in that flesh.

Let each husband reverence and exalt his wife to the highest place that he can give her in his ideals of the Perfect Woman which is the divine feminine of God.

And let every woman have a holy respect and hold faithfully to the ideal as the real of her husband, seeing the One that surely abides there which is the divine masculine of God.

And let every child revere and honor his parents, as the embodiment of his Father-Mother, God.

So shall the Holy Family be again manifest on earth, and its home "a little heaven" here below.—The Master Mind.

CHEERFULNESS.

Cheerfulness, when it comes from a willing, God-loving heart, a heart purified and expanded by the Spirit, and not from the mental plane, is a most blessed life power. There is a sort of cheerfulness that is produced by the human mind and will that is good on its plane of action, but is more or less tinged with affection, selfishness, vanity and pride. Spiritual cheerfulness, born of pure, simple love of God is the only blessed, enduring cheerfulness that we should aspire for. So, again and again, we discover that all our thoughts and emotions should come from a pure soul if we would have them possess divine potency—eternal potency. It is very difficult to get the carnal or mortal mind and will to give up entirely to the Divine Mind and will, and hence our lack of real cheerful willingness to do our Father's blessed work. Yet, it is pleasing to note that all humanity is gradually and surely coming into blessed, cheerful willingness.

THE TWO SIDES OF MARRIAGE

From *The Nautilus*.

THERE are two sides to every marriage, one is the love side and the other is the business side.

The business side has to do with the arrangement under which the house is supported, the children taken care of, the work of the household carried on, and the husband boarded. The wife receives support from the husband, and in return for that she has to render to him certain service in the way of running the house and taking care of the children.

Are you doing your best in this regard? Are you giving him value received in the spirit and in the letter of what you do toward running the household, caring for the children, making your husband a comfortable and welcome home? If not then you need to mend your ways in this regard.

Every man should pay his wife at least as well as he would pay a cook, and she should have that salary to spend exactly as she pleases. If she makes herself valuable enough as housekeeper and mother, she can exact such a salary from her husband, she can even strike for it and gain her end. Better still, she can get it by the silent Word of Love. But she can't do this unless she is so efficient that he knows her efficiency and must have her.

So the wise course for the wife

is to become as valuable as possible, as housekeeper and mother.

Efficiency in the home, proper organization of your time so that you can do well your work and also have proper recreation and rest, that should be your watch-word.

If you have "ceased to love your husband" at least you can treat him as if he were a good boarder, and you can see to it that you give him the finest kind of a comfortable home and the best care to the children.

Learn to separate in your mind the two sides of marriage, render unto your employer the most efficient service possible, and let your love shine equally upon the unjust as well as upon the just, regardless of whether or not you "love him in the old way" or not.

Set your wits to work on making the best of your life right where you are, and in due time you will find yourself absolutely free to go or stay as you please. But not until you really learn the lessons that are set before you, learn to express love and efficiency under the conditions with which you are now surrounded—not until then will you find yourself free to "graduate" if you want to.

Of course a woman can always run away from her problem, anybody can do that. Evidently your spirit will not let you leave your

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children or take them from a father they love. A man can run away from his, and every year in New York City thousands of men desert their problems and their wives and children. But you may depend that no woman ever gets anywhere by running away from her problems: she simply finds herself set down in the same sort of a problem somewhere else, or perhaps in a worse one!

Just remember that your present surroundings are simply the raw material out of which you can create a more beautiful world for yourself. But the only way you can do it is to turn to the spirit of God within you, the spirit of love, and be guided by it. Express love in every tiny thing you find set before you to do, ask the spirit how you are to turn each thing into more beautiful results, and after a time you will be able to look back and see that you are growing rapidly in the desired direction: in the direction of freedom and ability to command yourself and choose your surroundings.

All you desire is yours to be believed in and worked out right where you are.

KEEP ON THINKING.

Keep on listening to life itself and let it circulate in and through you, but don't take anybody's word for a thing that can't be proved. Nobody can prove that there is an astral body—one person sees an astral body and another person says there is no astral body, and when

two persons say that they see the astral body they differ as to what it looks like.

The question is, whether the "astral body" exists within one's own self or imagination or whether it really has existence outside of one's self.

And it does not in the least matter which way it is. The immortal part of you is not your body, astral nor any other kind of body—the immortal part of you is God's perfect idea; pure spirit, the same yesterday, today and forever, one with the Father, ever expressing the Father, in higher and higher unfoldment.

There is but one actor in all action, one thinker in which all thought lives and moves and has its being. God is your life and your mind, your thinker, your real self. And he is every other person's mind and thinker and real self. As Pope puts it:

The Universe is one stupendous whole,
Whose body nature is, and God the Soul.

—Elizabeth Towne in *The Nautilus*.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more—a blessed spirit, for it is the Spirit of God Himself, whose life is the blessedness of giving. Love, and God will repay you with the capacity of more love; for love is Heaven—love is God within you.—F. W. Robertson.

THE OPEN ROAD.

Afoot and light-hearted I take to
the open road,
Healthy, free, the world before me,
The long, brown path before me,
leading wherever I choose.
Henceforth I ask not good fortune,
I myself am good fortune.
Henceforth I whimper no more,
postpone no more, need nothing,
Done with indoor complaints. * * *
Strong and content I travel the open
road.

From this hour I ordain myself
loos'd of limits and imaginary
lines,
Going where I list, my own master,
total and absolute.

Gently, but with undeniable will,
divesting myself of the holds
that would hold me,
I en hale great draughts of space.
The east and the west are mine, and
the north and the south are
mine.

Allons! the road is before us!
It is safe—I have tried it—my own
feet have tried it well—be not
detained.

Camerado, I give you my hand!
I give you my love more precious
than money;
I give you myself before preaching
or law!
Will you give me yourself, will you
travel with me?

Afoot and light-hearted I take to
the open road!

If Love is here, Heaven is here,
for Love is all there is of Heaven.
The power of Love moves moun-
tains, elevates plains, makes fruit-
ful the deserts, and purifies the
swamps of human lives; redeems,
purifies, cleanses and makes holy
the human temple, which is the
temple of the living God.—Circle
of Light.

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LASTING PEACE

Rabul in Expression.

THE cause of all strife, whether in the individual soul or in a nation, is the conviction that there exists that which is in opposition to the good. Therefore the only means of healing strife lies in changing this conviction and replacing it with the new conviction that all is good, that there is in reality nothing to strive against.

It is not of the slightest importance whether this conviction be reached by means of New Thought in general, by means of the Law of Expression in particular, or by means of any other teaching which can hold up to thought the fact of the Perfectness of its Creator, and of the Omnipresence of this Creator. The one important point is, that the belief in a mixed Good be replaced by a belief in an absolute All Good.

The mentality that becomes convinced of an All Good sees that in conviction alone lies the root of all evil. It sees that if its own conviction of evil ceases to be, for it evil ceases to be. It sees that literally thousands of its convictions are proved false by the fact of the Allness of Good.

Is Creator perfect and omnipresent? If so, then numberless convictions are based on an untruth, on a false supposition, on something which does not exist.

Can a mentality which has the

conviction that there is a good and an evil enjoy and express peace? Is it not an absolute necessity for it to fight in some way either the good or the evil? In very truth, it is impossible to serve two masters. As long as there is anything to fight it must be fought. And the only thing that annuls completely everything fightable is the conviction that all is good.

There can never be a lasting peace until each individual is convinced that an all-perfect, all-loving, and all-wise Power is omnipresent and omnipotent.

There can never be a lasting peace until each individual is ready to reverence and adore this Power in every atom that exists, until he sees, not man, nor beast, nor stone, but the Creator within that form, the Creator which is Love and Life, Wisdom and Power.

Then will all untrue convictions know themselves to be untrue, and they will lay down their arms, glad that the fight they waged, and had to wage if they would be loyal to their duty, be over, and in mentality will reign a deep and lasting peace.

A nation is composed of individuals, and a nation represents the sum of the convictions of its units, and a nation cannot change its convictions independently of the individuals which compose it. Therefore there will be, and must be, strife

of and in nations as long as there is strife in and of individuals.

Until the individuals of a nation become convinced that all that is is good and holy, and to be revered, the nation must, to do its duty, protect itself either actively or passively from that evil which, it is convinced, exists.

What a wonderful missionary work the knowledge of the All-Good entails upon those who know the Truth. It is an intense, though oftentimes silent, work, for not alone by word of mouth is it to be accomplished, but by a steady flow of true affirmations from all to all, until each soul be ready to accept that divine conviction which brings it everlasting peace.

REVELATION.

The knowledge of the future life—
Is given us by voice within,
It whispers, "Cease from doubt and
strife,
Let peace its peaceful Kingdom
win!

The other Life is life like this—
In other words, as mortals say,
But with a like deep dream of
bliss—

To lure thee on for aye and aye!

And all thy friends are still thy
friends—

To live in fellowship of love;
And what is here glad greeting
sends—

To what shall be in joy above!

It is not stranger there than here,
To find the life that found thee
first,

And there as here it will be dear,
And all be best that seemed the
worst!"

So joyance thrills the heart of hope,
In feeling life is all divine;
It reaches out in glorious scope,
To where the sun does always
shine!

All beauty is within the heart,
All faith and love to light our way,
God to the spirit doth impart—
A revelation clear as day!

—William Brunton in Harmony.

A PRAYING PRINCE.

A Vienna dispatch says that Prince Maximilian, son of the murdered Archduke Ferdinand, has founded the Youth's Association of Prayer for a Speedy and Favorable Peace. The association already has 14,000 members. Prince Maximilian is fourteen years old. If all princes were of this type we should have few more wars.—F. H. R.

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TAKING UP THE CROSS.

In studying the teachings of Jesus, we find that he did not spare himself in his overcoming, neither did he permit his disciples to point out an easier way for him to pursue. When Peter suggested that He need not suffer many things at the hands of the scribes, elders and chief priests, saying, "This shall not be unto thee," Jesus rebuked him with, "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Jesus knew the purpose he had in view, the unfolding of his divine self and the proving of his oneness with God, and was not to be swayed by the standards of men. Continuing, he gave all his followers a rule of conduct in the words, "If any man will come after Me, let him deny himself, and take up his cross and follow me."

Jesus did not say if any man wanted to come after him, he must deny himself, but said, "If any man will come after Me." It is through the will that man acknowledges God and establishes his individuality. The Me refers to the Christ, the divine self. Jesus positively identified himself with the Divine always. "Taking up the cross" is a denial of personality, a crossing out or cancelling of all that separates one from the Christ self. Denial is the cross, affirmation is the crown; the former casts out, while the latter fills full, or fulfills. We cannot affirm the reality of the true self unless we deny the mortality of

the personal. Thoughts of superiority, goodness, and other combinations of ideas may have built up a personal ego of better than thou nature, a self-righteousness that must be dethroned before the riches of the divine consciousness can be unearthed. Jesus made it very plain that the self-righteous experienced difficulty in entering the kingdom of heaven (harmony). "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."—Unity.

FORGET.

Would you increase your happiness?

Would you your life prolong?

Would you be loved by everyone?

Then listen to my song.

Forget your neighbor's fault, my friend,

Forget what you've been told,
Let kindness and unselfishness

Win those whose hearts are cold.

Forget peculiarities;

Their good points keep in mind;

Forget old strifes and histories;

Sad memories leave behind.

Blot out what happened yesterday;

Begin a new, clean sheet;

And write thereon, for memory's sake,

Things loveable and sweet.

—Frank E. Edwards.

Do what thy manhood bids thee do; from none but self expect applause; he noblest lives, and noblest dies, who makes and keeps these self-made laws.—Kasidah.

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THE SECRET OF PEACE.

What a happy day it will be
 When our prejudices are all swept
 away,
 And we can see each other in a
 broader, nobler light,
 With our wrongs all blotted out:
 While full and free forgiveness, like
 the rainbow of promise,
 Encircles all our way with the hal-
 lowed hope of a new and
 sweeter life,
 With the sunshine of forgiveness
 filling the earth and
 Returning peace hovering o'er our
 land.

Is this not the promised day that
 the Master said was coming?
 When He in all His beauty should
 return again?
 With the cannons 'round us roar-
 ing,
 And the awful cry of death,
 As they struggle for the mastery in
 the bloody field of strife,
 Where the mocking cry of plunder
 and revenge is heard on every
 side,
 May we hear the Master saying,
 "Forgive them; they know not
 what they do."
 O Forgiveness, sweet forgiveness,
 It can hush the cannon's roaring
 And the awful cries of death!

What is that just ahead?
 It is a muddy, slimy river
 Filled to overflowing with the
 dying and the dead,
 Victims of grudges taught them by
 the unforgiving harbingers of
 wrong.

You will weaken the hands of the
 soldiers by such words as
 these—

No! it will not weaken, but strength-
 en them, as they shout,

"Forgiveness, full forgiveness,
 though victims of revenge and
 grudges,

We've heard the Master say, 'For-
 give them, they know not what
 they do.'"

And they shout the Battle Cry of
 Freedom!

'Tis freedom from the unforgiving
 spirit,

The harbinger of wrong.

—E. J. French.

The great silent men! Looking
 round on the noisy insanity of the
 world, words with little meaning,
 actions with little worth, one loves
 to reflect on the great Empire of
 Silence. The noble, silent men,
 scattered here and there, each in
 his department, silently thinking,
 silently working, whom no morning
 newspaper makes mention of! They
 are the salt of the earth. A coun-
 try that has none of these is in a
 bad way. Like a forest which had
 no roots; which had all turned into
 leaves and boughs; must soon
 wither and be no forest. Woe for
 us if we had nothing but what we
 can show or speak. Silence, the
 great Empire of Silence, higher
 than the stars, deeper than the
 kingdoms of death! It alone is
 great; all else is small.—Carlyle.

The Christian is the World's
 Bible.—Christleib.

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SOME GEMS OF THOUGHT.

“It is the quiet worker that succeeds. No one can do his best, or even do well, in the midst of badinage or worry or nagging. Therefore, if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of others. There are rocks and pebbles and holes and plenty of obstructions. It is the pleasant word, the hearty word, that helps.”

Life should be full of earnest work, our hearts unlashd by fortune's frown.

Let perseverance conquer fate, and merit seize the victor's crown.

The battle is not to the strong, the race not always to the fleet, and he who seeks to pluck the stars will lose the jewels at his feet.—Cary.

“He who goes down into the battle of life giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of missionaries.”

In all things be prompt. Get the thing done. Do it now. Delay is fatal. The only way for a busy man to get through his work is to take up one thing at a time, and stick to it until he puts it through. Never mind if the work is difficult—it must be done.—Walter H. Cottingham.

There are nettles everywhere,

but smooth green grasses are more common still.

The blue of heaven is larger than the cloud.—Elizabeth B. Browning.

DO YOUR DUTY.

Folded hands are ever weary,
Selfish hearts are never gay:
Life for thee hath many duties,
Active be thou while you may.
Be strong to hope, O, heart!
Though day is bright, the stars can
Only shine in the dark of night.
Be strong, O heart of mine;
Look towards the light.

RESOLUTIONS.

Resolve to live with all my might while I do live.

Resolve never to lose one moment of time, but improve it in the most profitable way I possibly can.

Resolve never to do anything which I should despise or think meanly of in others.

Resolve never to do anything out of revenge.

Resolve never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards.

The following utterance of President Wilson must have commended itself to multitudes of our citizens, irrespective of party:

“There need be no misunderstanding as to my position. I have again and again made it as plain as language can make it. I am in favor of adequate defense and no more. The whole spirit and principle of militarism is abominable to me.”

MAKE EVERY DAY COUNT.

The man who starts out in the morning with a determination to do something during the day that will amount to something that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous, unproductive work than the man who starts out with no plan.

Begin every day, therefore, with a program, and determine that, let what will come, you will carry it out as closely as possible. Follow this up persistently, day after day, and you will be surprised at the results.

Make up your mind, at the very

outset of the day, that you will accomplish something that will amount to something, that you will not allow callers to chip away your time, and that you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions and carry out your plans in a large and commanding way.

Make every day of your life count for something; make it tell in the grand results, not merely as an added day, but as an added day with something achieved.—O. S. Marden in Success.

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MAN.

Were not the things that man now
finds are true
Withal the things that he shall
dare and do,
As true ten hundred million years
ago,
As when man found, and yet will
find them so?

The Force that cries from sailing
ships at sea
Came down unchanged throughout
eternity:
And that which drives him on the
air and land,
Awaited always for his brain and
hand.

From chaos to the roses' scent,
Unnumbered eons were unwisely
spent;
For man, a lordly sovereign as will,
Proves Nature laggard by a crucible.

Across the interstices 'twixt the
stars,
He treads on iridescent spectra
bars;
And can compute the flaming was-
trel's call,
A thousand years before it will be-
fall.

And yet man seeks without, and
weakly asks
Insensate Force to crown his sen-
sate tasks!
Let him arise upright in might and
say—
"As Conscience Law I bid all things
obey!"

—A. F. Gannon.

PRAY FOR ONE ANOTHER.

I cannot tell why there should come
to me
A thought of someone miles and
miles away,
In swift insistence on the memory,
Unless a need there be that I
should pray.

Too hurried oft are we to spare the
thought
For days together of some friend
away;
Perhaps God does it for us, and we
ought
To read His signal as a call to
pray.

Perhaps just then my friend has
fierce to fight
And more appalling weakness,
and decay
Of courage, darkness, some lost
sense of right,
And so in case he needs my
prayer, I pray.

Friend, do the same for me. If I
intrude
Unasked upon you on some
crowded day,
Give me a moment's prayer as inter-
lude;
Be very sure I need it, therefore
pray.

"The next great war" is a phrase
we are hearing frequently. It is
said, and wisely, that we often get
what we anticipate and talk about.
We much prefer to anticipate and
to talk about "the next great
peace."

LOVE'S HERO WORLD.

Alas, how much of life is lost—
 How much is black and bitter with
 the frost,
 That might be sweet with the sweet
 sun,
 If men could only know that all are
 one!
 But it will rise, Love's hero-world
 at last,
 The joy-world wreathed with free-
 dom, and heart-fast—
 The world love-sheltered from the
 wolfish law
 Of ripping tooth and clutching
 claw.

It comes! the high inbrothering of
 men,
 The New Earth seen by John of
 Patmos, when
 The comrade-dream was on his
 mighty heart.
 I see the anarchs of the Pit depart—
 The Greeds, the Fears, the Hates,
 The carnal wild-haired Fates.

O world, rejoice with me,
 For the joy that is to be,
 When all the world far as the blue
 sky bends
 Shall be a light-heart company of
 friends.
 —Edwin Markham in *The Nautilus*.

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APHORISMS.

Truth is reality and Science is efficient knowledge thereof. Truth Science, therefore, is efficient knowledge thereof. Truth Science, therefore, is efficient knowledge concerning what is real.

Inherently, all that is real is good and only the good is real.

Evil is an appearance only—an incomplete harmonizing of good, a maladjustment of perfections.

Applied Truth Science demonstrates harmony in all things through the efficacy of perfect adjustment.

A Truth Scientist is one who destroys evil and establishes good through perfectly adjusting matter, mind and spirit.

Truth Science declares a paramount principle and sets forth an adequate program for the living of a perfect life. The principle has a threefold statement, as follows:

God is the sum of all possible perfections, the utter completeness of Being, Substance, Power, Knowledge, Love.

Man is a portion of God, commanded by all of God to realize and demonstrate in himself the perfection of God.

The Manifest Universe is the body of God, and is subject to the control of man in proportion as man is conscious of his inherent dominion.

The program of Truth Science requires of man that he trust the fundamental goodness of the Universe; eliminate from his consciousness all fear; and meet masterfully the demands of his life. Whoever

does this has the key to all good. "All Good" is the perfect harmonizing of each thing with all things; the complete subject of every part to the Whole of Life.—H. Edward Mills in *The Truth*.

IMMORTALITY.

I feel the future life within
A beating, untried wing;
And voice the prelude to the song
In ages I shall sing.

I build my future in the work
Which now before me lies,
And lay the plans on which my soul
In distant days shall rise.

I love this as my father-land,
The best just now for me,
And deem it is the vantage-ground
Of other realms to be.

I feel the quivering of the flesh,
My human house decay,
But glimpse the dawn that lies
Beyond Life's twilight, dim and grey.

I know that when my earthly house
Returns to kindred sod
My life and work must into
Another work of God.

—Elber K. Shipley.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to its summit round by round.

—J. G. Holland.

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THE PRESIDENT'S SENATE SPEECH.

The President of the United States the other day startled the world by his remarkable Peace speech from the desk of the President of the Senate. His proposition to bring about Peace by a concert of the world powers, organized to enforce its decrees, is as novel as it appears chimerical. It fairly took the Nation off its feet. Is it practical? is the question that the United States is discussing. May it not bring us to the verge of war, if not into the conflict itself? All people whose hearts are right are longing for Peace. The President wants Peace without Victory! It is an unheard of proposition—an idea so unique that its very boldness is overpowering. We are for Peace. Can it be brought about the President's way? Will The People agree with the President's way?

Oliver C. Sabier Jr.

Chain of Golden Thoughts

February

PAULINA B. SABIN

Leave no tender word unsaid,
Love while life shall last—
"The mill will never grind again
With the water that has passed."

—Anonymous.

Truthfulness does not alone consist in telling the truth,
but more often in doing it.

The morning hours are the best hours of each day.

Crown your smallest doings with the halo of earnestness.

Confidence is the basis of a stable business. If you do
not trust yourself who will? But be sure of your ground of
confidence.—Epigrams by James J. Hill, the Railroad King.

Mankind never fell—we are not born in sin—but we are
steadily advancing towards unity with the Creator of the
laws.—Bruce MacLelland.

God is the Father of the living, and loves the living part
of the immortal in our nature. This is the threshold of the
Infinite residence, the Central Living Light.—Susan Q. Morris.

Give your whole self to God; your body, mind and spirit,
and God, the Eternal Good, will give Himself to you, and to
the world through you.—William E. Gibson.

Love somebody. Help somebody. Lift up somebody.
Bless somebody. This is the Divine Law. Live not unto your-
self alone. Forget your selfish schemes. Get out of the nar-
row shell of your egotism. Brighten the lives of those around
you. Make sweeter the cup for some other of God's children.
Life is dreary enough at times for all of us. Then how much
a kind word, a good deed, helps us! Our hearts yearn for
sympathy as the flowers yearn for the dew and the rain. Love
is spiritual sunshine. Make your soul a sun that shall radiate
light and warmth to all about you.—The Essene.

THE SABIN LESSON COURSE

Practical Healing—Mental Qualifications—The Practical Test—The Real Ego—Healing One's Self—The Approach to the Patient—God's Promises—Instantaneous Healings—Love.

LESSON NO. 6.

THE great cardinal principle, or underlying thought, of all metaphysical healing is in the understanding 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 opposites. To material mind or thought we have good and evil; we have light and darkness; we have spirit and matter. Now, if we take Good and evil, the evil is nothing, because Good is all. God created all; therefore all is good, for God is good. For instance, light and darkness; 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. Therefore 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 ab-

sence of something, it is the spiritual manifestation of God's creative power.

**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 harmony with God's eternal laws of perfect health and perfect Good to exist, for God covers all, is All in All; therefore everything not created by God, sickness, sin and death, are false; they have no creator; they are but the vaporings of material thought, or material mind, and are false, as all other statements of materiality are.

The student 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 im-

possibility of that person being sick, when you make this realization in your mind, this so-called material body responds to this thought, and harmony is established.

THE REAL EGO.

The statement is made that there is no life, truth, substance or intelligence in matter. Now, 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 truth, and without substance. It is nothing; the wind picks it up and blows it 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 become 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 student must make this realization, and after he has made this realization, then treat the patient along the lines of this argument; and if the realization is made perfectly, the healing is perfect, the physical responds to the spiritual law, and physical health as well as material sense becomes perfect.

TO HEAL ONE'S SELF.

It has been suggested to my mind that in giving these formulas of treatment, I should give a treat-

ment also for a person who wishes to heal himself. The treatment given in a former lecture, in this course, was in the second person singular, and it is thought that this treatment should be given so that a person could heal himself. So far as the disease is concerned, for the purposes of treatment, it may be called fever, and if you are suffering with more than one belief of material ailment, include in your denial all the manifestations which present themselves to the material thought. I will endeavor to give a short treatment for the benefit of my students 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 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

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.

"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 all Thy blessings, I thank Thee for the intelligence that Thou gavest me, for righteousness, for holiness, 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 and an excellent plan is to further supplement this treatment by the repetition of the twenty-third of the ninety-first 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 error.

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. .

THE APPROACH TO THE PATIENT.

The student in approaching his patient, who, perhaps, may not

know of Christian Science, must be careful in the statements made before this patient so as not to conflict with preconceived ideas to such an extent as to cause a shock. You tell the patient who knows nothing about Science thought that his body is but the spiritual manifestation of God's creative power, that it is constantly changing and has no material existence—a body only in name, that there is no fever, that there can be none for the reason that he has only a spiritual body for it to manifest itself on, the patient would at once commence feeling of his, and conclude that it was very material. They cannot understand the Allness of God and the Allness of Spirit. Treat your patients silently, until they come into a realization of the Truth. Gradually lead them up to the Truth of the Allness of God and the perfect harmony of His love and His Goodness.

GOD'S PROMISES.

Another feature which will often press itself upon you in practice is the impatience of your patients. They will want to be healed at once. Impress upon their minds that God does the healing; that all that you can do and all that they can do is to do your duty and trust in God. "Be still and know that I am God." Let that thought permeate your mind and that of your patient. If you know from your heart that you have presented this case before the Divine Father in such a way as you are enabled to do, you have done your whole duty; you have God's promises for the

rest, and God's promises are never violated; they are always fulfilled.

Sometimes failures are met with in practice, apparently from causes which are inherent in the patient. Suppose a patient has some secret sin which he is practicing; you tell the patient that in order for him to be healed, to become the recipient of God's love, he must cease sinning, and unless he does cease, God will not heal him, because, unless you come to God as a little child, you shall in no wise enter the kingdom of heaven. I think covetousness and love of money cover perhaps as many cases of failure as any other one. Anger, hatred and malice are other reasons for many failures. This or that may be the cause of failure; but impress upon the minds of your patients that purity of thought, humbleness, meekness and perfect honesty must be the rule of their life in order to be acceptable to God, and for them to receive God's blessings.

Sometimes cases are cured with one treatment; at other times it takes months. It may be the fault of the patient or it may be the fault of the healer that no cure can be effected. You take a person as a healer whose life is immoral, he can have no power with God, because God will not listen to the prayer of the unrighteous man. These reasons are the cause of many failures; but they do not affect the rule. The rule is perfect, because it is being demonstrated in ninety-nine cases out of one hundred, and perhaps the proportion is larger.

INSTANTANEOUS HEALINGS.

At times, in cases of emergency, instantaneous healings are not uncommon. In my own practical experience, I have seen a number of cases of instantaneous healing. The thought of instantaneous healing requires practice, and each student should give this matter not only serious consideration, but serious practical thought. Suppose you should see a man falling from an upstairs window to the sidewalk. You should at once give the instantaneous thought that the image and likeness of God cannot die; that there can be no death, because life is eternal. If you can make the realization in time you can save the falling man from death, because there can be no death in belief, unless consent is given.

Practice this instantaneous thought—that man, the image and likeness of God, cannot be injured, is perfect, and you can grasp the falling man from immediate danger, and his physical life from immediate destruction.

I could give numbers of instances which have occurred within my own knowledge where instantaneous healings have been effected. I remember one time a young barber cut his finger open with a razor. With instantaneous thought I stopped the blood and healed the wound. I could give instances innumerable where the spoken word, or the instantaneous thought made a perfect healing.

I remember fishing with a man once in the North Atlantic who lacerated his finger badly with a

fish-hook. Instantly the spoken word stopped the pain and healed the wound.

Another man who was stricken with sunstroke was cured by instantaneous thought.

Without going into further details, know that the time is coming and coming rapidly, when the children of God will be enabled to do what Jesus said they should do, and even greater things than He did. He spoke and it was done; He spoke, and the dead came forth; and the child is born who will speak to the disease and it will fly, who will speak to the deaf and they will hear, who will touch the eyes of the blind and they will see, who will whisper into the ears of the dead and they will rise again.

THE RIGHT TO TREAT.

Another very important subject which becomes practical to all students and healers is this: Have you the right to treat any person without his request? I give the general answer: "No, you have no right"; but this rule, like all other rules, has its exceptions. Generally speaking, one has no more right to enter the mentality of another and inject into that person's thoughts his thoughts or his ideas, without a request to that effect than he has to burglarize that person's house or steal his horse. Man has dominion over no man. All are created free and equal; we each are children of God, and each has his or her responsibilities; and we have no right to molest, interfere with, or dislodge the affairs of our neighbor mentally, physically or

morally. But supposing a person to be what is termed in law non-compos mentis, you have the right to extend the healing thought to such. Supposing a person is suffering with a disease affecting the brain and is not competent to request—you have the right to extend the healing thought. Supposing a person is a child that has not arrived at the age of maturity where it is entitled to request—you have the right in cases of necessity to extend the healing thought. Supposing a person is overcome with sudden misfortune where he either has not time to make a request or is incapacitated from making this request—you have the right to extend the healing thought. The general rule of exceptions may be defined to be, that whenever in the exercise of a sound judgment one sees the necessity of extending this healing thought, and it is in line with the doctrine of the good Samaritan—you have the right to extend it; but the general rule as given above must be adhered to.

MUST LEAD THE LIFE.

I will close this lesson with a discussion of the life one should lead in order to become a practical Christian Science healer. I think I can see in the mind of each of my students that you all are ready to say that that life should be a pure life. That is a proper answer. Your life must be dominated absolutely without reserve by a perfect love of God; it must engulf your every thought, take possession of your every motion, and permeate your

every fiber; love for God supreme, as Jesus said, is the first commandment, and the second is like unto it, you must love your neighbor as yourself. We, as Christians, take the broad ground that we are the children of God; that we are all equal; that we are all heirs to the one Father; that we are participants in the one Truth; that we are brothers; that we are neighbors, and we know the doctrine which said we must love our neighbor as ourself.

LOVE.

This love of a neighbor must be made practical in the every day affairs of life. In your daily transactions with your fellow man you must cease this everlasting scramble, so-called, to prevent your neighbor from cheating you; but look to yourself; go over on his side and see that you do not cheat your neighbor. Then you are to bring the doctrine of Love your neighbor as yourself into practical action. Then it is that you will begin to love God, and love your neighbor. Then it is that your mind will come into that position where God will hear you, for, as Jesus tells us, the great principle of God's dealings with men is given in the two commandments, Love God supreme and Love your neighbor as yourself; and when you can put your hand upon your heart and say: "God's will be done," and come to God as a little child, then you are a fit subject for the kingdom of heaven. Then you will be healers of disease, in and through the love of Almighty God, because we are told that we must come to God as a little child before

we can enter into the kingdom of heaven. Let your talk, your every day life, wherever you go, be one of perfect love, perfect gentleness, perfect meekness, devoid of hatred, of malice, and of vindictiveness, let the provocation be what it may. Remember that Jesus said: "Unto him that smiteth thee on the one cheek offer also the other." Hold on to the great truth that love is eternal, that love is all; hold to the thought that love is triumphant—then disease will fly from you and you will have power with God, because you will be like Him. Your life will be engulfed in Love, for God's love will surround you and His goodness will cover you and He will aid you in the perfection of His Divine harmony. Then harmony, perfect, supreme, complete will be yours, and discord will fly at your command.

"That which sees things contrary to God is imagination. 'And God saw that every imagination of the thoughts of man's heart was only evil continually.' (Gen., 6:5.) This condition caused the 'Flood' and within each of us the flood shall come that shall destroy these imaginations. When the soul is flooded with the light of Truth and Love, 'The word of the ungodly perishes'; the imagination that there is an ungodly world is destroyed. Righteous thought, Noah (Gen., 7:1), is separated from all unrighteousness that ungodliness may be destroyed."

"Fasting is 'shutting the door' when thought enters into communion with spirit. It shuts out everything but spirit, seeing that

Spirit is all. Hence fasting prepares the way for prayer; it empties thought, making it ready for, or receptive to refilling. 'Empty that he might fill me,' expresses the idea of fasting and prayer."

"Thought emptied of its own opinions and ideas is cleansed and prepared to be filled with the Divine Idea."

"Prayer is the complement of fasting. After the emptying must come the filling; after the rooting out, comes the re-sowing; after tearing down we want to build; after fasting we must pray."

"As a new idea of Truth dawns in our understanding, one of the first questions it stirs up is: How shall I pray? Which shows that our prayer changes as our consciousness changes."

"As Jesus opened the disciples' eyes to more spiritual understanding we hear them asking at once, 'Lord, teach us how to pray.'"

"As consciousness increases prayer assumes new meaning and the words of our childhood—the 'milk' that belonged to babyhood—no longer satisfy our fuller grown thought."

"To find a more helpful idea of prayer, which our new consciousness demands, we first must know what the purpose of prayer is."

QUESTIONS, LESSON No. 6.

(To be answered in March News Letter.)

(1) What is the cardinal principle or underlying thought of all metaphysical healing?

(2) Give the reasons why and

how we know Spirit is all and matter is nothing?

(3) In healing what realization must the healer make?

(4) Give a treatment in your own language as you would if you were treating yourself for headache.

(5) What should we do at the close of all treatments?

(6) What is the only way to destroy error?

(7) In approaching a patient about what should we be careful?

(8) What will often press itself upon us in our practice?

(9) Why does the healer sometimes fail to cure the patients?

(10) What does it require to practice instantaneous healing?

(11) Should we treat anyone without his consent? Are there exceptions?

(12) To be a successful healer what should be the character of our lives?

(13) In Christian Science who is our neighbor?

ANSWERS TO QUESTIONS IN LESSON No. 5.

(1) "Ignorance of Truth is the cause of all misery," is one of the great truths enunciated by Gautama Buddha.

This ray, like every other ray from the Eternal Sun of Truth, has flashed upon the world of humanity time and time again, but each successive time mortal thought has obscured it in the clouds of human reason.

Some five hundred years after Buddha Jesus, the Christ, reiter-

ated the same great truth: "Ye shall know the Truth and the Truth shall make you free."

As far back as the annals of history reveals the upward looking of man the voices of the great souls have proclaimed a day of peace, of freedom, to humanity. All along the way of the path of human development courageous souls have stood firmly and declared knowledge of Truth as the destroyer of ignorance and error, and the establisher of Peace and Goodwill—of the freedom of mankind.

They have stood like guide-posts, pointing men to the city of knowledge and to the throne of truth.

It is not that each teacher has something new to teach, but rather that the same old, and yet ever new, Truth is shining through a new channel, is reflecting from a new mirror.

If the channel is free from obstruction, the mirror from corruption, then the world receives it in its virgin beauty, or, better, it is offered to man in its full beauty to receive or reject. Man has the franchise of choice, but must abide the consequences of his choice.

The great central truth is the "Oneness of All." Humanity is one brotherhood, every soul of which is manifested from the same origin, evolving and developing from the same source, created for a like purpose, having the one destiny as the goal of existence.

God, the Infinite, the Eternal, is the One Father of All existence, of All Life, animate and inanimate, and in His manifestation through

the mortal veil is the Immediate father of all mankind.

Hence the unity of mankind in the consciousness of a spiritual brotherhood; the progeny of one spiritual Father, God; the breathers of a common breath of life, the subsisters upon the common bounty, is the great central truth that humanity must know, must recognize and must work in harmony with before the human race can enjoy the bounty of the freedom which this knowledge brings.

But every soul that aspires to it, that reaches out for it, that seizes it and clings to it in spite of opposition, shall have the satisfying consciousness of freedom, notwithstanding he must bear some of the burden of the darkness—the ignorance and the superstition of fellow-creatures until all shall come to the light of Truth; to the consciousness of the Oneness of All, in origin, in effort, in aim.

This central sun of Truth found in its virginal beauty, seen with eyes that are strong enough to gaze upon it, felt with hearts that are true enough to reflect, refract and radiate its bounties, is the goal of existence, is the source of all perfection, the source of health, physical, mental, spiritual; is the source of happiness, of harmony and of true, permanent and lasting prosperity. All remedies, all schemes of healing, all exercises for physical well-being, for mental balancing, for spiritual harmony fall short of results so long as the central truth is left out of the equation.

They are often beautiful veneers, but cannot withstand the heat of the test of Truth; they are but the coating of artificial skins over unhealed sores.

True Christian Science, or the true science of the Christ of God in the world of mankind, is based upon this central truth.

The knowledge of truth, manifested in thought, word and deed, is the fulcrum upon which must balance the scale of conduct.

"Know thyself" is one arm of the balancing beam. "Know thy God is the other," and the consciousness of thy true relation to all fellow-being is the mean or point of equilibrium; is the source of perfect health, of real happiness, and of perfect prosperity.

(2) "Know the Truth, and the Truth shall make you free." (John, 8:32. Read also John 1:1, 14; 14:5, 14; 16:13, 15.)

(3) Freedom is the normal condition of man. He is born of the free will of God, breathes the free breath of life and is entitled to the bounties of God, which are the generous gifts of an unlimited father to the children of His love and tenderest care.

(4) Fear destroys freedom, it cuts short the right arm of the power of faith, paralyzes hope, and binds the soul a galley slave to the tyrant, imagination. Look up the "Fear Notes" of Jesus, the Christ, in the gospels and take knowledge and courage ye who would enter upon the path of power in the domain of peace. Reread the paragraph on fear in Lesson No. 5, also

"Christology," Chapter 22; also "Science and Health," Chapter 22, pages 372 and 373.

(5) "You must know that God is spirit; that man is His image and likeness and that man's life is, therefore, a spiritual life, and that man lives, moves and has his being in God."

You must realize your true relation to God, your oneness with Him; that He is the Father, the Creator, the encompasser of all creation. You must understand, also, your true relation to all fellow-beings; that all are the children of God, heirs to His divine bounty; that God lives and showers His blessings of love and mercy upon all alike; that His beneficent goodness is extended to each without stint or limit.

We must know that to reflect His true image you must reflect the characteristics and qualities of God in spirit and in Truth. You must not only declare His commands, but must do His bidding.

(6) "Blackstone groups the conditions of society into two general divisions—the wants and the fears."

Want is desire—desire is prayer.

Ignorance and superstition are the playground of fancy, and in this playground desire revels at will, takes off the togs of fancy on the credit basis, but e'er long must pay the price with usury.

Men often want and get that which satisfies for the moment, but creates, ultimately, great deprivation, hence greater want. Then, too, desire, whether proper or im-

proper, indulged, creates greater capacity for desire. Ultimately desire or want becomes insatiable.

Men fear the hobgoblins of imagination—"airy nothings." But the product of that fear often becomes something—to them quite real. By it the soul is often thrown from its center of consciousness, the mind from its equipoise, the organs, cells and atoms of the body lose their center of harmony, hence disease and unhappiness follow.

(7) Fear is the great mischief-maker. Standing, as it were, upon the dividing line between the things you believe to be good and those you believe to be bad it holds you upon the fence of indecision, making you look cowardly and timidly in both directions.

Fear must be dethroned. You were not created to be its slave.

He who would tread the Path to Power in peace must break the chains of fear and want from his consciousness; must clothe himself in the Garment of Love; must walk in the Light of Truth and see with the Eyes of the Spirit.

"The fear of the Lord is the beginning of wisdom" but not the end. The End is Love.

(8) Thousands of people are slaves of this "airy nothing," malicious thought transference. The fear of these fancies creates diseases of the imagination which has all the effects and power of reality so long as the soul remains a slave of these fancies; but the moment that he comes to himself, realizes the Truth, the error is annihilated.

Jesus gave the safe remedy for

all of these ills: "Love God with all your heart, might, mind, soul and strength and love your fellow-man as yourself."

Fill the heart full of Love for God and for man, and keep it thus full and it supplies all wants, destroys all fears. It sets you free.

(9) The writer refers the students to the text of Lesson No. 5, page 200, thence to the end of the chapter. When you have read this over, then read Matt., 5:44; Luke, 6:27. Also read Phil., 4:4, 8: "Rejoice in the Lord always: and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication let your requests be made known unto God. And the Peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus." Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.

For, "As a man thinketh in his heart, (in the desire of the soul) so is he." If he thinks upon that which is good he becomes like that upon which he thinks.

If his heart is filled with Love there is no room for fear nor any of the hobgoblins of fear.

Therefore, you who would tread the path of power in peace, must light the lamp of love in your consciousness and keep it trimmed and

burning brightly, and keep the vessels of the heart filled with the oil of faith.

Its light will reveal to you the sure and straight path and enable you to discern and shun the pitfalls of error.

The light of truth destroys the power of the darkness of error, and Love bears that light to the hearts of men.

If any student has been troubled with these foul thoughts of superstition and imagination, the progenies of fear, let him cover himself with Love and fill himself with the consciousness of the Allness and Goodness of God in all His creation.

THE INEXHAUSTIBLE HEART OF THE UNIVERSE.

There is no phase of Power to compare with that of gentle, persisting Love. It is like the slow but sure growth of the tree-root that will finally burst asunder a great rock.

Love will shatter the hardest situations and shine away the darkest places—if we bring it to bear.

Love is the gentle sunshine that promotes the growth in the soul of our lives of the qualities that make for strength and sweetness of character.

"Life is a privilege, a benediction, and the might of man is not in legions but in Love—the love that recognizes life in its highest meaning as divine."—Mary D. Parsons.

SPECIAL NOTICE

The demand for The News Letters containing the Sabin Lesson Course has been so great that the Supply of magazines for September, October and November is entirely exhausted. In the December issue was reprinted the first lesson; in the February issue will be the second Lesson, and in the March issue the third. We are doing this in order that those who subscribe for the magazine during these months will get the entire course—that is, as long as the supply of the December number holds out.

We will begin all subscriptions sent in during February and March with January, sending in addition, as long as we have them on hand, copy of the December News Letter as well.

CHRIST'S RELIGION LOVE.

The religion that places creeds before Love places man before God. The religion of Christ was Love, and His life proved its power. Through all the world it rang, and it is still ringing. Through centuries it has lived, and it will live forever. Why? Because it was Love, and Love can never die. Because it was out of His soul He spoke; and the soul of man listens.—Lavinia Hart, in The Cosmopolitan.

WORKING TOGETHER FOR GOOD

Wm. E. Gibson.

IN this age, this remarkable age, this age of reformation and readjustment, a noticeable fact must be most apparent to all observers: the fact that so many great movements seem to work together for one common end, the freedom and happiness of mankind.

The race has taken upon itself many burdens, useless and expensive burdens, many of which reason and common sense assert that it must throw off before it can enjoy, before it can enter fully into the enjoyment of the blessings that are being showered upon it.

Referring especially to those things which have to do with the outer life, one of current comment is the Prohibition movement.

It is surely clear to even the casual observer that men and women now need the best powers of both mind and body, and those powers in the best state of command in order to safeguard their own limbs and lives, as well as the lives of others.

The application of gas and electricity to the machinery of life has so stimulated locomotion that one must have the full control of his senses and apply them in order to cross the street with safety.

Drunken men could once sleep on the mule cart with some degree of safety, and men giddy with rum would nod on coach boxes, but now car-drivers of every kind must be

wide awake, with brains active and replete with energy, and likewise pedestrians must be equally sober and alive.

The age demands that all rums and stupifying liquors and drugs must pass away. Men must not have such snares to life, such traps of destruction.

"The Land of the Free and the Home of the Brave," is rising in arms against this enemy, and will oust it speedily, as it has risen and ousted other enemies.

Local prohibition is but the pioneer, the forerunner of national prohibition.

From all quarters of this land of promise comes the cry for National Prohibition.

It comes from those who manufacture and deal in the curse as well as from those who condemn it to banishment.

Rum and its attendant intoxicants and narcotics must all be classed as the curse of man upon himself.

Look for a moment upon the wretchedness, the misery and destitution these slave-holders have imposed upon their subjects.

The Japanese apply the truth of the tyranny of this class of drugs aptly: "The man takes a drink and the drink takes a drink, then the drink takes the man."

It takes him truly, and as truly makes him a slave.

But the day of freedom and pro-

gress is at hand, and all such slavery must pass away.

Tobacco is likewise useless and expensive, and how ridiculous its origin in use among civilized peoples. A habit of the ignorance of savagery becomes the master of culture and civilization, and smoke and ambeer conquer Europe far more readily than do culture and refinement conquer the Indian.

It is a monster of ridiculousness—a monster that must shortly pass to the rubbish, too.

Like rum, it has no claim upon humanity. It has contributed nothing to human good. It has been a burden upon the back of humanity and a waster of the energies of life.

Think of the millions of dollars—the price of the energies of brawn and brain—that go every month for these death-dealing drugs, rum and tobacco, and what are they but fuel for the fire of passion? They satisfy only to dis-satisfy, appease desire only to disease.

They are the products of child-play, the growth of unreasonableness and self-installed princes of slavery.

What have they contributed to humanity? Follow the path of rum, read its record from the tablets of time. Every page is black with the misery of deprivation and destitution; is wet with the tears of orphans and widows. Every page is stained with the blood of madness and murder.

Shall this king—King Alcohol—longer reign over men? No! by the will of that which is highest and

best in man, no; by the power of the life and love of woman, no! From the graveyard of the past comes the answer: No! From the great throbbing heart of the future thunders forth the answer: No! Not in local sections of our land alone, but from all parts of it comes the mandate: Down with this enemy! Not from this country alone, but from all lands, climes and nations comes the war-cry: Away with this deformer of men; this seducer and destroyer.

What has tobacco contributed? Naught but smoke and poisoned saliva, and yet it wields the kingly scepter over the most intelligent and refined of men—men who know it to be a habit of filth and a depleter of energy and nerve force, and, in many cases, a diseaser of the organs of the body. It is a consumer of precious time, and a waster of very valuable secretions of the body.

It unfits man for service in this day of progress of speedy movements and quick decisions. A cloud of tobacco smoke often blinds one at the moment of danger, and a bit of ashes makes the eyes useless at the critical moment.

A spark from the pipe, the cigar or cigarette often takes off millions of wealth in its toll of flames.

By it many a family is left homeless; many a hard worker penniless.

Yes, these monsters bring revenues to the governments, of a kind; but how about the revenues they demand and collect from society?

The best revenue humanity can

collect from these princes of habit is their speedy and permanent banishment.

And how easily it can be done. Every man, woman and child, can, within three months, by the exercise of the God-given power (will), throw these habits out of their consideration, using the toll they demand for better purposes. The toll in money, in time, in energy; what a reservation of revenue! What a guarantee of protection, protection for self and for society, protection for the governments, for the whole human family.

You say this is the dreamer's vision. Truly it is, but lo! the dreamer is awakening, and the vision is already taking form in realization.

The useless must ever be crowded out by the useful.

A few hundred years ago a visionary, Columbus by name, following the lead of a fancy, discovered a new continent, a continent peopled with savages, and non-progressive peoples. Shortly after Magellan girdled the earth with the belt of knowledge, thus breaking real doubt and revealing the truth of the orbital nature of the earth.

Soon ignorance and superstition had the fire of religious and social prejudice at such fervent heat that many freedom-loving souls in Europe sought refuge in the wilds of America, that they might live and think in freedom.

They took their chances with savages in order to develop a civilization of the spirit of freedom.

History is replete with the record

of sacrifice, sacrifice in suffering and even death incident to the birth of this nation, but they had glimpsed the rays from the rising sun of freedom and progress, and nothing could stay their spirit or dampen their ardor.

When the grip of the shadowy hands of discovery claims was broken, and the arms of reaping Europe were thrown aside by the child of freedom, a mighty step was taken in human progress. And when that wonderful document, that prophetic utterance, the Declaration of Independence, unfolded its glory to the world, a great world change was inaugurated. Truly, "The builders builded better than they knew." That which the Constitution declared had already begun.

The best spirit of all Europe—the spirit of peace and freedom—had fled the fire of prejudice, of social and religious corruption and had found an asylum in America.

Here it found the savage red man. He is subdued and civilized, controlled and taught. Traders bring hither African slaves, and soon slavery is an established institution, and thousands of savages from the dark continent are shipped hither annually.

But lo! how this spirit of freedom, arising in the arms of its native might, throws off this yoke of shackled slavery, and then it sets to work to refine and make citizens of the slaves.

And mark, if you will, how powerful and magnanimous is this spirit of freedom. The very men and women, former slave owners, not-

withstanding, being forced by their own brothers to give up their slave wealth, those people of our beloved Southland, shouldered the responsibility not only of repairing their lost wealth incident to the great war that was necessary to abolish slavery, but shouldered, also, the responsibility of providing for their freed slaves, and of educating and refining their children.

Thus and such is the mighty transforming and renewing power of the Spirit of Freedom.

In like manner the American people, this people born of the spirit of progress in the land of the free, this people has brought light and culture to the Indian as fast as he was willing to receive.

But how things work together for good; and the birth and rise of this American nation, the United States, is most marked.

The best blood of Europe moved by the Spirit of Freedom, and the desire for progress brings order out of the confusion of a wilderness continent and takes the savages of two, nay, three, continents, the extremes of social strata, and subdues their fierce spirits, refines them and weaves them in the social fabric.

To the doors of America have rushed the freedom loving of all nations, races and religions.

The heavens have rolled together here as a scroll, and peoples of all lands and beliefs are gathered here. Why are they thus gathered here?

To learn the great lesson of the Oneness of Humanity. Here the

child of the world of tomorrow is being rocked in the cradle of peace and unity.

Here the ends of the earth have been amalgamated into one brotherhood. The child of unity is now growing to strength.

The many religions are being gathered here, and in the testing crucible of freedom they must dissolve to oneness when the solidarity of their separateness dissolves to that state of oneness that will reflect the Perfect Image of God; then the true religion is born, and soon it will be born.

What a part America has played in preparing for this day of God!

What a part she still must play in establishing the Kingdom of Peace on the Earth and engendering the spirit of good will in the hearts of men. The call to peace has gone forth, and the nations that now go to war take up arms against God.

May America ever be as she now is, the asylum for the nightingale of Peace and the harbinger of Good Will, and may the winds of existence waft her sweet breezes to all lands and all seas.

Yes, all things work together for the good of them that know and love the good.

Lord, take my heart, for I cannot give it to Thee. And when Thou hast it, keep it, for I would not take it from Thee. And save me in spite of myself, for Christ's sake. Amen.—The Prayer of Fennelon.

DENIALS

Their Place in Prayer—Affirmations and Their Place.

Bishop Sabin.

GOD answers all prayers by reason of fixed law. One law is that, if you ask, seek and knock, placing yourself in line where the blessing is to be received when you pray, you will receive it. I can pray till I am black in the face, and my prayer will not have any effect unless I am in line where I should be when I am praying; unless my heart is pure, and I come to God with an honest purpose, affirming that I am and bringing myself in perfect harmony with His promise. When I do this I realize the promises. But if I do not I get nothing. If the sunshine is necessary to your health, you must get where the sunshine can strike you; if you do not, you will die. Therefore, in our affirmations, we must affirm that God does give us the ability to pray with the spirit and the understanding.

There is another thought that I will give you, which you will meet in various phases. There is a certain class of Scientists, and some of them are very successful healers, who do not believe in the denials, but believe altogether in the affirmations. For instance, here is a case of fever they are treating. They affirm that this child, being the perfect image and likeness of God, is perfect. They do not say the fever is nothing, because that would be

denial; but they declare the child is perfect, and, being in such perfection, has perfect health and perfect harmony. That will heal the sick; but some of the most beautiful demonstrations that I have ever seen have been manifested while denying the specific disease. I believe that in all of my experience I have never yet had any person say, while I was making the affirmations, "I am healed; you may stop." This has often happened while I was denying in my consciousness the possibility of the child of God being sick of that disease.

I say there are Scientists who believe wholly in the affirmations. This is, however, but a variation in the manner of prayer. The gist of it all is the spirit and the understanding which you have. When you pray to God, in any way, know that you will receive the results, not only in the affirmation, but in the denials as well. Then you realize this: When you want anything, you do not ask God to give it. Why? You already have it given to you by your charter rights. When you were created and given power, God gave you all these things, and they all belong to you.

The Savior said in substance: When praying, pray for that which you already have, knowing that you will receive it, or have it, or

words to that effect. How often is that true! You affirm I have happiness. Suppose you sit down with the blues, the worst you ever had in your life; the very earth seems to be sinking under you in darkness and blackness. Sit down in the presence of God Almighty, nobody between you and Him, affirm that you are God's child and are happy, repeat that for five or ten minutes to yourself in a room alone. What will be the result? You will be the happiest child in the world, and not a wave of trouble will cross your peaceful breast, because you have brought yourself in harmony with God's laws, and happiness will be manifested to you.

BALLAD OF THE FADED HAND.

She laid her hand on my arm last night

And I started to see how frail
And wrinkled and delicate, dreamy white

And fragile it seemed and pale.
I knew it once in its girlish brown
And the round of its rosy glee.
And now in the dusk it had floated down

Like a shadow of gray on me.

She turned to me with her eyes last night

In that searching glance and sad
That a woman pours when she seeks the right

Where she dreads to find the bad.
I knew them once in their morning glow
Of azure and April hue,

And now in the dusk they had saddened so

That they made my own sad, too.

She turned to me with her cheeks last night.

And I started to see that there
The roses of youth had taken flight
And the snow had stained her hair.

I had known the one in its dimpled grace,

And the one in its golden sheen,
But now there was something upon her face

I never before had seen.

I felt how thin was her little hand
That she laid on my arm; but still
Its touch was as soft as a fairy wand,

And it gave me the same old thrill.

And I thought, it may fade and the hair grow white,

And the roses of youth depart,
But the old, old love is the same tonight,

No wrinkles are in her heart!

A ghost of youth is a faded hand,
And a phantom cheek is drear;
But love with love in an April land
Has nothing at all to fear.

For whither the toil and care may lead,

And whither the stream may flow,

Though heads may whiten and feet may bleed,
Together in love they go!

—Folger McKinsey in Baltimore Sun.

LOVE, THE SOLACE

Wm. E. Gibson.

AT the birth of every great epoch or era in human history, the race is put sorely to the test. What to do and how to do it, when and how to shift position or to change courses of conduct, or to face about and go against wind and tide (apparently); how to make the best of conditions and suffer the least pain and deprivation in making the change; these considerations have always been trying tests.

The Master, Jesus, the Christ, declared a day of peace and a time of good will among men.

He watered the seed of the truth of unity, which was sleeping in the desert of the human heart, that it might quicken to life and bring to fruition the tree of life planted in the river of life—the human heart—and declared that the leaves of the tree would be for the healing of the nations.

He realized that the ushering in of the Day of God, the establishing of the Kingdom of Truth, would be fraught with great pain; that the Old Jerusalem—the materialistic and fickle conception of life—would die in the struggle of great agony, and that the new would come forth born of the pangs of Life and of Death. Note His declaration and prophecies in Luke, 21:6, 36.

But for that very thing, for a solace in the day of trial, He preached the doctrine of Love:

“Love to God and to all mankind.” Love was the central theme of His whole ministry, the central texts of His teachings, the central mystery of His healing power, and the impetus to the exaltation of humanity through His physical life among men and the constraining influence of humanity to the good through the spiritual ministry of the Christ down the ages.

Now that the “end draweth nigh,” that the darkness preceding the dawn is very dense, the Light of Love is sorely needed; its warming and soothing influence upon the human heart is now to be desired, now to be yearned for.

The human heart needs now, as never before, the solace of Love.

The human heart is torn with pain, for the members of its body are warring against each other, each appealing to the One Source of Power for power to destroy the other, not realizing that the destruction of one member of the body means the suffering of every other member.

Love is the heart of God going out to the nations of the earth, bearing the healing balm to all who will receive it. Love will make peace proposals wise and acceptable.

Love will quickly heal up the international wounds, “bind up the broken-hearted” and prepare for the “acceptable year of the Lord.”

Love will make the burden of

poverty and deprivation incident to the wars of nations light to bear, and hasten the wheels of prosperity.

Love and generosity will make treaties easy.

Love will remove the spirit of war from the hearts of nations and turn the tramping of war from the paths of death to the paths of life.

The Spirit of Love and the Square Deal is enabling the nations of the world to readjust their national organisms, that internal friction cannot disturb the national health.

The Spirit of Love is enabling the stronger nations to protect the weaker, and to maintain them as brothers, and not as subjects and slaves.

Love is drawing the peoples of the earth together.

Love is revealing to the religious that each are but the projected rays of the one sun of truth.

Love is enabling the races to realize that each is but a separate flower of the one garden.

Love is showing social castes that they severally are but developed human concepts, born of selfishness, and fruitful of prejudice.

Love is awakening men to the truth that human choice has created human discordant conditions; that "ignorance, the cause of all human misery," has led men to unwise choice and to undesirable consequences, and that in the knowledge of Truth and the light of Love the errors of the past may speedily be corrected, and the conditions for the future be wisely chosen.

But first and last, and for all

things, Love is the solace of the individual.

Love "restores his soul." Love "renews his mind." Love "heals his body."

Love is the heart of God emanating through the human heart. It is the life-germ of God pulsating in the human life.

Give it full play in your life, my brother, my sisters, and it will make the spirit of you vibrate in harmony with the spirit Divine. It will make your mind respond to the chord of harmony of the mind of God, and bring forth fruits that are to be found only there.

It will make the organs of your physical body co-ordinate and function in unison, yielding physical health at all times.

But if error has produced deformities and irreparable damage has been done, still Love is the solace. Let its vibrations go forth, its light shine, let its power be felt, and it will be the crutch and strength of your deformity. If your hands are short, other hands will come to your rescue. If you are crippled or maimed, the agile and strong will serve you with joy.

Love will turn your apparent ill-fortune with good fortune; that which is seemingly a curse Love makes to bless.

Love is a mighty power, my beloveds, and you are a channel for the outflow of that power.

Love makes as powerful as itself the channel through which it flows, if the channel is free from obstruction. Clear out selfishness and prejudice and Love makes you a power "to heal up the broken-

hearted, to bring freedom to the captives and to declare the acceptable year of the Lord."

There is great international discord. Love is the one harmonizer; let Love flow through you. There is much national disease; let the mighty power flow through you for the healing of national ills. Social distempers are preying upon the denizens of the social sea; let the ministry of Love root out the causes and restore social health.

There are thousands of individuals now languishing in the error of sickness of soul, of mind, of body, or all.

The Master, Christ, healed them in His day in the physical body. His magical wand was Love, which you may wield as did He. "The works that I do shall ye do and greater works * * * for I go to My Father." "My God and your God." "I and My Father are One."

You are one with the Father (Love) in Christ. You have power with Him as did Christ the Lord, and can exercise that power as He did when you rise in the arms of faith to rely wholly upon that power in all things essential.

All men are commanded to preach truth and to heal diseases, but men are successful in the degree that they are faithful, faithful students and fearless in the application of Love and Truth to the conditions of body, mind or soul.

The soul that is void of the consciousness of Love walks in darkness, and is, therefore, subject to the pitfalls and snares of error at every turn, but the light of Love gives discernment to the soul, dis-

cretion to the mind and protection to the body.

Love is a tree of wholesome fruit, let it flourish in the garden of your life.

Love is a spring of mighty healing power; quaff from it freely.

Love is the wand of power over the mortal world; wield it for the quickening of the slumbering ones.

Love is the spirit of life to the dead and the dying; help that spirit to quicken to life the dry bones in the valley of death.

Love is more, infinitely more, my beloveds. Begin to Love and you will begin to know.

BUSY BABY.

What has baby got to do?
Suck its fist and coo and coo.
What has baby got to say?
Bob its head and nod away.
What has baby got to care?
Isn't all the world so fair!

What has baby got to dream?
Starry skies with golden gleam;
Meadows sweet and meadows fair
With the sunlight dappled there,
All the great world for his throne,
Ruling with his heart alone.

What has baby got to think?
How to gurgle, how to wink,
How to grasp and try to eat
Everything he's like to meet;
How to smile amid his sleep,
How with eyes of dawn to peep.

Where has baby got to go?
Everywhere the fairies know.
What has baby got to see?
Such a wondrous company
Gazing at him where he lies
With the springtime in his eyes.

LIVING THE LIFE

Bessie L. Davis, Washington, D. C.

THE Christ Consciousness must be born into our souls before we can live the Christ life. We may live the imitation, which passes before the world as the real thing. The soul must be awakened to its power and true calling. It must realize the underlying motive that will reveal all that is worth possessing. It must also know that lying dormant within itself are great glories.

Divine Life teaches that the One Substance is moulded according to law and order into many varieties of form.

Thus we are helped in knowing that, in every man's being, are embodied forces and energies that differ only in outward appearance, and which it is his inherent right to express, even if that expression does not conform to the world's opinion. A ray of sunlight crosses, at some time during his journey, a man's pathway. He has hours when his ideal fills his vision with a desire to follow the Christ Spirit with earnestness, and a true perception unfolds that which seemingly lies hidden, but only awaits the soul's call to activity.

When we have once found its basis it is not enough to possess Truth; it is essential that Truth should possess us. To be practical let us relax and remain non-resistant. Then, in silence, we will realize that Truth is a guiding prin-

ciple, and, though invisible, has a controlling force in our lives greater than the visible environment. It may seem ridiculous to talk of Peace, Happiness and Love in a world seemingly filled with the reverse. Let's go to Jesus for the Truth and find in Paul's words, that the sufferings (so-called) of the present time are not worthy to be compared with the glory which shall be revealed in us.

Thus are we taught that our individual thoughts may be based on a foundation that will unfold our inherent possibilities unto a perfect end, for what is actual life to each man but the life he lives himself, so he may work out his own salvation in joy and gladness?

With faith all things are possible—try living according to this belief in the power of faith. In essence every life is the same, equally endowed spiritually, for reaching out for attainment and success.

We live the life we select or choose. We live our own lives, for no one can live them for us. We must know our freedom and claim it. It is our birthright. We then become inventors.

So many of us live only a little of our lives and capabilities, allowing the stubble to crowd around us! We must listen to the voice of the Spirit that speaks to us in the silence in language of love, even if reason and intellect turn deaf ears.

Reason alone can never comfort us. Through long-suffering, self-denying love we keep closer to the Spirit and find the greater Peace is ours, and rejoice that when I am aware of the Christ Love, with which I am filled, I can live the life.

HAPPINESS AND ITS ATTAINMENT.

Pleasure is not happiness. It is but transitory, for it is the gratification of the senses through the emotions, which, when satisfied, becomes extinct for the time being. Pleasure is good if its motive is pure, since it gives rest and relaxation. It diverts the thought from the more serious problems of life, and gives the body a chance to recuperate. Hence, we appreciate and encourage amusements, sports, frolics, playgrounds, picnics, etc.

Pleasure, being the enjoyment of things mentally agreeable, is just the opposite of labor, service, duty, self-denial; but it is a fitting preparation for these things. However, to give oneself continually to pleasure brings a sense of weakness and suffering, and these lead to poverty. "He that loveth pleasure shall be a poor man" (Prov., 21:17), both mentally and physically. And Paul tells us truly: "She that liveth in pleasure is dead while she liveth"; that is, does not know the real happiness of life.

Pleasure, then, is the general term for the feeling of temporary satisfaction or gratification. Delight, which is even more transitory, implies a high degree of pleasure. Gladness is the pleasure which

shows itself in the face or demeanor, even though quiet.

Happiness transcends all these, and is really the goal for which all are seeking. While you may for a time take pleasure in the things of sense, you can never be happy without a deep inner realization of Good. While there may be a certain sense of gratification in that which you do not feel to be the highest and best, it is neither satisfying nor enduring, and you still hunger for something that will give peace and abiding joy. And that is Truth, Reality, God, the fullness of all good.—Power.

OUR MESSAGE TO YOU.

We send you a message of joy,
Of joy for the Christmas time!
It carries the fullness of Love
Straight from this Centre Divine.

It says, "Let us laugh and be merry!"
It whispers, "Rejoice and be gay!"
For the Light will dissolve every shadow
And Love is the sunshine today.

NOW IS THE DAY OF SALVATION.

Forget the things of the past; do right and think truly now. Practice the "art of forgetting." "Now is the accepted time. Now is the day of salvation." Now is the time to save ourselves from thinking error thoughts. Now is the time to speak truly. Now is the time to do justly.—Fannie M. Harley.

THE DAY OF THE DEEDS

Voice of The Soul.

THE spirit of Truth has gone forth. The words of Truth have been uttered. The song of Truth has been set to tune. Its music has stirred the world. In prose it has been declared, in verse it has been sung; but now it must be clothed in deeds. The flower is destroyed forever, unless it leads forth the fruit.

Love to God and to the fellow-man as to self must now pass from the phase to fruition, from formula to realization. It must pass from preachment to practice. The spirit of Trust must now be clothed in the deeds of Truth; the word of Truth in the flesh of reality.

The day of lip service is passed, and the preachers now perish while they preach unless they preach in practice.

Humanity is now at the bar of God.

Spirit and deed are the criteria. Individuals are at the bar to answer for the deeds done in the body, to other bodies.

Have you filled your cup while your fellowman came short? Have you sweetened it to full taste at his expense? Have you contented yourself with the lighter end of the burden while he struggled with the heavier? Have you studiously picked the best fruits and left him the culls, and, as a result, are you content with luxury while he groans in poverty?

Have you made him pay higher prices because he needed credit and cut short the purchase because it was small?

Have you used that God-given bounty, education and culture, to lift the weaker brother up or to hold him down?

By it you have been able to run ahead of him, to pick the best fruits, to skim off the richest cream, to gather up the larger portions. In this have you been generous or selfish?

Have you turned the wheat to your bin and the chaff to that of your weak and ignorant brother—the gold to your coffer while you passed to him the dross?

All of this must now change. This is verily the day of God. In it men must seek to know the will of Him that Wills, and to fill full the mandates of that will.

Nothing is hid from the eyes of the All Seeing, and He is seeing through all eyes.

That which you cannot hide from yourself you cannot conceal from the All-seeing Eye, and that eye is seeing through your eyes and through the eyes of your fellow-men as well.

He that seeks to deceive is doubly deceived. His weakness is open to both God and man.

Every soul, severally and individually must now, in the Light of Love, give every other soul asquare

deal—a square and just deal in thought, in word, in deed.

Thoughts are the emanations of the spirit, words are the symbols of thought, deeds are the translations of the symbols. Thoughts are children still-born unless their symbols appear. Symbols—words—are children that perish in their minority unless they develop the bones and flesh of fruition and be clothed with the garments of deeds.

Stop short, O sons of men! children of men; sons and daughters, stop short! face about! At any cost turn from the ways of error to the path of truth, from the will of the world to the will of God. No sacrifice is too expensive—now or later—now at its face value or later with accumulated interest.

At the dawn of knowledge there is compromise, but in the sunlight of the full day “the uttermost farthing” must be paid.

The several nations of the earth are now called to purify themselves of that which diseases their national existences, or to succumb to the plague of those diseases.

The spirit of justice and fair play to all subjects is now crying loudly from the hearts of nations.

The voices of that spirit is now heard, both on the hill-top and in the valleys.

Practices in religion, in politics, in economics, in morality, ethics and social polity that have served good purposes at other times must now be cast aside as rubbish if they lack of the strength of justice and the light of Love and fair play. They are but worn out garments of the national life.

The voice of Justice and Love is now speaking—nay, has spoken to the hearts of the several nations. Now it must quickly be clothed in the flesh of deeds. The Truth must be manifested in conduct. This is the day of choice, of discussion, reformation or revolution are the alternatives.

Reform! reform! reform! in spirit, in word (laws of conduct), in deed (in the administration of the spirit and laws to the varying classes and conditions of society).

Religious superstition and ignorance must yield to the revelation of Truth.

Political corruption and irregularities must yield, even if time-honored party names must perish with them.

Healthy governments, of the will of the people, are to supplant the diseased and diseasing governments of the will of political parties.

Economic systems that permitted the bounties of the Bountiful to flow into the hands of the crafty few, while those that tug at the mill of production are forced to feed on hash—that make the necessities to existence a plaything in the hands of the few favored, while the masses are fed on prunes in fine phrases and suffer the pangs of poverty in mute pain.

Economic systems must yield to the spirit of justice and fair play in word and deed or perish in the storm.

When the cloud has risen and the mutterings of thunder give tongue to fierce lightning (the tongues, once mute, begin to cry

out in angry tones) it will be too late. O, nation! to reform, or revolution and ruin must follow.

Reformation is preferable to revolution. They who enter into the work of reformation enter into the service of their Lord, for the love of humanity.

They that make the great sacrifice—for great must be the sacrifice—preserve themselves and become the salvation of the next generation.

Why leave these prejudices of religion, of race, of color, of class to burden your children? Why curse your children and grandchildren, you nations of the earth, when it is now in the power of your hands to bless them?

Why leave the political, economic and social irregularities to baffle the efforts of the generations to come, while, with one stroke of the wand of sacrifice, O! nation, you may now transform it all to the good for all times?

Why leave this multi-headed monster, religion, to continue to sow the seeds of estrangement and sedition in the hearts of men? Why not now cleave off these many heads and sear the cleavage with the brand of Truth, that the spirit of the One God may bring forth the one and true religion, upon whose brow is written unity in God and in whose breast is inscribed love to all mankind?

Why leave these old stumps of corrupt parties and political practices to continue to shoot up sprouts of corruption in unhealthy crowds

—sprouts that so encumber the ground that the people are by them blinded to that which is pure and true? Why, shrewd ones, you who know the injustices of the schemes and concoctions; you who wink at justice and make license of trust; why will you longer continue this course? Do you not discern? Can you not see that the Truth of your most secret course is being written upon the wall of time? The mystic veil of ignorance is now being raised. The hand that is writing, and the characters it is portraying, will soon be revealed. Then the verdict—Mene, Mene, Tekel, Upharsin. Why wait the verdict, O nation? Why wait the verdict and the hour of revolution and destruction? The day of reformation is at hand. Your eyes now see the light of that day, your consciences sense it, your heart yearns for it. Break asunder the chain of gold. Tear your eyes from the mirages of fame, and your hearts from the bubbles of honor.

That power, the gift of God, which has given success in the narrow path of selfishness, turned to the uplift of humanity and to the establishing of the kingdom of good and the spirit of unity, that same power will bring to you wealth that has a permanent base; fame that has substance and is not a shadow. It will bring to you honor written not alone in the records of men, but in the book of God—living and vibrating stones in the walls eternal.

The voice of the soul of humanity is now speaking through the

mouth of humanity to the great heart of humanity.

The voice hath tongues in every clime, nation and language.

Each nation is hearing it, for it is its soul speaking through its heart to its senses arousing to duty, calling to service, directing conduct.

Each religion is hearing it, is nervously preparing for the transformation—preparing for the dethronement of the Lords of discord, that the Lord of Unity, the Prince of Peace, shall be exalted to reign forever.

The ears of social polity are listening to it, and the work of social readjustment is under way, is taking form.

By the franchise of choice men

have drawn away from each other; by the exercise of that same franchise—choice—they are being drawn together. The Tower of Babel is perishing, that the Temple of Unity may arise.

The Tree of Unity has long since been planted. In obscurity it has grown up, and its leaves are now the healing balms for the diseases of the nations. Its bloom is opening; its fruit will declare itself in Peace on Earth and Good Will to Men.

Perhaps the bitterest experience in the life of the Teacher of Galilee was the eagerness with which the crowds looked for miracles, the apathy with which they listened to truth.—Hamilton Wright Mable.

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

RESOLUTIONS FOR 1917

Susan Q. Morris.

To Truth's fair mountain, Dear New Year,
May our hearts be white—our eyes most
clear
Throughout thy cycle of good cheer—
With joy we hail the fair New Year."

LET us begin the New Year with the resolution that we will make this a joyful one. Why? Because of our opportunities and blessings. How manifold are our opportunities and how boundless our blessings!

God is our Father—Christ our Elder Brother and Savior. These great blessings are given to the world of man. We are the children of God. We are making the pilgrimage to the Mecca of God's house—hastening to gain the altar of His heart and the benediction of His love.

The old year has passed away, and the new year has just begun. What shall we do with it? This is a personal question. What fields of good works shall we plant and cultivate? Let us resolve to do something worth the doing. Let us find our niche and fill it.

We must not only dream sweet dreams, but do them. "Do noble things, not dream them all day long." Do them often. Get so accustomed to doing them that we will form a habit and it will become second nature to us. We will renew our own lives by so doing. So, let us radiate love, cheer, hope, joy and encouragement to all to face the new year.

What road shall we travel?

Through the shadowy valleys? Or, shall we seek the heights by the rugged trials of active effort? Up, up, then, ever up through the divine sunshine of joys wrought out through our inmost being, ever appreciative of the glorious privilege of living this human life of small affairs and sometimes petty and trying duties.

The joy of the spirit indicates strength. All healthy beings are sweet-tempered, genius works in sport, and goodness smiles to the last, says our Emerson. Joy is the tuneful breath of adoration of all who love the Lord and trust His ways. Joy is the spiritual attitude of all who seek Him. It is the attitude of the loving pilgrim who sets out to find Him. Then let us be strong in the spirit of joy.

On the threshold of this new year of prosperity and happiness let us all join in thankfulness. Let the cheerful spirit of this time so quicken us, that we shall become vibrant with the health-giving rays of the spiritual. "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Let us be earnest in our plans for the new-born year. The buds of a moral enterprise are never to be measured by an apparent growth. The root is ever concealed by the very soil that gives it life, in which it spreads and hides. Then comes

the middle period, in which it contends with the opposing enemies, but it grows by the very things that would destroy it, as a plant grows strong by the winds that would prostrate it. Then, at length, comes the ripeness and the full success. Before the time of Jesus the world grew by the roots. Since then till now it has grown by the stem, withstanding the buffeting winds of adverse thought and beliefs, but gaining strength thereby. But now ten thousand swelling buds of promise are proofs of God's love in the human heart. It is the glad heart that gains the vision of beauty, and by the magic of its joy turns lead to gold, and sees only beauty in the simplest thing. The Lord pours His richest blessings upon those who, with cheerful hearts, choose to see Him and the wholeness of His goodness in every incident of this earthly pilgrimage of the soul.

Finally, then, let us resolve to seek the high lines up over the mounts of good cheer, over the wondrous prospects of pleasant hopes, and so revel in the majesty of every exalted scene of beauty. Let us make the upward way triumphal with praising hearts, and the desert places to bloom and the wilderness to shine and sing with loving tenderness.

To face the New Year with praise is to prove the quality of our spiritual association with the Father.

In the coming year we cannot, perhaps, all do great things, but we can, at least, all do small things in a great way, and thus, from all our hearts express gratitude to God on high, the Giver of all the won-

drous gifts of life—the Giver of the one good and perfect and priceless gift—Him who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.

Sorrow may endure for a night—but joy cometh in the bright morn of the New Year.

"WHEN A BIT OF SUNSHINE HITS YOU."

I have tried in the last three years to think only kind thoughts of everyone, and really it has come back to me a thousand fold. I like this little verse of the "Poet Scout," Capt. Jack Crawford:

When a bit of sunshine hits ye,
After passing of a cloud.
When fit of laughter gits ye,
An' yer spine is feelin' proud,
Don't fergit to up and fling it
At a soul that's feelin' blue,
For the minnit that ye sling it,
It's a boomerang to you.

If we could only remember that "thoughts are forces and by them we create ourselves and our environment." If we had only been taught this in childhood. It is my greatest regret that I did not learn in early life to keep my mind filled with pure, optimistic, hopeful, cheerful thoughts, then I should have had the secret of a happy life.

If mothers and teachers could impress on the children under their care that "thoughts mould our character and fashion our life," in a few years the world would be transformed.—The Nautilus.

BRANDS FROM THE BURNING.

He who fears nothing is free. He who fears fear is yet a slave. He who fears nothing but fear is the chief steward in the House of Fear.

Fear is yet his master and will call him to service at will.

"Fear not. Lo! I am with you always, even unto the end of the world," is the declaration of the Christ, is the command of God.

Fear nothing, gods nor devils.

Fear is the dark and beguiling shadow of imagination and superstition.

Love is the light of Truth. Light destroys darkness. Truth annihilates error.

You cannot fear that which you love. Shadowy beliefs are nothing, and Love, the light of Truth, reveals this knowledge.

Faith and hope, confidence and trust are born of Love.

Nothing is hidden when it is revealed, but until the moment of revelation things are concealed.

Nothing is mysterious after the mystery is cleared, but until the veil of mystery is raised the simple remain mysterious.

The simple alphabet is a mystery to the untutored until its meaning and power are revealed; and so with numbers.

The teacher who tells her first grade of Homer and Shakespeare, of chemistry and astronomy, of philosophy and psychology, speaks to them of mysteries, and until the truths of those mysteries are revealed to them they remain mysteries.

And even after the power of letters and numbers are revealed in their practical application still they conceal mysterious powers which thinkers and philosophers delve for.

Unfolding that which is concealed, unraveling the mysterious and manifold powers and possibilities of the human mind is the cause of education.

Truth is the unfolders of mysteries. "Behold, I show you a mystery," declared Jesus, the Christ. "Behold, I unravel the mystery, uncover and concealed."

There must ever remain mysteries until in spirit and substance, in essence, the finite becomes One with the Infinite.

Whatever you discover of the bounties of God, whether of material, mental or spiritual nature, it is the gift of God to you; but you can enjoy it only in the degree that you share it with others. It perishes in the withholding, it flourishes in the passing. It blesses in the going, but curses in the stowing. Mystery is misery.

Narrow souls think only of themselves and theirs. If possible, they boldly make others' lives stepping stones to their own successes, and heed not the wounds and suffering they cause in forging forward. E'er long they slip and fall and there are none to help, for they have maimed the hands of those who might.

Generous souls go forward and upward by lifting up and pushing others forward. Their strength is

in helping others grow strong. Their power is in helping others to discover and draw from the true source of power. Their light is in helping others to shine. Their joy is in helping others to enjoy the gifts of God. Their wisdom is in helping others to become wise. Their good is in everything, everywhere, and their love is in ever holding the spectroscope of Love before the eyes of men.

The test of "The Man" is that he recognizes and respects the rights of every other man.

THE SIGNIFICANCE OF JESUS.

"Truly it is the dawn of a great century. The Twentieth we call it, because in that far-off time one man spoke Truth—loved Truth more than all else. A great-hearted man was He—that Master Idealist—well beloved of all Truth-seekers; and because he spoke Truth we conceive time to have begun with him."—Kirkham.

Do you realize the wonder of that? So rare in the history of man is Pure Truth that humanity is constrained to reckon time from the birth of one who spoke it. In spite of the valuation that man has set upon Jesus, it is small compared to the value it will give Him when it realizes what He really was. As a full-fledged deity His coming would have a certain value—as a soul that had

"... mightily won—

God out of knowledge and good
out of infinite pain,
And sight out of blindness and
purity out of a stain,"

His meaning to mankind is simply beyond measurements.

We are looking into the face of one who trod the path we are so stumbly following. We see one who has solved the problems that we face and solved them as we must solve them. We look upon one who has met the difficulties that confront Everyman and with no other resources than those that are at Everyman's command. Oh, how He reveals me! Oh, how he rebukes me! Oh, how He cheers me! Oh! how He summons me. With my tools He built that mighty cosmic character and enacted that dynamic history. In Him we see ourselves as we are in the Idea of God. And from His lips flow the enticing words: "Come unto Me." At last the true vision of Jesus has come to man and the shadow of that Master Soul will loom larger and larger in the affairs of men.—Rev. C. C. Grier in "The Truth."

"To be carnally minded is death," for it is the mind of the God of Generation, but to be spiritually minded is life and peace, for it is the mind of the Holy Spirit. The spiritually-minded man is awakened to consciousness of the indwelling spiritual man, and traveling upward and gaining experience, the battle begins between his higher and lower natures. The lower nature in its struggle for mastery, pulls down the higher nature to its own level, and holds it in its miasmic embrace, from which the higher nature, or spiritual man, seeks ever to get free.—Bible Review.

FUTURE PUNISHMENT

The Idea But a Remnant of Barbarism—The Kingdom of God Within You.

Bishop Sabin in "Divine Science."

THE 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.

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 Sub-

stance. 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 notice, 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 throughout all the ramifications 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 in another place that God is omnipresent, so we can see that Life is omnipresent, that Life is everywhere; therefore, Life is everywhere, for God is everywhere.

They were talking to Christ 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.

Christ tells us that 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 from 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 has come, and it is fast coming to the world at large, when all these relics of barbarism and ignorance that have dominated the world 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 give I 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.

THE SPIRITUAL COMING OF CHRIST

From Master Mind.

WE are to understand that each is called to live the Christ life according to the age, the situations, the circumstances, the opportunities that we have; which will mean the coming forth of the Christ-race—"And he shall see the travail of his soul." This is the great accomplishment of the Master, Jesus—to draw forth the Christ that is in every body of flesh, to cause each of us to live as though he were appointed to save the world—but not with burden, not with strenuous effort. "Take my yoke upon you, for my yoke is easy and my burden is light," he said, for: "It is not I that do the works, but the Father that dwelleth in me." And this is the supreme standard of happiness in this world.

Everyone wants to be useful; everyone wishes to be wanted; everyone loves to be loved, to be in a place where he knows he is helping, is uplifting people. What is more heavenly than this consciousness that you are able to help? And the reason it is so is you are fulfilling that which you were commanded to do. If you would be the most useful being, walk the way of the Christ. Study his directions—how to think, how to look upon the world, how to act under certain circumstances. At times you may feel "very nothing"—very meek, and lowly, loving your enemies and doing good to those that hate you, re-

turning blessings for continual curses, putting aside the thought that you are being abused, and imposed upon. But the joy of non-resistance was his joy; and you will be brought into a new current, a new expression, as you study this Master's words and actions and let that mind be in you that was in him.

There is all through the world the thought and the belief that there is another Coming. And there is another coming, and we must prepare for it. The consciousness of it is breaking out in different phases everywhere. In the orthodox church there are those who have fixed a certain day, and who prophesy that we are to go through literal sacrifices in preparation for that particular day. But they show, by placing a date, that they have not studied the Master, for one of his strongest prophecies is that "of that day and hour knows no man," and that at the time we shall be doing the same things as on every day, even as were the people of San Francisco before the earthquake. Then, everything will be changed.

When the Christ is manifest in a certain number, then Jesus will appear to the eyes of everybody, like the rising of the sun. He, himself, makes the comparison between his coming and the sun's rising. He tells us not to go out into the desert if they say the Christ is there; nor

to the secret chamber, nor to any place to find him; for as the light of the sun when it rises, shines from the East to the West, so shall the coming of the Son of man be. Every eye shall see. You will not need to say "the sun has risen," for all will feel it, all will see it, and all can testify to themselves that it has come.

When Jesus Christ thus appears to all eyes, it will be as our dear brother, our boon companion, our trusted leader, one who can direct affairs, and appoint throughout the whole earth, those who can govern by inspiration.

Those who believe they will some day be ruled like puppets, by some great being who will sit afar off and unapproachable, will have a surprise; for we shall be his intimate friends, familiar with him, face to face, as we have been in spirit year after year.

Do you think he will appear as a stranger to any one of you? Not so. It is the way of love, in its full accomplishment, to make you so happy, so free, with such a sweet consciousness that all is well, that with this Master you will feel as in the presence of your most intimate friend, the one who understands you, the one to whom you do not need to talk or explain yourself.

When Jesus disappeared, the disciples were so entranced, so enchanted, that they could not take their eyes from the sight, until the words of two beautiful beings recalled them to themselves. Those words were, "This same Jesus * * * shall so come in like manner as ye have seen him go." Just as he ap-

peared to retire into the invisible so will he appear to come from the invisible.

In the first chapter of Acts we have a picture of the wonderful pageant that will be manifest when he appears, but this will be as nothing compared with the visible and invisible hosts that will be seen as heaven and earth are married; for that is what it will be. And those who have apparently been parted from us by death, or age, or distance, or misunderstanding, or any other curtain of separation, will return in fairness of form; and age, and sickness and death will be utterly and completely unknown. In other words, what thousands are enjoying at this present moment will be the common experience of every one of us.

And his return will be at the moment when a certain scale will tip. There is a prophecy that the Truth of the Divine Self must be given to all the world and all nations before the end comes; that every country must have it preached to them. Then the transformation will take place, but not till every nation has had its opportunity to embody the Christ in its expression.

THE SECOND COMING OF CHRIST.

Therefore, be not deceived into thinking the way of the Second Coming of Jesus Christ is the way of incarnation. It is not. When he appears again, it will be in his whole, beautiful manifestation, with none of the travail, nor the ignorances of the long climb through flesh, and growth, and develop-

ment. The rumors that Jesus Christ is coming again have a basis in truth. But, though we are ordered to make preparation for the birth of this Master, or one like him, it will yet be discovered that he, for whom we are to prepare, is 'the One within ourselves, and he for whom we are looking in the future, and on the outside, is the One lying in the manger of our own hearts, and there we must find this new Avatar, there look for this Second Coming, that we may be able to greet the Master when he appears in form.

This second coming of Jesus Christ, it is prophesied, will not take place until there has been a revelation of "the man of sin." That man of sin is our own nature, and it is being revealed, and taken off its throne so fast that it almost makes people's heads swim. This man of sin, the old personal self that takes power, and honor, and glory to itself is being exposed in a wonderful way. And this is one of the signs of the Age.

If you ask me how many years it will be before this literal Coming, I cannot tell. But I will say this—there are some of you here who will be on the earth when it takes place, and it will be because you know the truth that renews your youth; because you have the light that banishes old age; and because you so open up your interior nature, that your eyes look upon all planes—because you have the truth of Jesus Christ and can live here or there, or wherever you will, and continue in your good body of flesh.

Therefore, let us first of all believe in the Christ light in ourselves. Secondly, let us realize that even the literal fulfillment of the great prophecies is not out of order, but in such wonderful harmony with Truth that it "hath not entered into the heart of man" to describe its beauty and marvel, as we shall see it, all of us, together.

All flesh shall see this glorious manifestation together and all shall be in the same consciousness, whether at present in the visible or the invisible—because we see as we are seen, we know as we are known.

DELIVERANCE FROM ANGER.

Who defends anger? Nobody. Who deprecates it? Everybody. Who suffers from it? All of us. Why, then, is there in God's universe such a thing as anger? To provide us with opportunity for splendid demonstrations. When anyone under great provocation retains perfect poise he has done a colossal thing. Add to such a man big executive power and you have a world character. Let a great man become angry and he dwarfs into petty proportions at once.

Who shall deliver us from anger? The Holy (or Whole) Spirit. How? By our consciousness of His full control in our lives. How shall we gain that consciousness? Through repeated, persistent, unwavering affirmation. Declare a thousand times a day that God delivers you from anger. You will certainly be delivered.—The Truth.

THE SABIN LESSON COURSE

Prayer, the Subject of the Second Lecture, Might Well be Termed the Scientist's Working Tools.

**The Christian Science Prayer Fully Explained, and Complete Example
Given the Student—Answers to Questions With Lesson No. 1—Ques-
tions to be Answered Again in March News Letter.**

The October Number of The News Letter in which Lesson No. 2 was printed originally is exhausted, so the lesson is reprinted herein to supply the wants of those who are asking for the complete Lesson Course. The answers to Lesson No. 2 questions will be printed in the March issue.

LESSON NO. 2.

THE subject of Lesson No. 2 is prayer. Prayer might well be called the working tools of a Christian Scientist. There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature. Even men most learned in physical science are obliged to confess that they daily observe most powerful effects, which they are unable to trace to any adequate cause, and that their actual knowledge of the operation of natural law is confined to very narrow limits. The mystery of prayer cannot be solved by human reason because, being of the spirit, it can only be discerned spiritually.

The great Sir Isaac Newton, after discovering the law of the attraction of gravitation, which holds the earth in its orbit and discloses its

true relation to the sun and moon, exclaimed, when complimented upon his scientific achievements: "Alas! I am but as a child who has picked up a few bright pebbles on the border of the illimitable ocean of truth."

It is sufficient for the Christian to know that prayer is the divinely appointed means by which the creature must use in seeking the aid of the Creator—the child of God implores the assistance and blessing of his Heavenly Father. The term "prayer" comes from the Hebrew word signifying appeal, intercession, whereby we refer our cause and that of others to God.

The learned divine, Dr. Adam Clarke, in his commentaries on the Holy Bible, defines prayer as "an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them alone through the mediation

of Christ to the glory of God. It is either mental or vocal, private or public."

Here I will add a few quotations from scripture: "What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them." (Mark, 11:24.)

"Before they call I will answer." (Isa., 65:24.)

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

"Howbeit this kind goeth not out but by prayer and fasting."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed."

"For let not that man think that he shall receive anything of the Lord."

"If ye shall ask anything in my name, I will do it."

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

"Be not ye therefore like unto them; for your Father knoweth what things ye have need of, be-

fore ye ask them." (Matthew, 6:6, 8.)

"But my God shall supply all your need." (Phil., 4:19.)

"Open thy mouth wide and I will fill it." (Psalm 81:16.)

"For all things are yours; * * * And ye are Christ's and Christ is God's." (1 Cor., 21:23; 1 Cor., 3:21, 23.)

"Shall He not also with Him freely give us all things?" (Rom., 8:32.)

"Thou preparest a table before me in the presence of mine enemies. * * * My cup runneth over." (Psalm 23:5.)

"Having eyes, see ye not?" (Mark, 8:18.)

"And God opened her eyes and she saw a well of water." (Gen., 21:19.)

"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 hare, and the tongue of the dumb sing; for in the wilderness shall water break out, and streams in the desert." (Isa., 35:5, 6.)

"Father, I thank Thee that Thou hearest me, and I know that Thou hearest me always."

The first recorded prayer was that offered up by Moses for the healing of Miriam when she was stricken with leprosy for her seditious conduct. The sacred writer tells us that he, being appealed to by Aaron in her behalf, "Moses cried unto the Lord saying, Heal her now, O God, I beseech Thee."

The prayer was but measurably answered, for, though God graci-

ously granted that she should not be stricken unto death for her grievous sin, He sentenced her to temporary banishment, His mandate being, "Let her be shut out of the camp seven days, and after that let her be received again."

At the dedication of the temple, Solomon offered up a prayer invoking the blessing of God upon it, and upon all who worshipped at its altar saying, among other things: "If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land, whatsoever sickness there be; then what prayer or what supplication soever shall be made of any man, or of all thy people, Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house; then hear Thou from heaven Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest (for Thou only knowest the hearts of the children of men)." (2 Chron., 6:28, 30.)

That prayer was answered as no prayer of man was ever answered before. "And the Lord appeared to Solomon by night and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn

from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron., 7:12, 14.)

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.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while faith is mentioned but one hundred and fifty-three times. Happily this vital duty, which gives strength to perform all other Christian duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humble rustic, of whom it may be truly said, that—

A primrose by the river's brim
A yellow primrose is to him,
And it is nothing more,

can make a prayer as effective as any uttered by the most learned theologian.

The poet Montgomery well defined prayer when he said:

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire,
That trembles in the breast.
Prayer is the heaving of a sigh,

The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer transports the soul to the audience chamber of God, to the foot of the great white throne, and fills it with the assured glory of His presence. It fixes the eye of the soul on the light of the Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ in His sermon on the Mount commanded praying in private, His words being: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men; verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt., 6:5, 6.)

The Lord taught us how to pray, He said: "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever. Amen." (Matt., 6:9, 13.)

THE CHRISTIAN SCIENCE PRAYER.

The prayer of the Christian Scientist, or the prayer which heals the sick, is somewhat different in

its manner, form and mode of expression, from this prayer of which we have been talking. There is but one God and he who comes to God with an honest heart and perfect faith, it matters not what form of expression may be used, will receive a perfect and affirmative answer for all prayer and for all supplications which are fit to be made. In discussing the prayer of the Christian Scientist, we, for the purpose of this lesson, divide it into four parts:

1. The preamble, or introduction.
2. The denials.
3. The affirmations.
4. The praise.

The first general part, which is known as the preamble or introductory part, is the clearing of the heart, the mind and the thought of the petitioner of such intervening thoughts as may be of a confusing nature. We might give it in something of this form:

"I, being a child of God, made in His express image and likeness, am a perfect being, living and moving and having my being in God, the Father, the Good; the Light, the Life. Spirit is all, matter is nothing; therefore, all is infinite mind and its infinite manifestation, for God is all and in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal."

I might say that matter is nothing, it being only the absence of something. Going along with this prayer, we at once take up the

second feature of it and continue as follows:

THE DENIALS—SECOND PART.

"I, being the image and likeness of God, living, moving and having my being in God, can have nothing but perfection surrounding me. I have no inharmony of any character or kind; there can be no disease or disaster; there can be no sorrow; there can be no sickness or death in, around, or about me. The evils of the evil one, known as malicious animal magnetism, can have no power over me, either against my intelligence, my intellect, my morals, my health, my family, or my business affairs, or anything in, around, or connected with me or mine. Neither can they who practice what is termed Malicious Mental Malpractice have any power to injure me, it matters not what their object may be, nor does it matter who they are, whether they be persons working through themselves or through the instrumentality of others, they can, none of them, have any effect upon; and it matters not what the methods or practices may be, through which they attempt to carry forth and on their diabolical works, whether it be through sorcery, necromancy, witchcraft, mental suggestion, black magic, or malicious mental treatments, carried on by malicious persons, they can, none of them, have any effect, power or influence over me, or mine, in any way whatever."

AFFIRMATIONS—THIRD PART.

Living, moving and having my being in God, I have perfect health, I am engulfed in perfect love, sur-

rounded by eternal good, and live in the eternal Life, and my feet are guided by Eternal Intelligence. Having been created in the image and likeness of God, given dominion over all the world, I have that dominion, for it is mine, and I do not surrender it. The great God created me, gave me dominion over all the world, and I hold that dominion. I not only have that dominion over myself, but over All; hence All is mine. I have perfect health. I have prosperity. I have wisdom and understanding; my heart is filled with love, peace, joy, brotherly kindness, holiness and righteousness, and my every footstep, my every thought, my every act and deed, is guided and directed by the great Jehovah. I cannot go wrong. God gives me His son Jesus Christ to show the way. He gives me wisdom; He gives me power; He gives me strength; He gives me Love; He gives me Spiritual understanding. I have it all, for all is mine in the original creation, and it is mine by birthright. God blesses everything, in, around and about me, protecting the members of the church, protecting the workers in the field, protecting all, for God is omnipresent Good, an ever present help in time of trouble. God is with me, He is with me now; He is with me always, always on guard, protecting me in every vicissitude of life.

THE PRAISE—FOURTH PART.

"I praise Thee, O God, for perfect health, for perfect happiness, for perfect harmony. I praise Thee for prosperity, for contentment,

peace, joy. I thank Thee, and I praise Thee, that Thou dost watch my every footstep, guard my every step and bring me forth a conqueror in all the enterprises of life in which I am engaged. I praise Thee for giving me Thy wisdom and strength. Thy holiness and Thy righteousness. I praise Thee all in the name and through the name of Jesus Christ, my Savior.

CLOSING.

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." (Psalm 23.)

"Our Father which art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen." (Matt., 6:9, 13.)

TREATMENT.

This prayer is given, not as an inflexible rule which the student

must follow, but is given as a sample of the prayer which heals, and is delivered in the first person singular. When you are called upon to treat a patient, you deliver a prayer of like import, changing it to suit the case, and where there is a disease, specifically mention that disease and deny its existence. Suppose you are called to see a patient who is suffering from sore throat. Suppose you are called to visit this patient at his or her residence, and the patient is confined to the bed. You repair to the residence and the room where the patient is, and request, as a rule, all to retire except you and the patient. In some instances I have, however, found this to be inexpedient; especially where people know nothing of Christian Science practice, they would become suspicious in leaving their sick in the presence of one who, to them, is practicing an art that they do not understand. I have noticed this in a few instances, and when these cases came up I have invariably allowed the mother or an intimate friend to remain in the room. The only object in having you and the patient alone in the presence of God, is this: That the material mortal mind of the looker-on is just so much weight pressing on the patient's subconsciousness, which takes that much more work on your part to overcome. But where you must have a person in the room with you, treat the situation and declare mentally to yourself that the material mind of this person cannot affect your patient, depress or drag him down, and God will destroy the oppressive influence of this mortal mind. Usually the pa-

tient is oppressed with fear. He had imagined that this sore throat may be come diptheritic in its tendency, or that it may turn into what is called scarlet fever, and in many sundry ways he sees the undertaker in the not remote future.

The first thing to do in delivering the primary part of your treatment, is to commence your declaration of denial. The first denial which you want to make is the denial of fear. Assert that there can be no fear; that your patient's consciousness cannot be filled with fear; that perfect love drives out fear; that the omnipotence of God destroys it; that fear is a material manifestation of material mind, is false, untrue, does not exist, and is not. Drive it out, stamp it out. Oftentimes in your practice you will find that the dislodgment of fear will heal your patient; and often in practice patients will come to you or write to you, and you can see fear in every word, thought or look. Destroy it, and usually your patient is well.

After this treatment against fear, take up the specific disease, and deny that the likeness and image of God can have sore throat; assert that the image and likeness of God, living, moving, and having its being in God, cannot have sore throat, it never did have sore throat, does not now, and never can have; that all belief of sore throat is brought up by material mind, is a falsehood, is untrue, does not exist, and cannot exist.

Then you continue your treatment along the lines which I have given in the foregoing part of this

treatment. Continue the treatment until you see that your patient is relieved. Remember in making all treatments, this one fundamental fact, that truth destroys error, that God heals the sick. I have likened this in other places in some of my writings to fire and water, the fire representing evil and the water Truth. Throw that water upon the fire and it destroys the fire. So it is with the destruction of error. Confronted with the Truth, it is lost, destroyed, and that place that knew it knows it no more. It is gone, and whither it went you know not. Every error, so-called, in all the world, including sickness, sin and death, when confronted with the Truth, absolutely and perfectly vanishes and is gone.

FOUNDATION STONE OF DIVINE HEALING.

There is one thought which cannot be pressed too strongly, that is this, the very foundation stone of Divine healing, and I shall expect the students to remember and be able to explain later on these fundamental principles:

1. God is Spirit and man is His image and likeness, therefore man is spiritual and not material.

2. That this spiritual man lives, moves, and has his being in God. God is Spirit. Therefore all can see and know at once the impossibility of this Being having any kind of disease or being troubled with any kind of inharmony, because living and moving in the great Jehovah, none can be diseased. There is no place for disease there. Therefore, all disease, so-called, is but a be-

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lief, is known as the manifestation of the material mind upon the material body. The material mind is false, the material body is false, because Spirit is all, God is all and God is spirit. Therefore there is no material mind, or material body or material disease, except in this false conception which we call material mind; and it is false, absolutely false, completely false; does not exist, never was, and never did exist. And so-called materiality is but the manifestation of God's spiritually, for God is all and God is spirit. When you realize this fundamental truth, go to the bedside of your patient, or your treatment of him may be given absently. When you make this realization, that your patient lives, moves and has his being in God, you realize his perfection, and nothing but perfection can be there. Then this material manifestation of disease will pass away, and the so-called disease is healed.

When you ask how this is done, I reply, God does it. It is that principle of God wherein good destroys evil, which in our former lesson we discussed.

Oh, Thou All-seeing and All-knowing One,

Whom we call "Father," "God," "Creator," to Thee

We pray, not as of old when ignorance of Thy laws

And Thee, did bid us supplicate, entreat,

Implore for things we most desired.

But in the higher understanding

With which our Great Teacher bade us pray;

He who said: "When thou prayest, believe

That things desired by thee are thine!

For thy Father knoweth all thy heart,

And gives thee all good blessings, e'er thy prayer

Is uttered!" God is perfection, law itself,

And He no changing needs. But we, His children,

Heirs by birth and inheritance, have lived

So long in doubt of our estate, cannot receive;

Our spiritual ears, eyes and thoughts are silent;

So we the changing need.

Now when we pray, we will not say:

"Dear Father, hear our prayer;" but know

That Thou dost hear and answer!

We will not plead "Be near us,"

But know that space is filled by Thee alone!

And surely Thou art here as everywhere.

We will not plead that Spirit's power,

May us encompass and protect,

We know that Spirit never leaves us day or night.

We'll let each breath, and thought and word,

A recognition be, our lives be hid in Thee;

Content in Thee, we find our heaven now.

And nothing have to fear,

Since God is "All in all," and God is good.

QUESTIONS, LESSON No. 2.

(1) In Christian Science, what may prayer be called?

(2) Has human reason ever solved the mystery of prayer? If not, why not?

(3) What is prayer?

(4) Where do we get our examples and authority for knowing that God will answer our prayers? Give some examples.

(5) Who offered up the first prayer of which we have any record, and what was the prayer?

(6) What prayer was answered as no prayer was ever answered before?

(7) Who taught us the duty of prayer by precept and example?

(8) How many times is prayer mentioned in the Bible?

(9) How many times is faith mentioned?

(10) What is the poet's definition of prayer?

(11) What did Christ say we should do when we pray?

(12) What should we always expect when we pray?

(13) In making a Scientific prayer, into how many parts do we divide it, and what are the subdivisions?

(14) Make a prayer in your own language following the rules laid down.

(15) If called to the house of a neighbor to treat a patient, what would you do first upon entering the room of the patient?

(16) Why is it not best to have persons in the room where you are treating a patient?

(17) What is the first thing to be treated out of a patient?

(18) What fundamental principles are given?

(19) Who always does the healing?

ANSWERS TO LESSON 1 QUESTIONS.

PREFACE.

In answering these questions the rule will be to quote first from the text of the lesson referred to, then to add thereto such explanatory remarks as may seem helpful to students and readers.

All personal questions that promise to be beneficial to others will be answered elsewhere in the columns of The News Letter.

When advisable, students will be referred to other treatises on Christian Science, but, for the most part, such references will be confined to books by the late Bishop Sabin. The reason for this is not that there are no other sources of instruction, for there are many excellent sources, but in holding to and following the one teacher and writer during this course of studies you focus your attention, as it were, on the one channel, instead of following many.

No bigotry or egotism, nor yet hero worship prompts this course of procedure. It is desired only that students shall have the full benefit of the natural law of concentration. When you have discovered the truth for yourself, then you are free, for "The unchained Truth makes you free"—it unchains you.

The rays of a powerful light streaming out through many doors of the one house all diverge in their going out, but converge in straight

lines to the one lamp. Teachers and demonstrators of Divine Truth are very much as are such rays of light. Follow any ray of that light and you will enter one door that reveals the one lamp; but chase across backward and forward from one stream of light to another and you not only lose time, but you are liable to much stumbling and falling in the intervening darkness—liable to discouragement and despair.

We, therefore, advise that you follow the one course that is now being taught, and, by concentration, consecration and prayer, follow it until you find the true light—"the Truth which makes you free." When you have found it you will have found, also, a lamp of inextinguishable light steadily burning within yourself. Then you are safe to go where you will, for there is henceforth no darkness for you. Then you are safe to look into all other channels of light, into all religions, into all philosophies and all books, for then you have the light by which to select the valuable and to throw aside the worthless. The whole world becomes a banquet, and you may feast in safety, for you have a test for all foods, the touchstone of Truth.

QUESTIONS PERTAINING TO LESSON No. 1.

For the convenience of students the questions attached to Lesson No. 1, printed in the September News Letter, are repeated below:

(1) What is the first essential step in beginning the study of Christian Science?

(2) Of the Spiritual axioms given give three you think most important.

(3) How is the old man put off and the new man put on?

(4) How long has the principle of Christian Science existed?

(5) What is Christian Science?

(6) What is Truth?

(7) What is error?

(8) How far back have we history of Divine healing?

(9) Who came with healing upon His banner?

(10) What wonderful fact does history record about the time of the birth of Christ, and what did that signify?

(11) What command did Christ give His disciples just before His ascension?

(12) For about how long was this Divine healing practiced after Christ's ascension?

(13) What is God?

(14) What is man's relation to God?

(15) After God created man what did He give him?

(16) What is the result when man exercises the dominion given him by God?

(17) What is the chief cornerstone of Metaphysical Healing?

LESSON NO. 1 QUESTIONS ANSWERED.

(1) In commencing the study of Christian Science, like that of the study of any other science, the student must bring to the consideration of the subject an honest, fearless and sincere desire to ascertain the truth. In order to do this it becomes necessary for you to di-

vest yourself of all prejudice, and, if in the investigation of the subject you find ideas advanced which are new to you and which appear to conflict with those ideas and principles which you thought you knew before to be facts, hold your judgment in abeyance, and learn, so far as possible, that which is being taught, and, before you bring in a verdict of denial, ascertain all facts upon all sides of the subject, as a juror would when it becomes necessary to decide a question in a court of law.—See Christology, Chapter 1; also Christian Science Instructor, Chapter 1.

(2) In the consideration of this question there must of necessity be varying answers, and yet, all may be absolutely correct, for these axioms are but different expressions of the one Truth. Each student must select that manner of expression which appeals to him most.

The one thing you are seeking is light. The question of the lamp is of minor importance, and yet human nature is endowed with tastes and fancies, and they are all good, and are not to be rejected unless you find them standing between you and the goal-light.

The writer selected the following:

“There is one God, Father of All, who is above all and through all and in all.”

“The one perfect Mind that is all presence, is Love, Light, Life and Truth, that is all and in all.”

“There is no life or substance apart from Spirit.”

(3) “I have ‘put off the old man’ by putting off my old concep-

tion of man, and have ‘put on the new man, which, after God, is created in righteousness and true holiness.’ Therefore, I can truly and understandingly say: ‘I no longer live, but Christ liveth in me.’ I have put on Christ.”

In a true sense you put off the man of prejudice, bigotry, selfish-

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ness and narrowness, which are excrescences of the carnal world nature. Putting these off, which means effort, determination, will, to be freed from them—putting these off, the new man stands forth radiant with Christly Light. Your true self is thereby revealed—a sun of God is unveiled to shine.—See Eph., 4:24; also Col., 3:10.

(4) “The subject of Christian Science is one which is not new, for, as far back as the morning stars sang together, was this same principle. It has been arbitrarily named Christian Science.”—See also Christology, Chapter 1. Elsewhere in the Sabin books it is referred to as a characteristic of God.

As long at least as man has had innate knowledge of God, he has been forced to acknowledge this Light, Life, Love, Law and Order, which we call Christian Science, and as far back as the lines of recorded or legendary history run, we find that wherever man appropriated, in any marked degree, this bounty of God, that man, or that people, stands forth a beacon light in the march of nations. Think of Enoch, Job, Abraham and Melchizedek.

(5) “Christian Science is Divine Knowledge by which we destroy error by the application of Truth, evil by the application of Good, and inharmony by the restoration of the principles of Harmony.”—See Christology, Chapter 1; also Christian Science Instructor, page 12; see also Bible, John 8:32; 14:6, 16:13.

(6) This is the question that

Pilate put to Jesus (John 18:38). The context of the reference shows that Jesus did not answer this question for Pilate. Many lexicographers have attempted to define this word “Truth,” but all have been forced to confine their definitions to the quality, rather than the abstractness of the term. Truth is a characteristic of God, like Light, Life, Love, Law. As man cannot define God in any abstract way, so these characteristics demonstrate and declare that God cannot be defined. The limited cannot bound the limitless. The finite cannot comprehend the Infinite.

(7) That which is opposite to any quality of truth, and which, when confronted by that quality of truth is destroyed, is called Error. Many things and conditions that are called Error and Bad, are not such, but are only truth misapplied by mortal mind, good misused by human weakness, ignorance or wickedness.

That which is called Error, the opposite of Truth, is nothing in reality. For, when the truth stands forth, this so-called error is annihilated.—See supremacy of Spirit, Christology, Chapter 4; also reread John 18:38.

(8.) This Divine Healing is mentioned from time to time through the Bible. A notable case is that of Miriam, who was stricken with leprosy, and through the interposition of Moses and Aaron was forgiven by God, after being kept out of the camp seven days. Another case was that of Elisha raising the dead, the widow’s son.—

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Read again this whole paragraph in Lesson 1.

(9) The first great demonstrator who came with healing upon his banner as the Truth and the Demonstrator of Truth, was Jesus. Read His life history in Matthew's or Luke's Gospel.

(10) It is a notable fact of history that the Roman Empire, which, at that time, dominated nearly the entire earth, closed the doors of the Temple of Janus, which was the temple of war, for the first time in nearly two hundred years, and they could close it only in time of universal peace. Read again this whole paragraph in Lesson 1.

(11) "Go ye into all the world and preach this Gospel, and these signs shall follow those that believe."—See Mark 16:17, 18.

(12) This art of Divine Healing became substantially lost to the world for a great many centuries; in fact, we have but little history of healing from the time about A. D. 300 until along during the time of the Renaissance of the fifteenth century, and then but seldom. Here and there one has burst forth with faith and fulness of trust in God and has 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.

Read again this paragraph in the first lesson of this course.

If any personality must be credited for setting forward this new old Truth, for demonstrating and teaching Divine Healing, or Christian Science, so named, that per-

sonality is Mary Baker Eddy. By her teachings and demonstrations a new era of religious or Christian truth began. Many students thus aroused and studying and seeking light independently, have found proof of their faith, and are teaching and demonstrating this same truth under names other than Christian Science. And what matters it just so the Truth is found and taught and men find Freedom as a result.

(13) See Christology, Chapters 2 and 3; also Christian Science Instructor, page 13, and Divine Healing, Chapters 2 and 3. The writer refers to the definition of God in answer to Question 6: "What is Truth?"

(14) In brief, God is the All-Inclusive. Man is included in God. God is the macrocosm, man is the microcosm. God is Spirit, mind, substance: "Man is the image and likeness of God."—See Gen., 1:26. "Man is the child, God is the Father." See the reference in Question 13.

(15) Power and Dominion. Read carefully Gen., Chapter 1, and pray for light, for Wisdom and Spiritual Understanding.

(16) When man exercises the dominion given him by God he stands forth a veritable son of God, with Godly powers. He is master of his world, ruler of his environment; a prince of power and peace.

(17) The great chief cornerstone of this so-called Metaphysical or Divine Healing is the recognition of the Allness and Perfection of Deity, and that man was created in His image and likeness, endowed

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by God with perfect dominion over all, and that He will bring back all of us, His children, to the lost heritage. This is how we are healed of all so-called diseases.

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REMARKS.

From time to time these subjects will be treated in a more comprehensive way in other columns of The News Letter. If the student has "Christology," "Christian Science Instructor," "Divine Healing" and "Made Plain," it will be well to refer to these subjects in all of the books, for then you get many sidelights that will prove helpful. If you have only one of these texts read it carefully in connection with the lesson under consideration, but, above all things, by prayer and consecration, see the Light of God, annihilate by all means every shade of prejudice, hatred and malice, and enthrone in their stead the spirit of Love, Generosity and the Square Deal to all mankind.

A distinguished scholar and thinker writes us: "I do not believe that even the highest of known animals—Man—is high enough, or humble enough, or wise enough, to interpret even to himself the significance of the infinite lives about him. I feel profound sympathy with the sentiment of the far from fanciful or poetic John Wesley, who considered all God's creatures as destined to survive what we call death."

LITTLE FIELD PREACHERS.

Only the grasses—
Blossoming grasses,
Loading with beauty and incense
the air;
Each little preacher
An eloquent teacher
Of the good God and His marvelous care.

"If He so clothe us,
If He so clothe us,"—
Softly they murmur, in solemn accord,

"Shall not your Father
Clothe you much rather,
Child of His promises, heir of His word?"

"If He so dress us,
If He so bless us,"—
Lily and grasses in unison sing—
"Why should you borrow
Care for the morrow,
Child of eternity, heir of the King?"

"Dearest of teachers,
Christ's little preachers,
Learning His wisdom, I sit at your feet;

Never a sorrow
Nor fear will I borrow—
No anxious thought for my raiment
and meat.

"He whose good pleasure
Bids me seek treasure
Laid up in Heaven—regardeth my need:

God, for the raven
Hath food, and a haven;
Surely His child He will shelter and feed." —Ella Ives.

Wisdom is knowing what to do next, skill is knowing how to do it, and virtue is doing it.—David Starr Jordan.

FREE THOUGHT.

Man can never have free thought in all its fullness, richness and blessedness, until he comes into oneness with God. To try to think or will yourself into the Kingdom is to live in bondage of mind and will, in captive thought. The Christedman is the real genuine free thought man, because he is now one with Omniscience, and knows, and does not need to think and speculate about God, life or anything; his whole time now is for joyful, blissful work; he is freed from racking thoughts or doubts, fears and speculations. Some of the most prejudiced and bound men in the world call themselves "free

thinkers." These poor brothers are really abject slaves to Thought. There is but one way to have absolute freedom of mind and that is by living entirely in Divine Mind and Divine Will; in becoming a simple, loving little child of God's. Then He will enter your mind and tell you all things.—Frank Harrison.

Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen. (Rev., 17:18.) I am Alpha and Omega, the beginning and the ending, which is, which was, and which is to come, the Almighty. (Rev., 1:8.)

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Rose de Vaux-Royer

Hope is our great inheritance,
The Vision bright which bears us on
Into the Land of the Ideal—
Into the unknown Vale of Dream.

No care doth frequent nor distort
This silent place where Soul hath
charge,

And waits, aglow, Creation's feat.
The Troubadour of Song comes forth
From this dim silence chamber, shod
With thought courageous, high, re-
solved.

Time's crucible distills anew
Life's fragrance; lone lovers send
Rare silken fancies, woven fine.
And here the Shades of Faery flit,
Seeking a sensitive Earth-soul
Fitted to serve as medium
Between the seen and unseen. We
Each moment may give birth to
thought—

(Reflections from infinitude—
Or ageless immortality)—
Fathered by forces undivined
That dwell within this shadow-land,
Where ideals burn and gleam and
glow

To palpable reality;
A genius rare that, weakened, claims
This vital influx for its own.

Dream music hovers here, and sings
Through all the centuries, strong and
clear;

Heard past the Master-minstrel's ear,
Where melody's creation rings.

Pale Poesy walks silently
With Siren Sappho, laurel-crowned;
Here Phryne, white and glorious,
found

A rapture deeper than the sea.

Wild melancholy wraiths, with smile
Of hope, mid penitential tears,
Wander down the unnumbered years
To mingle with the afterwhile.
They interfuse a vibrant life
And lend thereto the ecstasy
That liberated love sets free—
Eluding worldly rank and strife.

Invisible, Passion and Pain
Stand ghost-like, beckoning within;
Foremen of sorrow, soul of sin,
They knock and go—and knock
again.

Oh, world of conflict and of wrong;
Triumphal harmonies arise
From shadows in terrestrial guise—
From silence ripened into song.

"ARE METALS ALIVE?"

"Changes in hardness, strength or elasticity in certain metals may be due to conditions analogous to disease in organic tissues; according to some metallurgists. This theory of the disease of metals has been so far accepted in Germany that the Imperial Navy Yard at Wilhelmshafen sends metals regularly to the "autopsy room and dissecting tables" of Professor Heyn, a leader in this kind of work.

This new conception of metals is due to the studies made some years ago by Professor Jagadis Chunder Bose, an East Indian physicist of Presidency College, Calcutta, who proved experimentally that it is scientifically wrong to divide matter into "living" and "dead." He demonstrated that the phenomena which we commonly associate with life should also be associated with non-living metals, books, paper and the like.

"It seems as if metallurgy will create a new and vastly important branch for itself—the branch of producing inoculating material temper and form swiftly instead of for metals, which shall change their waiting for the slow processes of forging and tempering that obtain today.

"Heyn has been studying the modifications in iron under all grades of temperature, and he holds that the metal passes through various stages of disease that produce structural changes just as the cells of plants and animals change in form, size and position. He heats copper in order to find why that

metal suffers from over-heating, and he concludes that it becomes poisoned with copper protoxide, which so sickens it that its structure changes and partially breaks down.

"The metallurgists have joined the chemists in erasing the line which divides all substances into organic and inorganic—just as the line between animal and plant life has ceased to exist. The German metallurgists have come to speak as a matter of course of the life that unfolds itself in steel under various temperatures that are applied to it in working it. Poison steel with hydrogen or hydrogenous matter and you so sicken it that it gets into a condition where it is as brittle as if it had been ruined in tempering.

"Pure glycerin cannot be frozen by ordinary means, even at twenty degrees below zero. But, introduce a bit of glycerin that has already been frozen and the rest begins to congeal. This process is nothing more nor less than inoculating an inorganic substance with crystals in order to breed in it the condition of crystallization.

"Bredig, a German investigator, found the point of infection in the crumbling tin roof of the Council House at Rothenburg. The roof suffered from a disease now known as tin pest."

The above is quoted from "Popular Science Monthly" for the month of June, 1916.

Yes; of course, Metals are alive. That is what Mental Science has been teaching for more than twenty years! That is what Helen Wilman was persecuted and prosecuted for—you can find it in her

Printed Lessons—All is Life—the Rock of Life. That is what the anti-progressive race sluggards are shying at Prof. Knox for—he has been teaching this in his college for sixteen years. The title of his second lesson in the college course, is All is Life. For all these years he has had that motto on his college wall: All is Life—and Lo! the many people who have shied at it—shied at it—Yes!—I have seen them—shy at it worse than our old Nellie mare shies at an automobile!

“The World Do Move!” I am happy to note that Mental Science is gradually creeping into the most popular periodicals of the day. Onward; let us keep up the march right up the hall of Progress.—Ande Hollingshead in True Word.

WHY AM I HAPPY?

Why am I happy who am so full of faults and failings, so selfish, so imperfect in all ways?

I am happy, not for any good thing I do, nor for any evil thing I leave undone, but because of what I am as Divine Being.

I am Divine and Limitless Being, and nothing—absolutely nothing—can change this fact.

Also, not only am I divine, perfect, and limitless, but every being in the Universe is also divine, perfect and limitless. As I think of my friends and acquaintances, this thought forces its way to the fore, stilling my old way of thought concerning them. They are divine, perfect and limitless Beings. What

friends to have! What wonderful people to know!

Sweet-smelling and beautiful flowers are on my table. I look out of the window and note the graceful flight of the swallows; I enjoy the fruits of the earth; I enjoy the beauties of the world, and all, all, is Divine Being: Perfect Mind expressing perfectly in perfect substance.

Again and again I have heard, and read, and repeated: all imperfectness, all sorrow, all sickness, death, and pain are only untrue conditions, the results of thinking according to that which is not; and conditions are not, and never can become, Man.

Is there not cause for joy and happiness in knowing man and all that is, to be unchangeably and eternally Perfect?—Azarah in Expression.

FALSEHOOD AND TRUTH.

Falsehood borrowed the judge's wig

And stole the preacher's cane;
A history, too, he carried,
And took an early train.

He talked with all he chanced to meet,

His tones were very loud,
And for a time his story drew
The people in a crowd.

Truth stood apart from all the din,

Unmoved and calm her face;
“Sometime they'll hear my voice,”
said she,
“Then I shall take his place.”

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Oliver C. Sabin.



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renewal of an old subscription.

"HARD TIMES KNOCKING AT THE DOOR."

Attention is in great degree distracted from the threatened warfare with foreign nations to the war at home with the rapidly rising cost of living. By increasing prices the actual value of salaries and wages has been cut down from 30 to 50 per cent, within a brief period, and still greater increases in the necessary expenditures are threatening. There are food riots in the great cities and starvation is apparently close at hand with a large class of the people. "Man's inhumanity to man," that has ever "made countless thousands mourn," has brought this country and the world to its present condition. If the principles of true religion had prevailed conditions would not be as they are. This is the time for faith in God and in ourselves. The Nation has



Oliver C. Sabier Jr.

tried and is trying to avoid the maelstrom of European warfare. Let us all hope and pray that the President and Congress may find a way to maintain Peace with true Honor.

LESSONS AND BOOKS.

The Sabin books on Christian Science and New Thought have grown in demand constantly since the publication of the Lesson Course was begun. They are wonderful aids to the student, especially under the guidance of the writer who in his answers to the questions accompanying the lessons, directs the reader's attention to the pages in those publications wherein pertinent matter may be found. A complete list of the Sabin books with prices will be found in this magazine.

THE LESSON COURSE.

The Third Lesson is Reprinted in this Issue of The News Letter—Originally Published in the November Edition.

For the convenience of those readers and students whose requests for the November edition of The News Letter did not reach the publisher's desk until the issue for that month was exhausted, the third lesson of the Sabin Course in Christian Science is reprinted in this magazine.

The remarkable success of the publication of the Lesson Course is most gratifying, and indicates, in a remarkable way, the popular interest in Christian Science, and particularly the clear exposition thereof given in the series of twelve lessons prepared by Bishop Sabin.

Oliver Sabin Jr.

Chain of Golden Thoughts

March

PAULINA B. SABIN

Love anything if you really wish to comprehend it. You will never know your neighbors or your dearest friends until you love them. You will never know God until you possess some of the unselfish love which Jesus exhibited, and which He has kindled within so many human hearts.—Susan Q. Morris.

There is always another who can fill your place as well as you; and as to your job, one is ready for it who can fill the bill as well as you, if not better than you.—Wm. E. Gibson.

Perseverance is the chart to the Goal of Life, the key to "the Father's house of many mansions."—Voice of the Soul.

Stranger I must not, e'en if a worse man come, illtreat a stranger, for all come from Zeus, strangers and poor.—The Odyssey.

He that loveth not, knoweth not God.—John, 4:9.

Every man is the son of his own work.—Cervantes.

What you are speaks so loud I cannot hear what you say.—Emerson.

Death is but a beautiful adventure.—Frohman on the torpedoed Lusitania.

It matters not what the language may be, it matters not what your sacrifice may be, or what this beautiful prayer is; it matters not whether you are a literary people or intellectual people, or whether you are the untutored sons of nature, if you have the intelligence and the power to look up to God Almighty and realize that He is the Source of All Good, that He is Good, that all that is is good; that nothing but Good comes from Him, that realization, when made perfectly, will insure God's cornucopia of beautiful, healthful, healthy helps to be showered upon you, and your heart will be filled with rejoicing, with Love and Happiness. You come into the perfect knowledge that the realization of this truth is what gives you perfect freedom and all Good.—Bishop Sabin in Christian Science Instructor.

THE SABIN LESSON COURSE

Practical Thought Limitations---The Rule Regarding Predictions or Thoughts of One's Self.

Dominion—Disease in Mentality Only—Poverty—Seek First the Kingdom of God—The Question of Doctors—Attitude Toward the Churches. Hell-Fire and a Devil—For What to Pray—Denials—In His Name.

LESSON No. 7.

THE first thought to which I will call the attention of the student in this lesson is that of limitations.

I enunciate first, as a general rule, the following:

You should never make any predictions or thoughts of yourself, concerning yourself, concerning your family, concerning your affairs, or the affairs of your friends or those dependent upon you, except such predictions or thoughts as you wish to see realized upon their bodies or in their affairs.

If it could be absolutely fixed so that all could train their lives in accordance with this rule you would find harmony absolute in your health, in your business, and in all the surrounding circumstances of physical life.

DOMINION.

When God made man in His image and in His likeness He gave him dominion over all the earth, over the beasts of the fields and the fowls of the air, and the only reason why man has not that perfect

dominion today is because of its surrender by him, or the voluntary selection of some other road, which has caused it to be dormant.

Man is absolutely the architect of his own character, of his own fortune, of his own surroundings, of his own health, of his own happiness; and the reason why there is anything but perfect harmony in or among the children of men is because of wrong selection, either by the individual who suffers, or by his progenitors.

We are told in the Bible that the sins of the fathers shall be visited upon the children from generation to generation—and how wonderfully and wofully true this is!

VOLUNTARY SELECTION.

When man was first created he was given eternal life, placed in the Garden of Eden, surrounded with perfect happiness, perfect harmony, perfect love and perfect good; but by his own voluntary selection he chose to bow the knee to materiality, and the day in which he did this, he stamped the body and mind of the human family as

material, subject to sorrow, sickness, disease and death so long as they traveled in that line; and during all the centuries from that first sin down, the sin of material thought has been encroaching more and more until the span of human life, so-called, has been curtailed from a thousand years to a third of a century. The remedy for this is to retrace our steps and come back into the spiritual. Do this and you will be freed of all material thought and all that appertains to so-called matter. When we arrive at that possible condition we have again entered the Garden of Eden; we have again entered the realm of spiritual life, where all the arguments of material life are forgotten. It is for us to commence now to regain the prize which we lost, to walk in the paths of eternal harmony; and the only way we can do this is by denying these material thoughts.

DISEASE EXISTS IN MENTALITY ONLY.

The thought comes up to us: "Well, I am suffering with fever, I am suffering with this or that ailment," and one says: "Yes, I have it, I have the fever; it seems as if my bones ache all over me, and as though I have not a well spot in or about me." The result of that kind of talk is this: That man is fixing upon his own body in an indelible manner the very things of which he is complaining, because he cannot be cured of these things until his mentality is cleared. All disease, as well as every other inharmony, which exists in all crea-

tion, exists only in belief; tramp thoughts, so to speak, are only in the mentality. Talk about malaria making anybody sick. It is thought that gives malaria its effects. I could live right over a green scum and it would have no more effect on my life or health than if I lived on the highest mountain, because I know that surroundings have no effect upon a man's life. The person who realizes the truth of his existence; who knows that he is the image and likeness of God, as such cannot have disease, and that person can walk the floors of the hospitals of all the world, and he never can have disease; but on the contrary, the person whose mind is dwelling upon diseases will take them from very fright, and the history of all contagions is that a great many people are frightened into the belief of disease that have never been in contact with the plague at all.

POVERTY.

Persons who are always foreboding poverty, looking out and laying up for a rainy day, trying to get the advantage of their brothers to lay up something—almost invariably those persons die poor, because their every thought is against them. Such practices prevent a man from being anything but inharmony; he cannot be honest; he cannot be upright, because he has so hedged himself about that he cannot look at anything except from his own selfish standpoint. The man who is honest looks and sees that he is not wronging anybody else.

Then these limitations along a financial line have another remark-

able result. They keep you always poor; they keep you from enjoying the blessings which God Almighty intended you should enjoy. Did He not give us all the earth? Did He not give us all in the earth, in the sea and in the air? He gave it all; then all is ours. We are heirs of God Almighty, and joint heirs with Jesus Christ, and everything is ours. He intends that we shall have all, because all is ours. He intends that we shall have all; and the reason we have not all is because of the limitations we place upon ourselves.

SEEK YE FIRST THE KINGDOM OF GOD.

Jesus said: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." I especially call attention to the last ten verses of the sixth chapter of Matthew. I wish to talk about that one verse: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." What does that mean? What is the kingdom of God? What is righteousness? How are we to seek and where are we to go? Seek ye first the kingdom of God and its righteousness. Seek it where? The kingdom of heaven is within you. Where do we seek? We seek the kingdom of God and its righteousness within ourselves. Concentrate your actions along lines of righteousness and goodness, let everything else go, do right, do good, and God Almighty will take care of you as He takes care of the birds.

Remember, that unlocks all the doors of poverty in all creation. Seek ye the kingdom of God and His righteousness in your own selves, seek to do right, seek to do good, and let everything else go, and you will find the cornucopia of plenty pouring out its gold upon your head all the time. I know it, because I have proved it in my own life. I know it for the stronger reason, because Jesus Christ said so, and when He says anything, know by the Love of God, that it is true. Seek the kingdom of God, seek to do right, and to do good, and God takes care of all the rest.

THE QUESTION OF DOCTORS.

The next thought to which I wish to call your attention is: How shall our students handle the question of doctors, and what shall be their intercourse with them? You shall be called on, some of you, to go off and preach this gospel, teach this Truth and heal the sick. Wherever you go you want to be so hedged around by Divine wisdom that you will find a welcome. According to the rule that has been adopted heretofore by most Christian Scientists, when they are called to treat a case, the first question that is asked is: "Have you a doctor?" "Yes!" "Turn him off, I will have nothing to do with the patient if you have a doctor." If the doctor is turned off what is the result? The doctor is made an enemy of Christian Science, all of his friends are made enemies, and it makes society at large your enemy. Why? Because you have

arrayed all the fixed habits of the people against you. The doctor has been here all these years.

Now, the reason assigned for turning off the doctor by these Scientists is, that to have a doctor is cheating God. See how absurd for a moment that is! We, material beings here on earth, being able to cheat the Creator of the vast universe!

I am reminded of an incident of Napoleon when he was returning from an expedition to Egypt. Some officers were discussing the question of whether or not there was a God, and most of them denied His existence. Napoleon was walking to and fro on the ship's deck, he stopped and said: "Gentlemen, permit me to say one word. Look up and tell me who made that," speaking of the heavens above. The idea that we could cheat God! How absurd.

We are told to be wise as serpents and harmless as doves. What is the physician? What is man? If God Almighty cannot cure us in spite of physicians, then He is not omnipotent. Treat your patients, do your work, do it in accordance with the rules of Metaphysics, and you will accomplish the desired results, and you will not array the whole world against you; you will not block the wheels of this precious Truth by needless antagonism.

A gentleman came to me in this city a short time since and asked for treatment for a certain friend who had been lying for four days unconscious with what is termed typhoid fever. I treated him four times; the man got well; I did not

see the doctor at all, and I do not suppose he knew that anybody had treated his patient. Whenever you have a chance to give a cup of cold water, give it, and let circumstances take care of themselves.

ATTITUDE TOWARD THE CHURCHES.

Another source of considerable annoyance and hindrance to the propagation of this Truth has been the attitude toward the churches held by a class of Scientists. When I was quite young in Science I was energetic, full of fervor. I believed that this was a great Truth and I wanted everybody to have it. I wanted to talk it continually, and I wanted to be always at some religious service. I was requested by a Scientist high in authority, not in the Evangelical Church, to quit going to the other churches, to let them alone, drop them out, and have nothing to do with them, because they taught only error.

That is all wrong. The other churches are right so far as they go. They preach Jesus Christ as the Savior of men. That is true. They preach the omnipotence of God. That is true. We preach everything they preach, with a few exceptions, and we put in practice what they preach, but what they do not believe. Wherever Christ said Go and preach the Gospel, He invariably said Heal the sick. We take both commands.

HELL-FIRE AND A PERSONAL DEVIL.

Some of the churches believe in the doctrine of hell-fire and a personal devil. We cannot believe that for this reason: God created all

that was created; all that He created was good; and He did not create a personal devil, the father of lies and of evil. Therefore, this belief of a personal devil is erroneous, it is a myth. It is a presentation in material form of this thought which we call material carnal mind. Carnal mind is the only personal devil, and it is devil enough to destroy the race unless we counteract it. I do not ask persons to leave their churches; I do not want them to leave their churches. They are missionaries in their churches for this Truth. The time is coming, and it is coming rapidly, it will be but a few years when every church will adopt this idea and will heal the sick; and I predict that in twenty-five years—and I am willing to go on record on it—no more medicine will be given.

FOR WHAT TO PRAY.

Students often ask the question: How can I know what to pray for? That is given in our treatments. How can I know how to deny this or that? Those of you who have read all the lessons will remember that we divided the treatment for the healing of the sick into four divisions—the preamble, the denials, the affirmations, and the praise. Now, the rule of what to deny and what to affirm is important. In the first place, we must consider that God created all. The Bible tells us that God created all that was created. It further tells us that all that was created was good, and that without Him was nothing created that was created,

and after the creation was finished He looked it all over and pronounced all very good. Therefore it is safe to say, in denial deny everything which God did not create. Then we

DENY EVERYTHING THAT IS EVIL; we deny all sin; we deny all sickness; we deny all death; we deny all the evil passions of humanity; we deny covetousness; jealousy, anger, hatred, everything that is evil, so-called, in all of the ramifications—we deny it all, because we know that God never created anything but good. For a like reason we affirm everything that God did create. He created life; He created intelligence; He created love; He created good; He created happiness; He created peace and comfort; He created harmony; He blessed each of us, His children, with perfect harmony in His kingdom of love and good—claim all these. He created perfect health. Claim all health, because in all the world there never was a child of God that ever had disease, that ever could have it, or that has it now.

THERE IS NO SUCH THING AS DISEASE,

For God Almighty created man, and all these manifestations that come before us and call themselves disease are but the vaporings of material mind, which comes up and says: "I am disease." The person who acknowledges the existence of disease, and says that disease is real, can no more heal the sick than he can take wings and

fly. It is like the fellow pleading guilty and expecting to get cleared.

God created man in His image and likeness, we each live, move, and have our beings in Him, therefore, we each have perfect health; we have perfect harmony; we are engulfed in the love of God Almighty; He surrounds us, and nothing of evil can come near us, around us, or about us; and these manifestations of evil which we see upon this material plane are in fact nothing more than that which blows away and is gone, you know not where. We never were sick and cannot be sick. Therefore in all these denials and affirmations deny that you are subject to the evils; affirm that you are entitled to all that God made, and you cannot have anything which He did not make. Deny it. It matters not what evil comes up and says you have, deny it.

OVERCOME BY DENIAL.

I want to tell you a little incident that occurred in my own experience. My family have what is termed in material thought a hereditary disease known as paralysis. I had well-developed symptoms of paralysis before I came into this Science. Recently after I finished the lesson and finished my little devotional exercises and gone to bed, there came this symptom as perfect as it ever was in all the world. I told that manifestation this "You are a liar, you are liar from that evil thought of that evil, carnal mind, and there is no truth in you; you do not exist, for God Almighty is Omnipotent Power, and you have

no power over me." In a minute or two it was gone, absolutely.

You will find in your treatment of patients—and here is something I want to impress upon your minds—that oftentimes the first manifestation generally is favorable; next, the first thing you know, your patients say: "I have had a great deal harder time, I have been a great deal worse, and I believe if you do not stop it will kill me." I said to my healer: "I believe you will kill me if you do not quit." It is this material thought, this carnal mind fighting for supremacy, the old serpent which is always fighting in the material thought. Deny it. Say: "You are a liar, I am the child of God." Hold to that thought, and though they would slay you, yet nothing can harm you and all the world cannot touch you, and these material manifestations will pass away as though they never existed. You will find that your patient, if you have made these denials, will come round all right in a few days, harmony will be restored and health will be the result.

THE THREE DIVISIONS OF MAN.

In discussing these questions, we must take into consideration the three divisions of man. First we have, on this plane of materiality, what we may term material thought. The next step in advance is the intellectual, and the last and highest thought is the spiritual. The material man is environed by materiality. The five senses play a wonderful part in his thoughts. He is governed by the thought that there is life, truth, substance and

intelligence in matter. He believes in matter; matter is what he dwells upon; matter is his God.

THE PLANE OF INTELLECT.

The next thought is the man who lives by his intellect. He reasons from cause to effect, and thinks he is a statesman, a philosopher, or a theologian. He will enter into the legislative halls of the different States, and the Congress of the United States and pass laws for the punishment of evil, for the punishment of crime, for the punishment of man, purely from an intellectual standpoint. He talks of the doctrine of Moses, "an eye for an eye, a tooth for a tooth," and "whoso sheddeth man's blood, by man shall his blood be shed." The harvest that is reaped from this is worry, immorality, want, and individual and national crimes.

But the grand thought, the grand stage, where all is perfection, is where one comes to God as a little child and bows in humble supplication before His throne and says: "Father, here I am, lead me in Thy love, direct me by Thy wisdom, give me of Thy goodness, cover me with Thy care, and direct me as I should go. As I go out in the family of men guide my every footstep, direct my every thought and act; Thy will, not mine, be done." The intellectual man's laws have no effect upon such a person, because he recognizes that he lives and has his being in the great Jehovah. That person is in heaven now.

"Jesus said: 'Abide in me,' be firm or fixed in consciousness of the One that I am, 'And ye shall ask

what ye will, and it shall be done unto you,' for it is then the One will. 'It is God that worketh in me both to will and to do of His good pleasure; after I have given up all belief of separateness.'

IN HIS NAME.

"Jesus again said: 'If ye ask anything in my name, I will do it.' He does not say in these boundless promises: 'I will do it if it is best for you,' but simply: 'I will do it.' Do what? Anything you wish, but seek it 'in My name.' This is the secret. We may find everything in that wonderful Divine name, 'I am,' which is also Divine Nature. In the Divine Nature we have all things we desire: Peace, Health, Strength, All-good is there, and is ours in that Nature, which I am. We can feel no doubt, nor say an 'if' when we understand asking 'in His name.'"

"Open thy mouth wide and I will fill it." (Psalm 81:10.) Make plenty of room to receive, the Divine sets no limit. If thought is half filled with belief of evil, it cannot be more than half filled with good. If thought is emptied of all belief of evil it can be filled full of Good.

" 'Prove me now,' said the Lord, 'if I will not open the windows of heaven' (open your spiritual eyes to see) 'and pour out a blessing that there shall not be room enough.'"

"What we receive is not limited by the giver, but by our capacity to receive."

"When the poor widow applied to Elisha for aid, he met her need by increasing the oil she had in the

house; and the limit of increase was set, not by the Giver of every good gift, not by Elisha, through whom the blessing came, but by the widow who measured for herself. The oil ran until it filled every vessel she had set to contain it. And when there was not a vessel more the oil stayed."

QUESTIONS, LESSON No. 7.

[To be answered in April News Letter.]

(1) What is the first subject treated in this lecture?

(2) What do you understand by limitations as used here?

(3) What general rule is given as to limitations?

(4) When God made man, what did He give him?

(5) What is disease and all other inharmony?

(6) What gives (so-called) malaria and such things their seeming effects?

(7) What is the result when people are always looking for and preparing for an evil day?

(8) Why do people live in poverty?

(9) What remedy did Christ give for poverty?

(10) Explain what is meant by "Seeking the Kingdom of God and His Righteousness?"

(11) How should the question of medical doctors be handled?

(12) Can man cheat God?

(13) What should be the attitude of Evangelical Christian Scientists toward the orthodox churches, and why?

(14) When Christ said: "Go preach the Gospel" what else did

He invariably say in connection with it?

(15) What have we a right to pray for?

(16) What have we a right to deny?

(17) What do we often find when we first begin to treat a patient?

(18) What should we do in such a case?

(19) In discussing these questions what three divisions are made of man? Describe each.

(20) How does a man act who is living from an intellectual standpoint?

(21) What is the situation when man lives from a spiritual standpoint?

ANSWERS TO QUESTIONS, LESSON No. 6.

(1) "The great cardinal principle or underlying thought of all metaphysical healing is in the understanding of the Allness of Spirit and in the realization of the nothingness of matter."

The healer and student must understand that God is Spirit, and that as such He is the Limitless, the Boundless, the Undefinable. That He, the Supreme One, is the Origin of all manifestation. That God is Good and the essence of Good, and that in all manifestation He is bountiful and good; and that apart from God there is nothing. Hence, matter apart from God is a misnomer. He must understand that there is no evil in creation. That which men call evil is merely the misuse or misapplication of the divine

Good. Ignorance is the sea of delusion, and Imagination is the creator of human bondage. Truth is the liberator and the knowledge thereof makes men free.

The Great Truth is that God is Spirit, perfect and perfectly good, and that man is Spirit, the Image of God, perfect and perfectly good as he thinks and causes himself to be.

You, whoever you are, who studies these lessons may and should be, as the Master said, "perfect even as your Father in Heaven is perfect."

Therefore, thinking, think the thoughts of God; speaking, speak the truth of God; living, live the life of God, and have no other gods before the Supreme. Let neither name nor religious garb veil the True One from you. When you find Him—the Prince of Peace—in the center of your being, no veil can conceal Him henceforth.

"Seek ye first the Kingdom of Heaven" and all things else will be added unto you. "The Kingdom of Heaven is within you." Finding it there, you will find it everywhere.

(2) If God is All, and that All is Spirit, then can there be any state or place or condition apart from God?

That which is called Mind is but the operation of Spirit, and that which is called Matter is but the expression of Spirit.

The phenomenon of Mind and Matter is the maze in which the human soul becomes bewildered, and in which it designs and creates its misery.

(3) Reread paragraph three,

Lesson No. 6, beginning: "When we bring this thought to the practical test"—thence to the end of the paragraph. The statements are concise and very clearly put.

The Secret of Healing is Faith in God and His ability to heal to the uttermost. These clear statements reveal the grounds and causes for faith.

(4) This is the real test. Apply it in Spirit and in Truth, and at the first opportunity. Practice is the price of perfection.

(5) All treatments should be closed with thanksgiving. Realize that you have declared the Truth of God, and that God will manifest that Truth in healing the ailment in His own way and time; let your gratitude flow out in loving vibrations. In like manner for all things give thanks.

(6) The only way to destroy error is to confront it with Truth. Truth is often mistaken for error and error for Truth; but Love is the testing light. Keep the lamp of life filled with the Oil of Love and ablaze with the Spirit of Truth if you would help in the healing of the ills of men. Read "Christology," Chapter VI, "Supremacy of Spirit."

(7) In approaching patients we should be careful not to arouse their prejudice. Patients have preconceived ideas: religion, philosophical, scientific or practical, with which they do not break readily. The safe course is to affirm Love, Love for God and for His Image—the patient. Be so radiant with Divine Love that nothing but Love can be seen, felt, heard or sensed in any way. Your conversa-

tion and conduct will follow the lead of the Light of Love. Then, in this Spirit of Love, take the patient's case to God—to the Source of Love. Lose sight of all else save the Allness and Perfection of God, and realize that Allness and Perfection imaged in the patient. He who can sacrifice himself upon the altar of Love can bear the Cup of Divine Healing to his brother.

(8) When you have done your best and have failed to restore harmony, commit the matter to God in simple child-like faith. Neither condemn yourself nor your patient, nor yet doubt God.

It is yours to plant, and pray and study that you may plant only that which is good and true, but the increase and harvest all from God. He alone knows the disease from beginning to end—in soul, mind and body.

Good seeds can but bring forth good fruit, no matter how long the harvest be delayed.

If the patient shows impatience anchor him in the Sea of Love, and calm, quiet and acquiescence will follow.

Never lose patience or get the idea that of your own accord you can do anything. Take all to God in prayer and confidence, in love; lay it upon the Heart of Love and leave it there. Then be as thankful and happy as the birds of the air.

(9) People often want healing and yet are not willing to stop that of which they are conscious as being contrary to the Will of God and the good of men. Sometimes a verbal reminder awakens the soul, but

here again Love and Prayer are the mighty powers to cast out the error and to fill in the Good. No matter what the cause for disease, or where it seems to lie, whether in the patient's outward attachments or in his inner soul nature the healer must be loving and generous—must be forgiving of all sins; knowing that God, the perfect, knows no sin, that sins and their attendant evils are the creations of mortal mind.

(10) Faith! Faith! Faith! Faith in the Truth that you are the image and likeness of God, and are endowed with His divine characteristics and attributes, and can do the things that He does, for it is God in you working to Will and to Do; Faith flashed from this Perfect Understanding of Truth is as all-powerful as the Source of Truth, and he who exercises it will be the means of instantaneous healing.

(11) As a general rule you should treat no one without his consent; but exceptions to the general rule are many. And here again Love will guide. Sometimes avowed opposition to Divine Healing is merely a surface shell, through which the Eye of Love easily penetrates.

Reread the author's treatment of this subject in the lesson.

(12) The successful healer must be pure in the whole of his life; must be ever radiant with Divine Love, and strong in Faith; must sacrifice self upon the Altar of Service and serve but one God—the Good.

(13) Every man—every soul—is your neighbor, and he is the near-

est neighbor who needs your service most. He serves most his God who serves best his kind. Man is primarily a servant of men, not a judge of men. Men's deeds are their judges, and God correlates the deeds with generosity. The successful healer must therefore be the hand of the Generous in action.

PRAY.

Pray, open the gates of the higher world,

Where the angels walk in white;
Pray, use the lever the Master used,
That led to the realms of light,
Say ye that "Prayer is all in vain?"
Too long have we heard that sad refrain.

It is not true—for prayer is might;
It is not true—for prayer is sight;
It is not true—for prayer is work—
And no angel above will this duty shirk.

Pray—a golden thought sent sweet above

Is caught and held by a spirit love.
Pray—the blossoms of heaven stoop to hear,

When the child-angels of prayer draw near.

Because your eyes are held to earth,
And ye have not felt the "higher birth,"

Ye spurn the "Key of Truth" once given

By Him who was the "Light of Heaven,"

And in your earthbound chain declare,

"Behold! we have no need of prayer."

Pray—turn ye back to your cradle path,

When ye felt no power of "sin and wrath"

From brother man, and selfish greed,

Which of his neighbors gave no heed;

When your baby lips at mother's knee

Looked up in the eyes you loved to see;

"Our Father" were the words you said,

"Now I lay me," and you dropped your head;

But the waiting angel listening there

Caught your mother's thought and your childish prayer.

Pray—no matter what the words ye say,

Lift up your heart from day to day,
And an incense sweet as a lily's bloom

Will sweep your soul above the gloom.

And tired hands and feet and heart,
With power of greater impulse start,

So would ye breathe in the higher air,

Climb the "Ladder of Love" on the rounds of prayer.

—A. W. G.

Mortals, that would follow me,
Love virtue; she alone is free.

She can teach ye how to climb
Higher than the sphery chime;

Or, if virtue feeble were,
Heaven itself would stoop to her.

—Comus.

OBSERVING THINGS PROPERLY

When the Nations Shall Rise to the Plane of Love all Men Will be Brothers.

Wm. E. Gibson.

THE conflict between religion and science, between theology, theosophy and materialism—yes, all conflicts arise from one or both of two causes, viz: the lens through which we observe things and our position at the time of observation.

If you look at the Washington monument through red glasses and I through blue glasses, you will see a red monument and I a blue monument. This difference of color gives rise to contention. If we must look through glasses and yet understand each other, you must use my glasses and I yours. This will give us a harmonious view, but not the whole truth. The grand whiteness of that monument can be known to each of us only when we observe it with natural eyes in normal condition.

Again, our position may effect a disagreement. If you look at the monument from its base and I from a passing airship, we shall both observe a white marble shaft, but the details as to height and actual size and shape differ immensely. Here again an agreement may be effected by each observing from the same position. But the full truth is not yet known.

We may get still nearer the truth, and thus become more nearly agreed by starting at the top and going down, stone by stone, until we find the base many feet below

the surface. Now, for all essential purposes, for the time being, we have a fair knowledge of the monument in which we both agree. But the untrained mind is restless, and soon discovers that each stone has a history, and, further, that the history of each separate stone is but the preface to a history infinitely greater. It discovers, further, that each grain of sand and each particle of cement has a history; and, more, that each drop of water that effected their combination has a boundless history; and that the cohesive force and law of attraction that has given that monument its solidarity and poise has a history extending into the hitherto unknown.

Now, we may disagree as to the perfection of each stone; we may differ, too, as to the history of each separate stone, and will most likely differ as to many of the epochs and topics considered, unless we see them all with the same eyes and from the same view-points. This would be true of every particle of cement, of every grain of sand, and of every drop of water used in the structure.

Thus far we have dealt with our subject from an intellectual standpoint, and, dealing from this standpoint, it is obvious that to have an intellectual agreement upon essential truths men must observe all de-

tails with the same or similar eyes at one and the same time, and from the same position. But this is not probable, for it is well-nigh impossible.

Mankind is not thus constructed or stationed intellectually. Hence, the futility of expecting a permanent intellectual agreement upon any subject. Intellectual agreements are momentary only. This is evident from current history. Our law-makers frame certain laws this administration and abandon them the next. Our judges give certain interpretations this year and reverse those interpretations next year. Our courts set a certain precedent in one case and later upset that precedent in a similar case. This is no less true in the medical profession and religion. The homeopath and the allopath, the osteopath and the electropath, and all the rest, treat similar cases by entirely different methods.

In religion, the Christian world, for example, all claim to be worshipping the same God, and yet standing apart and fighting each other over details as to God's nature, His relation to man, and what man's attitude should be towards God. All religious disagreements and conflicts and all the bloody wars for which religion has been responsible, as well as the conflicts of the state forum and the medical arena, arise in the attempt to force intellectual agreement upon details or generalities. Such attempts have ever been, and must ever be, unproductive of good results. This is due in part to the changing insight and

varying attitudes of individuals and classes of individuals.

What has been said above would seem to suggest an endless struggle between men, and the suggestion is true so long as men are content to rise no higher than the intellectual plane of mentality.

There is a possibility of rising above this plane, for there is a means of seeing all things from all points at one and the same time by all who have acquired that means. It is by rising above the intellectual plane of seeing into the spiritual plane of seeing and knowing. But this rising is only possible to the unselfish. The self-centered and self-seeking are overburdened, and cannot thus rise.

As men ally themselves with the highest good that their environments and best ideals suggest, they lay aside selfishness, and with it goes the kindred host—anger, hatred, malice, narrowness, dishonesty and deception, together with their mental and physical diseases; and as these weights fall away mental levitation begins. We gradually rise to a higher plane, from which we may view a larger landscape.

To become unselfish is to give place to love. Love both magnifies the sight and crystalizes the object to be seen. It thus brings every point into proper view, making desired knowledge possible. By means of proper knowledge correct judgment and agreement may be gained.

The first struggle for every individual is, and must be, an individual struggle. We must first con-

quer self with all of its selfishness and self-imposed limitations. When we conquer and throw aside these weights, we rise to higher planes of thought. This may require only a moment, or it may take a lifetime. And it may be accomplished by any one who wills to conquer. It may be done by the most illiterate toiler of the backwoods or by the ripest of students, and to all that range between them, it is essential, and most essential, that you conquer self and rise to the plane of certain knowledge—spiritual understanding. When spiritual knowledge controls thought and action, both the toiler and the statesman, in their respective stations, are equally great; for as a miner's lamp is a great light in the dark earth, so the spiritually awakened toiler is great in his place, and the statesman becomes a prince of peace in every state or national turmoil. The more of such toilers and princes we shall have, the less of dissensions, wars and national degradation. Let us then thank the Great Spirit that there is at least the prophesy of many such toilers and princes.

There is a sense in which selfishness, or the want of love and universal brotherhood, is the cause of all individual and social disorder. As mankind lays aside selfishness, conflicts of every kind pass away; the employer and the employe become brothers of the same fraternity; labor unions and capital combinations die and are buried together.

When selfishness passes away and love, universal love, dominates men's minds, it changes all their

conduct, and this in turn changes all their requirements and necessities. When this is realized, men will no longer need to tax themselves into the hundreds of millions for annually building battleships and supporting armies. Many of the expensive departments now maintained by all governments will no longer be needed, and their buildings and annual expenditures may go to better uses.

When the nations rise to this unselfish plane they fill their executive and administrative offices with princes of peace—men who serve not their constituents, but rather for the common good; men who serve God. Then men shall know war no more, state limits shall cease to separate; types and shades and complexions of races shall fade into their native nothingness, and all men shall be all brothers and all sons of the All-Loving and All-Embracing Father—God.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his desire except all the world share it with him.

And every Good Word you send into the world is a silent mighty power, working for Peace, Health, Love, Joy, Success to all the world—

Including yourself.—Nautilus.

THE ART OF THE NEW LIFE

Charles Edgar Prather in Power.

JESUS was a man with divine understanding, being illumined by the Christ within.

He not only perceived the Truth, but accepted it in its fullness as it was revealed to Him. He not only enunciated these eternal principles, but in daily practice proved their worth. He lived the life. He thus has shown the world the way to salvation, including peace of mind, health of body, and harmonious conditions. And his application of the Truth gives us a safe and reliable guide for our daily practice.

It has been two thousand years since Jesus instituted the New Life principles, but their newness never grows old, but grows in grandeur, in simplicity, and in power continually.

Yet how few have mastered the fundamental principles underlying the great science of God! The New Life is a living, vitalizing and transforming power; and this larger conception is rapidly pervading the world. Those who once scoffed at its idealism are now worshipping at its shrine of spiritual realization.

Like Jesus, we accept the revelation of Truth within us as the direct inspiration from Our Father—the One Perfect Mind; and only in being true to it can we be true to ourselves.

This leaves the field of inspiration ever open, and never confines

it to any doctrine, book, or teacher. When Jesus found a statement in the Hebrew Scriptures, the Old Testament, which did not harmonize with his higher spiritual perception, he rejected it completely; and for which he was called a blasphemer.

“Ye have heard that it hath been said: An eye for an eye, and a tooth for a tooth:

“But I say unto you: That ye resist not evil.”—(Matt., 5:38, 39. See Lev., 24:20.)

“Ye have heard that it hath been said: Thou shalt love thy neighbor, and hate thine enemy.

“But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.”—(Matt., 5:43, 44. See Lev., 19:18.)

This newer and higher revelation transcends any and all former conceptions of law and duty. It is therefore known as the New Testament or Gospel (Good News.)

Christianity is an art—a fine art; and only through its practical applications in thought, word, and action can one be a true disciple of Christ.

In looking at the life of Jesus we find that His whole philosophy consisted of:

God as the Father of all;
The unity of the whole;
And co-operation:

Conscious unity, fellowship and service.

The revelation of Good annihilates the belief in evil; faith in the right excludes all wrong. Sin, evil, disease and death are not lessened by thinking, reading and talking about them, but they vanish from your world as you realize the reality of Truth, Goodness, Health and Life.

God is ever manifesting in newer and higher creations to the beholding and unfolding soul. He who is awake to the Almighty Truth of God:

Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

—Shakespeare.

The science of the New Life becomes an art when it is practiced or lived; for art is the systematic application of knowledge in effecting a desired result.

You are desirous of harmony and peace? Then think them, speak them, live them. Do your best. As Paul advises: "As far as lieth in you, live peaceably with all men." If your attitude is wholly selfless and sincere enough, and deep enough, and broad enough, it will sooner or later disarm and nullify every discordant thought against you, and leave you in a state of conscious peace and joy through love.

Are you desirous of health? "Hold fast the form of sound words." Put them into action. Talk only health, and do your best to act and appear well and strong. Be

wholesome in all that you do. Cooperate with every thought of good.

Do you seek abundance? First know that God is the "Fullness which filleth all in all." Claim your Oneness with God, as the child of God, and when this becomes a living reality to you, then will you sense no lack unsupplied, for your divine inheritance is the fullness of God.

But thinking is only one side of the proposition. Unless you act in concordance with the thought, your prayer or desire will never be realized. "Faith without works is dead." By laying hold of these truths perceived and using them, which is living faith, you do your part in answering your own prayers; and in this way only its realization and satisfaction are attained.

The New Life is a life of loving service. It is not merely the getting for self. It is a giving, and the Law is, the more you give of yourself—your love, your knowledge, your courage and strength, your loving helpful service to others, without the hope or expectancy of return, loving and doing for the sake of loving and doing—the Law of Compensation is, I say, the more you thus give of your divine Selfhood, the more will you receive, for the Law is ever a perfect balance. "No good thing will be without from them that walk uprightly." Right thought and right action open the door to realization of all good.

When love takes possession of the heart, it becomes second nature to think no evil.

CHRISTIAN SCIENCE

Wm. E. Gibson.

CHRISTIAN SCIENCE, or the science of the Christ Life, is the True Philosophy of Life. The Christ Life is ever the highest manifestation of God to the human race. This manifestation may appear in divers places, and at sundry times.

It may be local at some times, and thus hastening their pace to the front ranks of spiritual progress; at other times it may be general quickening, as it were, the life and activity of the whole human race.

Christian Science, in its great scope, must comprehend, co-operate with and demonstrate the highest and best in all human progress.

It is in perfect harmony with the truth of all religions, all philosophies and all sciences.

For Christian Science is the Christ Science, or the Science of the Christ. It is that something back of and working out the Truth of All Things. In its grand and true nature it is the beneficent Law of God ever in operation, ever declaring the Truth of God through His creations, ever manifesting the glory of God and ever truly beneficent in that manifestation.

No matter by what name it may be declared in the different ages or by the several peoples who have recognized it, the spirit back of it and underlying all things is one and the same.

But in its practical application to

human conditions today Christian Science is demonstrating the Truth of the Power of Mind over Matter.

It realizes that Truth destroys error, and the knowledge of Truth applied to human conditions is the cause of the freedom of man.

But it sees man as Jesus the Christ saw him, a soul-encased in mortal consciousness and enslaved to materiality—conscious of disease and sickness, conscious of sin and its impending consequences, and as did Jesus it seeks to heal the outward manifestations of disorder through the power of mind over matter that the soul may turn to God and receive spiritual health—that the Spirit of Truth may quicken the soul and that Truth may dominate all thought, conduct and deeds.

He that preaches the true gospel is the true healer.

Error is the cause of all the disease of soul, mind or body, and Truth destroys error as truly as light destroys darkness, and in much the same way.

Your room may be utterly dark and you must grope and feel your way and upset many objects in your search for other objects; but press the electric button and all is light in a flash. Where is the darkness? Light has annihilated it. And so with Truth!

But has the light annihilated all of the darkness of that room? A chest in a corner tightly closed is

still full of darkness. Open it and, lo! its darkness flees before the light, all but another little case that contains the jewels. Open it to the light and the darkness frees the jewels!

So is the application of Truth to the soul. It illumines the soul just to the extent that the soul opens itself to the Light of Truth.

If the soul has a pet hobby, a favorite prejudice which it refuses to open to the Light of Truth, it still contains that much of darkness and refuses that much of light.

This concealed darkness is a cause for dis-ease. It may, according to its nature, affect the soul primarily, so that while the mind may function normally in the affairs of daily life and the body may be strong and robust, still there is a conscious internal unrest like a cork upon the sea, never finding the equipoise of perfect rest; or, it may affect the mind, making it impotent, unresourceful or ungovernable. Then, again, it may affect the physical organism primarily; the soul may rest in the sweetness of passive peace and the mind may, in most things, be fully active and obedient, but the body a burden of misery; like a shady suit of clothes on the robust body of an intelligent soul.

Perfect health is only possible when the Light of Truth penetrates every department of spirit, mind and body. When the soul is perfectly translucent to the Light of the Spirit of Truth, then that perfect harmony, vibrating from the center of all things, vibrates from

the center of that soul, making it a reflector of the Light, the Love, the Law and Order—the Life of the great Source of All Things, the Life of God.

“Seek ye first the Kingdom of Heaven and its righteousness and all these things shall be added unto you.”

Do you want health? “Seek first the Kingdom of Heaven,” the Harmony of Truth in your own soul by letting the Light of the Spirit of Truth fill your soul, breathing out in your thoughts, speaking out in your words, working out in your conduct and deeds.

Seek health not for its own sake, but for the sake of the Giver of Health. Seek also the Kingdom of Heaven not for the sake of health, but for the sake of the Kingdom.

Seek not material wealth for its own sake, for it hath no power to retain itself; nor yet, the Kingdom of Heaven for the sake of material wealth, for that kingdom cannot be found in that way. Eyes blinded by materiality cannot see the Kingdom, nor can the senses centered on material gain recognize the glories of that Kingdom.

And though men walk in the midst of its radiant beauty and majestic glory they do not recognize it. Like pigs they find only the garbage.

Seek the essential thing and you find everything. Identify yourself with the substance and you are identified with the shadow, but identify yourself with the shadow and you are identified with nothing.

This may seem a difficult problem, and may be one that puzzles your power to solve.

"Seek" is the puzzling word. How to "seek"? How to begin to "seek"?

The Master, Christ, recognized this difficulty, and gave an axiom that would lead naturally and gently to the solution, not only of this problem, but to the solution of all problems confronting the soul in its search for Truth—for God.

"Love God with all your heart, might, mind, soul and strength and your fellowman as yourself." Then he added: "Upon these two commandments, 'Love to God,' unreserved, 'and Love to the fellowman as to yourself.'" Doing unto him as you would have him do unto you! Upon these two commandments hang all the law and the prophets. Love is the solvent. If you follow the Light of Love your feet will miss all snares. If you follow the mastery of Love you will master all things. Wielding alone the Sword of Love you win in every battle. Live the Life of Love and you live the Life Eternal. Live in the Law of Love and you live in Harmony with all law.

In that law is happiness that can know no misery, is health that knows no disease, is wealth that knows no poverty.

For that law is God's law, and God and His law are one, The truth of the sunshine is in its power to make other things shine. The Truth of the Light that is in you shall be as untruth unless the light passes out from you to your fellow-beings.

The Gospel of Truth is for the healing of the world. It is the Oil of Peace upon the ocean of materiality.

If you would be healed you must seek the Kingdom of Heaven, following ever the Light of Love. If you would heal others you must lead them into the Kingdom of Heaven by lighting up their path with the Light of Love shining from the Lamp of Your own Soul, that by it they may see to cleanse the globe of their own lamp that they too may shine forth the one beauty, the Light of Love from the Lamp of Truth.

LET ME GO WHERE I WILL.

Let me go where I will,

I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's
foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard;
But in the darkest, meanest things
There always, always something
sings.

'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in
showers,
But in the bud and scum of things
There always, always something
sings.

—Ralph Waldo Emerson.

THE AWAKENING SOUL

Veni Cooper-Mathieson in *The Revealer*.

WHEN a Soul has come to the point where it elects to take hold on Spiritual things, the things of God, and let go its grasp upon the things of sense, and personal desires, from that moment the election is sure; from that hour the Soul is predestined for the Kingdom of Heaven, is one of God's elect, and the spell that the senses once held over it is broken; the power of that which we have called "Evil" or "Satan" is gone forever. The Soul has chosen, has yielded its will to the will of the Highest, the best within itself. Even though the temptations of the flesh and the desires of the senses may assail it, if the Soul be really in earnest to overcome these, and turn its whole desire towards unity with the Father, to come into At-one-ment with the true Source of its being—God—it then allows the inflowing current of that All-Loving Father's saving Power and Love to flood its chambers and extinguish by that cleansing tide the fires of passion, desire and all other earthly impulses. The Soul that yearns for the true spiritual life will always find that once the spiritual victory is fairly won over the moral nature, and the sensual kept in subjection, then, like the Master in His temptation in the wilderness, that Soul will be enabled to come forth from the conflict stronger and nobler for the testing time which that experience has brought to it. It will ex-

perience a grander self-respect than it has ever known before, and be filled with a new power which will lift it into an atmosphere where it breathes a diviner air, a more invigorating substance which is food and drink to the worn and weary, yet unconquered Soul. Then it is that, after the long fast and severe conflict, "angels minister unto it," and after such ministration that Soul is enabled to return in the power of the spirit, like Jesus, and go forward in the work of spiritual regeneration and achievement for its own development and the good of others, whether in the limited sphere of its own family circle or in the larger, wider field of the world.

This Way, The Truth, The Life and Power to triumph over the lower by choosing to serve the higher, is possible to every Soul; the most degenerate or undeveloped Soul living, or what we term "passed out" of the body, has the same access to the Father of All Souls as the Master Jesus Christ had and has. We are all children of God and brothers of Christ, and every one has an equal claim upon that Father's Love and care, just as the youngest babe in the family is entitled to food and drink from its earthly parents' hands as the eldest. So is the great family of Humanity one Brotherhood, and under the loving care and protection of the Almighty Fatherhood of God. This privilege gives everyone the oppor-

tunity of appropriating the good things in the Father's House, and sitting down to the banquet of Love, if that Soul will but turn from its error ways and thoughts and come into the harmony by doing the Father's Will in preference to its own selfish will. The Father opens His arms of Universal Love to one and to all, for the Infinite Love of the Universe is "No respecter of persons," all are one in the great Fatherhood-Motherhood of the Omnipresent Life, and every unit is the offspring of that One All-embracing, all-sustaining Providence, and no good thing will He withhold from those who do His will.

A GOOD NAME.

There are men who say they do not care for their reputation. They will take care of their character and let their reputation take care of itself. But they are not wise. It is our business to guard with religious care both our character and our reputation. A man's reputation is a large part of his capital. The business man must have a good name or his business will not prosper. A good name is an essential thing for a young man who goes out to find a business opening. If his good name is gone, who will employ him? When one's reputation is tarnished his influence is gone. When the good name of an innocent person is soiled by the tongue of slander most people will say it is a natural occurrence which could not be avoided, and some will say it is a strange providential visitation. It is not always so.

Sometimes it is a clear case of giving that which is holy to the dogs. If young people were prudent and careful to avoid the appearance of evil they might, as a rule, escape the shame and humiliation of a bad name. But they are not always prudent—they are often found in places where they ought not to be. They often go into company which awakens suspicion. If they are warned of danger they scoff at the warning and defy public sentiments. They are not afraid. They may be innocent, but they are not prudent. A good name which has been handed through many generations without a spot is worth guarding with scrupulous care.

FREEDOM.

I'll hang my coat on a star!

I'll fling my hat with my cares to
the winds!

I'll untether my soul and I'll send it
afar

To race with the fleet young
hinds!

I'll send it to plunge in a sunrise
cloud—

It shall shout with the pines and
the leaping sea—

It shall climb where the little stars
jostle and crowd—

Oh, the wealth of the world,
when the soul is free!

—Saidee Gerard Ruthrauff.

If you would overcome the tempter, master self, for he is self and can never go beyond self. If you can go beyond self, you are beyond all temptation.

LOVE, THE LEAVEN OF LIFE

Wm. E. Gibson.

LOVE is One and Eternal, as God is One and Eternal. But Love is the filling out of Life, and the fulfilling of its laws.

It is the little leaven that must ultimately leaven the whole lump.

Humanity without Love is cold, barren, sterile; an eye for an eye and a tooth for a tooth is its law. The survival of the strongest, brute force, its spirit.

Love confines, subdues and tames the animals of the menagerie of life. Love brings order out of chaos. Light out of darkness, and peace out of confusion.

Love and its law are one. It is a characteristic of God and the law of that characteristic.

Where there is no Love the people have no vision. And when the people have no vision they perish.

Every dispute arises in the absence of Love. No contention is born of Love.

Every combat in the history of the world originated in the absence of Love.

Every war in the history of man had its origin in the absence of Love.

If the world is to be redeemed from this frightful orgy of maddened passion, vengeance, blood and death, men must listen to the pleading of Love, yield to its influence, bow to its power.

Love is the world's only salvation today. Laws, all laws, whether

national or international, have been so much abused that they cannot now stand the pressure of maddened passion, that spurns control.

There is but one law that can now operate with any degree of efficiency, and that is the Law of Love.

If men would have peace return to the warring nations they must seek it through the channels of Love.

If men would have peace return to the world, and prosperity to the nations, they must woo it back through the power of Love.

Diplomacy short of Love cannot revive it. Legislation short of Love cannot bring it. Subjugation short of Love cannot restore it.

Love is the only medium. Hatred is fuel to the fire; revenge is inflammatory. All means of force are but fans to the flames.

Love is the only remedy that will heal the nation's diseases. It is the only means that will extinguish the fire of hatred, and call the armies away from the battle lines.

Let the Love force of all non-warring people go out. Let genuine Love go out generously in spirit, in thoughts and in conduct. Let it go out for the destruction of the Spirit of War, for the annihilation of the means of war, for the establishment of the reign of Peace and Good Will to Men.

Love, and Love alone in opera-

tion in the conduct of men, has the power of stopping war.

Love will beat the swords into pruning hooks and transform cannons and war trucks into farming implements and road machines. Love will convert the destructive and the ridiculous into the sensible and the useful.

You, whoever you are that read these lines, are a store house of Love. It is yours to retain or yours to let out. What will you do with it? Retained, it is like a candle not lighted, powerful and yet impotent. Let out, it is a stream that soon flows into a larger stream. The further it goes the greater it becomes, until it is immersed into the great ocean of Divine Love—Divine Power.

Love knows no friend, no foe. Love has no selfish interests to defend, nor any personal injuries to avenge. Love, when let out, goes forth for its own sake, to find its kind and to bring it back to the consciousness of its Divine Relationship, to the consciousness of Oneness with All Love—with God.

You, whoever you are, that desires the Peace of the world, let your Love go out in desire, in thought power, in conduct and in faith.

The war spirit cannot live before the Spirit of Love.

It flourishes in the absence of Love, but faints in its presence.

"Love God with all your heart and your fellowman as yourself."

Love is the fulfilling of the Law.

We all reap as we sow.
And get paid as we go.

THE INVISIBLE HELPERS.

There are, there are
Invisible Great Helpers of the race,
Across unatlased continents of
space,
From star to star,
In answer to some soul's imperious
need,
They speed, they speed.

When the earth-living young are
forced to stand
Upon the border of the Unknown
Land,
They come, they come—those angels
who have trod
The altitudes of God,
And to the trembling heart
Their strength impart.

Have you not seen the delicate
young maid,
Filled with the joy of life in her
fair dawn,
Look in the face of death, all un-
afraid,

And smilingly pass on?
This is not human strength; not
even faith

Has such large confidence in such
an hour.

It is a power
Supplied by beings who have con-
quered death.

Floating from sphere to sphere
They hover near
The souls that need the courage
they can give.

This is no vision of a dreamer's
mind.

Though we are blind
They live, they live,
Filling all space—

Invisible Great Helpers of the race.
—Ella Wheeler Wilcox.

HEALING SHOULD BE FOLLOWED BY STRENGTH

Leaves of Healing.

DO you not think it is time some of you arose and ministered unto your Lord?

Do you not think it is time you arose and did something for your living instead of having people wait upon you all the time?

I will not say it of those who are here, but I will tell you that there are a great many people who enjoy poor health. They love it very much. (Laughter.)

I asked a woman how she was one day, and she said: "Doctor, I enjoy very poor health."

I said: "Does your husband enjoy it, too? (Laughter.) Do your daughters enjoy it?"

Such people do not wish to be healed. There are many women, some men, too, who, if they were healed, would scarcely know what to do. They have a good time, while their husbands, or wives, or daughters wait upon them. "Keep everything quiet, mamma is very nervous this morning," the daughters whisper.

You hate to be selfish, but when you are sick, you cannot help it. If you have a bad head, a sick stomach, and pains all over, why, the devil makes you think of these.

He keeps you attending to your head with a cold water cloth, and to your stomach with something else, and to your pains with some-

thing else. Everybody has to wait upon you, and after it has gone on for several weeks, you begin to enjoy poor health. (Laughter.)

I have seen women whose daughters have been breaking down their health, lifting them, nursing them, caring for them. No roses in those daughters' cheeks! No smiles in those daughters' eyes! Long nights of weeping and waiting, and the mother "enjoying poor health!"

The mother keeps sending for the doctor to keep her sicker, and refusing to go to God for healing.

The little sickness I had made me very selfish. I wanted to be attended to. I could not help it.

When you are sick you have no time for others, no matter how much your heart desires it. Your body cries out and cries out: Help, help! Some of the most unselfish people in the world have become the most selfish people through sickness.

When you are sick, you hate to think as much of yourself as you are doing. You hate to be a trouble, many of you who are sick, to others, but you cannot help it. You cannot walk. You cannot even feed yourself sometimes, and you are a trouble.

If a man has a very severe disease upon his face, he is thinking of himself as he walks down the

street, because the people are all looking at him, and he wants to cover it up.

If a woman has a deformity, she hates to have attention called to herself, but she has attention called to herself all the time. Disease does not make you better, does it?

Voices: "No."

General Overseer: Those who tell you that disease drives you closer to God makes you lose self, and all that kind of thing, say what is not true. It is not true.

SIR GALAHAD.

And one there was among us, ever moved

Among us in white armour, Galahad.

"God make thee good, as thou art beautiful,"

Said Arthur, when he dubbed him knight; and none,

In so young youth, was ever made a knight

Till Galahad;

* * * * *

Then Galahad on the sudden, and in a voice

Shrilling along the hall to Arthur, call'd,

"But I, Sir Arthur, saw the Holy Grail,

I saw the Holy Grail and heard a cry—

O Galahad, and O Galahad, follow me."

"Ah, Galahad, Galahad," said the King, "for such

As thou art is the vision."

—The Holy Grail.

A MOTHER'S GIFT.

Master, I lend my child to Thee,
She was Thy gift, and from her birth

She has been, and is still to me,
The dearest thing I have on earth.

Lord, in my youth I found no door
Leading to service for the lost
Such as stands wide her face before,
Else had I counted not the cost.

Gladly would I have entered in—
And every other claim denied—
To wage a ceaseless war with sin,
And back to Thee its victims guide.

It was not mine, but it is hers,
To hear that call, to make that choice.

This joy Thine own dear hand confers.

In this clear call we hear Thy voice.

I lend her, Lord; herself she gives,
A lifelong sacrifice sincere,
And in this spirit, while she lives,
There can be no regret, no fear.

Though she is Thine, she still is mine,

Most surely mine because Thine own.

To yield her up did I decline

This joy I never could have known.

We lose what on ourselves we spend,
As treasure without end possess;
Whatever, Lord, to Thee we lend,
To Thee how could I offer less?

—In The War Cry.

HOW TO STUDY DIVINE SCIENCE

Mrs. Anna L. Palmer.

NOTHING is gained without faithful application and study. This is true in the spiritual realm as well as in the material, in fact, through the understanding of truth, we find the spiritual and material are but the divisions in thought, of one great whole.

First, get it thoroughly established in thought that God is, and God is a Reality working in every event in life. Nothing is so small but the life of God has brought it into existence and sustains it through each stage of development. Begin to practice working in truth in a simple way each day. When any slight claim appears take it up immediately, do not give it time to grow, develop, and therefore, create fear and anxiety. It is very easy to pull up the oak when it first appears above the ground, but very difficult and laborious when grown to a tree.

First, in giving treatment, know that Omnipresence, Omnipotence and Omniscience of God is all and through all. Believe in them with all your Heart. Never give the so-called human conditions a place in thought. Do not argue or discuss them. Only the good is true. Only the good is powerful. Only the good should be dwelt upon and trusted.

The Truth will make you free if you depend wholly upon it.

Spiritual life is not something ab-

stract; it is a most important part of every man's nature and daily life. To be spiritual is to be Pure, Peaceful, Poised, Powerful, Perfect.

The five words, beginning with "P," came to me in the silence some years ago. Study their meaning and apply the truth often and they will be spiritual food for guidance for many days.

Be Pure: The pure in heart see God.

Be Peaceful: Only when we control thought and eliminate fear can we find the peace that is permanent.

Be Poised: Anchor your faith upon God, trust in Him, through every difficulty, you will then radiate power and manifest a great dignity that will carry a holy influence through an experience.

Be Powerful: He has given thee power over the enemy; truly the only enemy man has, is his own imperfect thought; study the secret motive; do not yield to doubt and distrust; do not let personal opinion influence you. Trust the Father implicitly.

Be Perfect: Jesus said: Be ye perfect as your Father in heaven is perfect.

If you are tempted to think you have failed, rise in the power of your might and begin again. Look not back. Nothing is gained by sad reflections. Rejoice always. Pray

without ceasing and in everything give thanks. Read frequently the Ninety-first Psalm. One told me she read it ten times one day when under a severe claim, and found its helpful message a wonderful comfort and stay. Read also Hebrews 11th Chapter.

I AM CONVINCED.

I am convinced:

that I am Spirit-Creator, a trinity in unity—spirit, Soul, and Body.

I am convinced:

that the whole Universe is Spirit, a substance of Life, Love, Power, and Wisdom.

I am convinced:

that I am is all that is, the part as well as the Whole.

I am convinced:

that all works from the inner to the outer.

I am convinced:

that I shape and form my body, my conditions, and my circumstances, through my thinking.

I am convinced:

that all thinking, true and untrue, is expressed, and has a result according to its nature.

I am convinced:

that all is Good, because there is nothing in the Universe but the Spirit of Love, Wisdom, Power, and Life, however it may be called.

I am convinced of all said above, because I can prove it through the eternal Law of Expression.—S. Earnest in Expression.

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

THE JEALOUS LABORER

Alhama.

THE grapes were ripe and ready for the pickers. Many hands were needed, else the fruit would be spoiled. The master went forth early in the morning and hired as many as could be found and agreed on a reward for their labor. Later on he went again and secured more. There was plenty of work for all. Every hour he sent in more laborers and agreed to pay all the same wages. When the time came for payment the first laborers grumbled because they had borne the heat of the day and the last had received the same wage. They were not treated unjustly, nor defrauded of their work by the arrival of the new laborers, but they were envious of the good fortune of the later comers.

The Master has called many into His Vineyard to gather the fruit that is ready for the pickers. There are many that have been in the field and who have borne the heat of the day. There is much fruit and He calls none that are not needed. If the fruit is not gathered it will be a loss to the Master. The new comers need not interfere with those who are already in the field, for the harvest is plenteous, but the laborers are few.

Sometimes we see this same spirit of jealousy manifested among orthodox Christians today. We hear them loudly denouncing the new comer from the pulpit or condemn-

ing a work of which they are totally ignorant in their religious magazines, and demonstrating the spirit of the jealous laborers who were working more for rewards than for the good of the Master.

The laborer who is a faithful servant cares more for that which concerns His master than for the reward. He who does not rejoice at each new comer, whether late or early, he who does not see good even in the feeblest picker, he whose eyes are on his neighbor and who begrudges the good which He receives from the Master will fail to receive the happiness that should follow toil in His vineyard. He cannot enter into the joy of His Lord when he beholds the gathered fruit, if the spirit of discord is within him.

Therefore, let those who labor in the vineyard labor not for that which perishes, but rather "Pray ye the Lord of the harvest that He will call more laborers into the vineyard, for truly all who love the Master can see that the harvest is great and the laborers few."

This world need not be the miserable sphere that some dyspeptic philosophers with myopic vision have declared it is in its very nature. It is a world yet to be conquered and subdued in the right way by men of understanding and aspiration.—The Kalpaka.

THE SABIN LESSON COURSE

Continuation of the Subject Prayer---Its Use in the Treatment of So-Called Disease.

The Destruction of Want—Man's Dominion—Answers to Questions With Lesson No. 2—Questions to be Answered in the April News Letter.

The November Number of The News Letter, in which Lesson No. 3 was printed originally, is exhausted, so the lesson is reprinted herein to supply the wants of those who are asking for the complete Lesson Course. The answers to Lesson No. 3 Questions will be printed in the April issue.

THIS lesson is a continuation of Lesson No. 2, and we hope to carry it to its legitimate conclusion, which is the healing of the sick and bringing man into a realization of his God-given dominion.

"And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"So God created man in His own image, in the image of God created He him; male and female created He them."

Man's dominion is a subject of the greatest possible importance to mankind, and yet it is one that is considered as little as almost any other conceivable question. Therefore it should be given earnest study and consideration.

That the premises advanced may be well hedged around and about by Divine history and the word of God, I shall quote at length from the Bible, and hereafter will enter into the philosophy of the subject, and try to teach my readers and students what each one is entitled to, and what each one will lose, unless he or she accepts that which God intended he or she should have. In looking over the Bible text upon the subject, I find that many quotations giving me perfect authority for every position which I will take. A few quotations in point are as follows:

"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." (Prov., 9:10.)

"Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver." (Job, 22:25.)

"The Lord shall open unto thee His good treasure, the heaven to

give thee rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow." (Deut., 28:12.)

"The Lord is my shepherd; I shall not want." (Psalm, 23:1.)

"The young lions do lack and suffer hunger: But they that seek the Lord shall not want any good thing." (Psalm, 24:10.)

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Psalm, 37:3.)

"Yea, the Lord shall give that which is good; and our land will yield her increase."

"By humility and the fear of the Lord are riches, and honor, and life." (Prov., 22:4.)

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day."

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isaiah, 58:10.)

"Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." (1 Cor., 9:14.)

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

"Charge them that are rich in this world that they be not high-

minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim., 6:17.)

"Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James, 1:17.)

"Blessed are the meek, for they shall inherit the earth." (Matt., 5:5.)

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

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap; nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than those?"

"Which of you by taking thought can add one cubit unto his stature?"

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothes the grass of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you,

O ye of little faith? Therefore take no thought, 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 the kingdom of God and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow. For the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt., 4:24, 34.)

THE DESTRUCTION OF WANT.

The Savior in the last several paragraphs which I have read to you, promulgates a law for the destruction of want, and I wish to impress upon your minds this, that He lays down as His first proposition that you cannot serve God and mammon. Either you will love the one and hate the other; or else you will hold to the one and despise the other. He argues to us this proposition and gives us His reasons why we should not worry, why we should not scheme, why we should not be grasping and sordid; and He gives us as the culminating point in the argument of that statement: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

"Now we have the proposition laid before us. We have the necessity laid before us, and we have the remedy. "Seek ye first the kingdom of God and His righteousness." When the Savior gave us

His prayer He said, "Thy kingdom come." Come where? The Savior tells us that the kingdom of heaven is within us. Where is God? He is in His kingdom. Then I ask again, where is He? He is omnipresent Good. He is with you and with me and with us all. Therefore the kingdom of God is within you. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you;" and I make the assertion here that if we, in pursuance of this Divine command, seek the kingdom of God, Good, that is within us, develop the inner man, reach out and grasp that which we have denied, claim our dominion, the dominion over all the earth and everything in it, that we are then arriving at that point where we are seeking the kingdom of God, when these things shall be added unto us.

THOSE WHO ARE ALWAYS POOR.

Take the man or woman who is eternally prophesying of himself or herself disaster, poverty, want, limiting in his or her thoughts his or her possibilities for the future—such persons are always poor, and are always limiting whatever lines they mark out for themselves; but if you seek the kingdom of God, Good, that is within you, develop that God-given man that is within you, the one that was created and given eternal life, when you find that hope as God gave it to us, then banish all thoughts of to us, then you can banish all thoughts of fear, of want, of poverty, because God Almighty stands forth with His horn of plenty and

pours it out upon your head, and you never shall know what want is. The only reason for poverty, the only reason for want, is the thought in the mind of the person who suffers want.

NO EXCUSE FOR POVERTY.

There is no more excuse for being poor than there is for being sick. Both are evils, and both are sins, are to be classed among sins. They belong to those evils that mortal mind has placed over mankind by themselves adopting those mortal thoughts which are dragging them down. When God created man He gave him dominion over all the world, and He gave him eternal life; but at the same time He gave him the power of selection, and when through some evil or material thought, the mother Eve had eaten the forbidden fruit, as told in the allegory, then and there was mankind stamped with materiality, and as an inevitable result, they were driven from this paradise made by God, and instead of enjoying everything good in profusion as they had, they were driven out, and man was cursed with the declaration that "By the sweat of thy face thou shalt eat bread." That meant, so far and so long as you are governed by material thought, by material laws, shall this be so.

If you wish to stay in these material environments you will suffer, and will be forced to earn your bread with the sweat of your face; your pathway shall be hedged with thorns; and you, woman, shall bear your children in sorrow and you

shall become a slave to man. That was the curse that was pronounced upon man, and this curse has been growing worse all these years.

MAN'S DOMINION.

During the last half of the present century God has given to us—His children—light upon these subjects that enables us to reach out and grasp our inheritance, the dominion which was abandoned. If I had the power to describe this so that you could understand it thoroughly, and if this one lesson could sink deep down into your hearts, it would be worth more to you than all the gold in all the earth. Money is not to be sought, understand me, for money's sake, for the apostle tells us that the love of money is the root of all evil. Money is not to be sought at all. You are nowhere told to seek money. What are you to seek? The kingdom of God and His righteousness; therefore when you seek the kingdom of God (Good) that is within you, the development of righteousness (rightness), of love, of Truth, of joy, of peace, of gentleness, long-suffering, brotherly kindness, your heart being filled with the love of God, loving God with all your heart and your neighbor as yourself, then you are reaching the kingdom of God, then will you seek not to obtain the advantage of your brother, but rather seek to see that you do not obtain the advantage of him, then you are approaching in a slight degree toward that kingdom of righteousness which will give you all and everything, because

God will then give you all these things as promised.

In treating against poverty and want you use the same formula as given in Lesson No. 2, declaring against want as one of the evils, among which others are grouped. We must be careful in our conversation, also in our thought, not to condemn ourselves. We must rise to the dignity of what we are. We are the image and likeness of God. We are endowed with dominion over all, and we have every power of God, if we will only claim it, for God has given us all.

TREATING FOR PROSPERITY.

In treating for prosperity, you must claim prosperity, the same as you claim health. You must affirm that you have it, because you have. You have health. Why? Because, living, moving, and having your being in God—perfection—there can be no such thing as disease, and every affirmation and realization of the Truth of this perfection works a miracle, so-called. You have health. Deny poverty and want. Declare that there is no lack; declare that you have all; declare that all belongs to you; declare that God gave you all. It is yours by virtue of your inheritance, as a child of God, a joint heir with Jesus Christ, by virtue of your original rights given you when God created you. Declare that you have all these; realize in your heart that it is true; and the wonderful results that will flow in upon you will be something that the material mind cannot grasp. In my own experience, I know that during all these

years of my life, while I was scheming and struggling for wealth, I was right this year and next year poor, up and down, as all those are, more or less, who depend upon their own intelligence and work to obtain money. Since I have dropped scheming and come into that love of God and perfect trust, I treat for prosperity and God pours the money into me, and I have all that is necessary and I have no more care or thought, no more anxiety, no more worry about money, than do the birds, about which Jesus spoke in the passage of Scripture which I have quoted. If at any time those old material thoughts come into my mind, I at once go to work and treat them out. I deny their existence; go back to God; put my trust and perfect reliance in Him. I claim my birthright, and the proposition is always solved, and solved in accordance with the foregoing text of the Bible, and against all lack of poverty. A person can be poor or he can be above poverty, just as he himself decides. This inward man, this child of God, this image and likeness of the Creator, has the power of omnipotence, unless it is denied by this material thought, which drags him down and down and down. Then rise to the dignity of the situation, rise to the necessity, know what you are and who you are. Then in the name of your Savior claim your rights and be satisfied with nothing less. That is the cure for poverty.

HEALING OF DISEASE.

It is my earnest desire that every

student should know how to heal disease practically, and the only way this can be taught is to teach this healing in a simple, practical way. Suppose I was called upon to treat a so-called fever. I will suppose the treatment is to be a present treatment, and I am called to see one of my neighbors who has a daughter "sick of a fever." I repair to the house of that friend, I go to the room of that patient; if there are those present in the room whom I do not want there—as a rule it is better to have no one in the room when you treat a patient—I ask them to retire. I frequently have the mother in the room. I then treat the patient silently. You must not be frightened because of the manifestation of the so-called disease. You may find a belief of delirium in its most dreadful form; let it have no effect upon your mind, for you know that the omnipotent power of God is such that it is as easy for Him to heal the worst cases as it is to heal the most simple.

KNOW THAT GOD IS ALL POWER,
and you give your treatment with perfect confidence in that power and you give your treatment with perfect confidence in that power and you will see the disease vanish. Oftentimes in one treatment of those acute diseases you will find the patient perfectly cured of all the beliefs and apparent manifestation of disease. Very seldom in acute diseases do Christian Scientists have to make more than one call, because one treatment heals. In chronic cases we find in our

practice—and why it is so I cannot say—that often longer treatment is necessary, sometimes running into months; yet occasionally the most miraculous and wonderful cures are made in a short time, almost immediately. In treating this patient sick of fever, especially if something like an aggravated case of belief of fever, you must cling to your patient in thought, treat, and continue treating, until the fever breaks down. Sometimes it will take an hour; I have known times when it would take two hours; but keep pouring the Truth into the consciousness of your patient; and so sure as water destroys fire, so sure will Truth destroy error. This fever is error. Pour on the waters of Truth until you have completely destroyed it. Oftentimes a case of acute disease is destroyed by the repetitions of the Lord's prayer over and over and over again. I remember a time when I awoke during the night with a belief of a very sore throat, and I was sleepy, too sleepy to give a treatment, and I thought of these words: "I am hid with Christ in God." I kept repeating these words over and over for about ten minutes, and the sore throat slid out as though it was pulled away, and never was heard of afterwards.

TRUTH ALWAYS DESTROYS ERROR.

It is Truth which destroys error. Pour on the Truth. When you are attacked yourself with any kind of disease, affirm over and over again these words: "I am divine perfection; I live, move, and have my being in God," repeated over and over

and over. This will destroy any manifestation of disease. Take any other words of like import: "God is with me, God is with me now, God is with me always," and realize the Truth of it—and you will heal the disease. It is Truth that destroys error, and when the Truth is put into error, the error goes. This experience is not confined to me, but it is the experience of all those who have made Christian Science healing a practice for a number of years. All will have such experiences.

THE TIME REQUIRED FOR TREATMENT.

The time occupied in giving a treatment cannot be measured in minutes. It depends upon the realization of the healer and the receptivity of the patient. If the healer has a perfect realization that he or she is in the presence of God, talking to the patient through God, oftentimes the work can be done in a very short time; but sometimes, from the non-receptivity of the patient, and the slower realization of the healer, a longer time is necessary. I have often found in my treatments when the patient was absent, something would tell me that that patient was well, and I could hardly treat that patient any more, and soon along would come a letter saying, "Your treatment on a certain day healed me." That is nothing uncommon. I know of a lady who had a patient to write to her for immediate treatment. As soon as the letter was received a treatment was given, and a letter mailed at once stating that the

treatment had been given as requested; a letter came from the patient saying that she was healed in a certain hour, the two letters having passed on the way. The wonderful effect of Truth upon error cannot be proved by material mind, but it is God's work, and that is enough for us to know.

CHEMICALIZATION.

In treating your patients, either by present or absent treatments, you will often find this manifestation—it is almost universally true in chronic diseases so-called—that your patient will feel the immediate effect of the treatment, and will say how much better he feels, and the next time you see him or hear from him his tale of woe is something terrible. They will say he had never suffered so much in months, and "It does seem as though Christian Science will kill me." That is what we call chemicalization. Sometimes this chemicalization takes hold of the patient in a material thought, making him hate the healer with a vindictiveness that is foreign to anything but the evil one. I know a lady who was in this condition. She had been healed of a disease in a wonderful manner, speaking in the thought of materiality; and after her recovery she conceived a hatred for her healer that lasted a number of days, perfectly unexplainable, and she could not bear the sight of her. The healer had to get help from another one to give her a treatment to destroy that chemicalization. You will find generally, however, in practice, that

you can destroy it yourself, and a good plan for prevention is this: In treating your patients, treat them for love; affirm that they do love the Christian Science Church; affirm that they do love you, God's servant in Good; affirm that they love all agencies for good; affirm that they do love God supremely, and they cannot chemicalize and have their minds filled with evil against you. Such treatments, as a rule, destroy chemicalization.

ABSENT TREATMENT.

In the practice of Christian Science you, as healers, will have more or less absent treatments to make. You must thoroughly understand this to be true, that God is everywhere; that you are talking to your patient through God, and that the very instant a thought passes from your mind it goes into the mind of your patient subconsciously, but more effectually than if it were spoken to the ear, because this subconscious mind cannot raise this frenzy against you or object to what you say. Therefore know that you can talk to your patient and tell the plain truth without fear of hurting his feelings. We can sit here in our library and talk silently to our patient and have more effect upon him than if I talked to you and you heard every word. You can sit in your room and treat a patient in China, or in the remotest part of the earth, and the very instant a thought is conceived in your mind it is planted in the mind of your patient. Electricity is not to be compared in rapidity to the transmission of thought;

therefore know that this is true; why it is true and how it is true is not for me and you to know; but know that I am telling you the facts governing this great law. I have patients that I have treated as far distant to the north as Alaska, and to the South as South Africa. A thought that is given to them from my brain and my consciousness, instantly is lodged in that of the patient through this God-ether by vibration.

You treat a patient absently the same as you do if present. You give him the same treatment; you talk to him in the same way; you argue the case in the same manner. You prove to the consciousness of the patient that he, being the image and likeness of God, cannot be sick. It is an utter impossibility. Pour upon him fact upon fact, reason upon reason, logic upon logic; convince him thoroughly that it is impossible for such conditions to exist, and when you have thus convinced his mind, in a logical manner, that he cannot be sick, God does the rest. When the patient knows that he cannot be sick he is not sick. Then the reform is perfect. Talking to the subconscious mind in absent treatment is just as effective as in present treatment.

THE EASY AND THE DIFFICULT.

In the treatment of patients you will find this to be true, that those who are young, and that those who have not had a very extended experience in life are much easier cured, as a rule, than those who have had more experience and knowledge. This is so because

persons of mature age and experience are more fixed in their beliefs in their own knowledge, giving power to materiality, all of which must be overcome by Truth. The soil is more rocky. Children, as a rule, can be cured of ordinary complaints with one treatment, for the very reason that there is nothing to break down. It is simply healing with the thought, and there is nothing to break down; but you take an older person, especially if he is committing some secret sin, which he does not stop after being told to stop, God will not heal him at all. There is no soil there for the seed to fall upon. There is nothing but rocks. Take a person who is filled with hatred, with avarice, with revenge, with jealousy, and all those hell-born vicious thoughts, and you cannot heal him. Impossible! Just as well talk to a rock. You cannot heal anything of that kind, because God will not heal him. Unless you go to God as a little child you cannot enter the kingdom of heaven. What is the kingdom of heaven? It is the kingdom of harmony.

ALL REALITY IS IN GOD.

"All reality is in God and like God. There is no reality in doubt, fear or evil."

"I am that I am, for my life is in God; my Being, my Strength is in God; my Health is in God; my Understanding and Wisdom is in God; therefore my Life is Divine and perfect; my Strength can never fail; my Health is always the same; my Understanding is complete."

"I am expression of Perfect Life and Good, and I am kept by Divine Power forever in the Truth."

"I can never be separated from Truth, Life and Love. I can never be out of Health, out of Peace, or out of Light. There is no darkness; there is no doubt or anxiety about anything; God is always my Light."

"There is no disease in God. There is no Truth in the world's claim of disease and death—such a thought has no reality. God is the only Mind; there is no Mind of error, evil or suffering. There is no place for error, disease or pain, for God fills all."

"There is no truth at all in the claim of sin or sickness; we cannot find these in the Source of All, and, only that which is contained in Source is true. All Truth is in God."

"That which is born of God is the image of God, and cannot have any sickness or discord in it. The Divine fills all, hence there is no place for pain or disease in my mind, my thought, or my body. I have no belief in pain. I am Mind that knows all peace. In Truth I am now free from every claim of Ignorance, or error, for these are not to be found in God, and I am in God."

"First, realize what I am."

"I am Strength and Understanding. I am Light. I am that I am. I am Mind, I am Idea, I am Consciousness. I am all Wisdom within myself, for myself is God's Divine Idea."

"There is no lack in the Universe. God fills it all. There is no need of anything. There is no

Ignorance. Mind has no lack in it, and all is Mind."

"There is no mind of darkness or misunderstanding—no mind of fear or error."

QUESTIONS, LESSON NO. 2.

(1) In Christian Science, what may prayer be called?

(2) Has human reason ever solved the mystery of prayer? If not, why not?

(3) What is prayer?

(4) Where do we get our examples and authority for knowing that God will answer our prayers? Give some **examples**.

(5) Who offered up the first prayer of which we have any record, and what was the prayer?

(6) What prayer was answered as no prayer was ever answered before?

(7) Who taught us the duty of prayer by precept and example?

(8) How many times is prayer mentioned in the Bible.

(9) How many times is faith mentioned?

(10) What is the poet's definition of prayer?

(11) What did Christ say we should do when we pray?

(12) What should we always expect when we pray?

(13) In making a Scientific prayer, into how many parts do we divide it, and what are the subdivisions?

(14) Make a prayer in your own language following the rules laid down.

(15) If called to the house of

a neighbor to treat a patient, what would you do, first upon entering the room of the patient?

(16) Why is it not best to have persons in the room where you are treating a patient?

(17) What is the first thing to be treated out of a patient?

(18) What fundamental principles are given?

(19) Who always does the healing?

ANSWERS TO QUESTIONS, LESSON NO 2.

(1) "Prayer might well be called the working tools of a Christian Scientist."—See Christology, Chapter XI, and Christian Science Instructor, Chapters VI and VII.

(2) "There is a mystery in prayer which human reason has never solved, just as it has not solved many of the occult problems of nature."

Prayer or desire is the means of communication between the finite and The Infinite. The finite cannot comprehend the Infinite. So the finite end of this means of communication cannot comprehend the Infinite end. Man, the limited, cannot set metes and bounds to that which projects into the limitless. Prayer proceeds from man, but projects in God.

(3) Dr. Adam Clark's definition is true. "An offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them." Dr. Isaac Watts, the great hymn writer, poetically expresses the same great truth in the following lines:

Prayer is the soul's sincere desire,
Utter'd or unexpress'd;

The motion of a hidden fire
That trembles in the breast.

(4) For an array of quotations in answer to this question see October News Letter, beginning at the bottom of page 7, and including the first and half of the second column of page 8.

(5) The first formal prayer recorded in the Holy Book of Christians, was that offered up by Moses for the healing of Miriam. See Numbers, 12:13.

(6) Solomon's prayer at the dedication was answered very remarkably. See 1 Kings, 8; 11 Chr., 6.

(7) Christ taught the duty of prayer, both by precept and example. Study his words and deeds as recorded in the four gospels of the New Testament.

(9) Prayer and its cognate, praying, are mentioned three hundred times in the Bible. See October News Letter, second column, page 9.

(10) See same column for the answer to this question.

(11) Christ admonishes His followers to use no vain repetitions, but pray to the Father, God, in secret. See Matt., 6:5, 6.

(12) We should always pray with the understanding that God will answer according to His generous wisdom, not according to human limited knowledge, and to the spirit of such a prayer expect a perfect answer.

(13) In making the scientific prayer as laid out in the lessons, you divide it into four parts, viz:

1st. The preamble, or introduction.

2d. The denials.

3d. The affirmations.

4th. The praise.

(14) The answer to this question requires personal effort, aiming more for acquiring the spirit of true prayer, than for the form thereof.

(15) If called to treat a patient, the first duty on entering his presence is to clear first your own heart and then the heart of the patient, if possible, of all intervening thoughts that might tend to confuse or disturb. See Christology, Chapter 12.

(16) If persons, and especially persons who are not Christian Scientists, are in the presence of the one you are treating, their thoughts, even though not expressed, generally disturb the mind of the patient and often that of the healer, thus making harmonious communication difficult.

(17) Fear is one of the first things to be treated out of a patient. But prejudice and jealousy must be made to move speedily.

(18) The fundamental principle of Divine Healing is the Understanding that God is Spirit and that man is a Spiritual Being; and further, that this spiritual being lives, moves and has his being in God.

God is the healer and the only healer of man's diseases. You are the medium and the medium only. God uses the medium as He wills, when that medium is submissive and faithful to the Divine Will.

What you can accomplish in harmony with the Divine Will is abso-

lutely unlimited, except as you set or accept limits.

QUESTIONS LESSON NO. 3.

(1) What is the subject of this lecture and its legitimate conclusion?

(2) How did God create man?

(3) What did God give man?

(4) What subject is of the greatest possible importance?

(5) Where do we get our authority for taking the position we do in regard to man's dominion?

(6) What proposition does the Savior make plain?

(7) What remedy does Christ give for poverty?

(8) Where is the Kingdom of Heaven?

(9) Explain what Jesus meant when He said that the Kingdom of Heaven is within you.

(10) What makes people poor and miserable?

(11) In treating against poverty, what do you use?

(12) What should we never do toward ourselves?

(13) Why are sickness, sin, death and poverty unreal and without existence?

(14) What should everyone claim?

(15) In treating a patient, what is usually best, and when should an exception be made?

(16) What is said of the time to be occupied in giving a treatment?

(17) What often happens in the beginning of a treatment?

(18) What is chemicalization?

(19) How can we give absent treatments as effectually as present?

(20) As a rule, what class of patients are easiest healed?

(21) What persons cannot be healed?

AWAKE, ARISE!

Awake, arise my soul and join angelic choirs,

Singing God's praises both now and evermore!

Lift up thy voice and praise Him in the morning,

Yea, in the noontide and blessed evensong.

Hail Him ye Heavens, ye bright stars and ye planets

Spirit eternal, who dwelleth in the soul!

Open thy doors for God in glory cometh,

Hear Him ye weak for He shall make thee whole.

Lift up thy hearts in gladness all pervading,

Praise Him ye powers and rest in His delight;

In blessings, honor, praise and deep devotion

Follow, with Angels, our Great Creator's light.

Take up Truth's torch and follow where He leadeth:

Lighting all worlds with Peace and truth and Love

Hear thou His mandate, "Peace on Earth to Mortals,"

Peace on the hilltops, in valley and in plain.

Keep thou His precepts within Truth's sacred portals

"Peace, peace on Earth," it soundeth once again!

PRACTICAL CHRISTIAN SCIENCE

A Testimonial Based Upon the Personal Experiences of a Locomotive Engineer.

W. F. Jungles.

GOD so loved the world that He gave His only begotten Son to reclaim mankind, whom He had created after His own image and likeness.

Man, after his own material way, had wandered so far from God and right that his years in the flesh were shortened to about one-third of a century. Had it not been for the mercy of God in sending Jesus the Christ here on earth to show mankind the way back to God I believe the race of humanity would have been extinct long ago. But it seems the human mind is so slow to grasp new ideas, or even in improvement over old ones, that tend to bring us in time with God and right.

I speak from twelve years of experience. For twenty-five years or more I used to read the teachings of Jesus and hear the minister declare the Truth as he saw it, but, to my mind, there seemed to be a missing link. One day I got hold of Bishop Sabin's little book, "Divine Healing." I began reading, and I didn't let up till I had devoured every word in the volume. It seemed as if I couldn't get enough to quench my thirst for the knowledge of Truth. I knew I had found the link missing between the min-

ister and the Christ teachings as given in the first four books in the New Testament.

A new light began to shine for me from that time on, and I knew that the Christ teaching is pure Christian Science, The Pure Religion of Long Ago.

But the good people of this world are so slow to grasp the truth that makes us free; free not only from fear, but also from diseases of all kind. This religion makes the old young and active. In fact, there is no age limit, since God didn't create any.

I have proven in my own experience many times the truth of Bishop Sabin's writings, and not a day passes but that God answers some prayer for me. Although I am not a practical Science healer, yet I have seen disease fly right before my very eyes.

When I first came in this Science I used to be troubled with the grip every winter. One evening I came home and the grip had me about "all in." I had been fighting the demon all day. After I got home I told my wife to help me treat that devil grip out of my body. In 10 or 15 minutes I thought someone jerked my coat off for me, and I jumped up to see who was there. But I saw no one, and told my wife

the grip had gone. It had gone and never came back. That has been 10 years ago.

I am a locomotive engineer. One night while I was running at high speed a sharp cinder got in one of my eyes just at a time I needed to use them. I shut my eyes, withdrew myself from the world and asked God to take that cinder away. I saw a hand, with finger and thumb, reach to my eye. I opened my eyes, and the cinder was gone. It all happened in a few seconds.

Only last October I was pulling a passenger train loaded with people, at a speed of 60 miles an hour. Not more than a fourth of a mile ahead of me a switching crew had a car breakdown, and the car was over against the track I was on. When I got my train stopped I had one cylinder of my engine smashed and the front of my cab crushed, and I could sit on my seat and touch the car lying against my engine, forming a wedge against 20 or more loaded freight cars, so that my train of people would have been ground to pieces had my train not come to a stop when it did. It was the hand of God that stopped that train on my asking, for I was too close when the car came out of line in front of me for human power to stop a train going at the speed I was running at the time.

I do not let anything interfere with my duty, but it is a great thing to know the Truth and understand how to apply it at all times.

"GRAVE THESE LESSONS"

There are three lessons I would write—

Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where ere thy barque is driven—
The calm's disport, the tempest's mirth—

Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brothers call;
And scatter like the circling sun,
Thy charities on all.

Thus 'grave these lessons on thy soul—

Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,

Light when thou else wert blind.
—Schiller.

Out of the wreck and chaos
Of the order that used to be,
A strong new race shall take its place
In a world we are yet to see.

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BRANDS FROM THE BURNING.

W. E. G.

The underpaid workers, as a class, are the logical plant-beds of vice and crime.

Their families are exposed, through sheer necessity, to all manner of degrading influences.

If they live in a respectable community and in a decent house it must be at the sacrifice of every comfort which successful family life demands. To make up for the husband's lean pay the house must either be filled with roomers or the wife must work in service or elsewhere week in and week out, while the children are left for training to the influence of the streets and the alleys, together with the few hours in the schoolroom, if they are fortunate enough to have access to school advantages at all. Such children, underfed and under-dressed, soon become troublesome to the community; a burden to their parents and lastly an expense to the government.

That country makes for progress and prosperity which, in one generation, rids the plantlets of the next generation, of the parasites and spores of disease.

But if the causes for inharmony—the spirit and disease of discords—are left to grow up with the growing, then they imbed themselves in the bone and fiber of that generation, and every movement of that generation must spell trouble for the nation.

"You reap as you sow," is true of nations as of individuals.

He who is too bitter to smile, too poor to give, too busy to be friendly and too ignorant to know it, is a clod. But in that clod is a miniature universe, with a God enthroned, a jeweled palace with windows and doors barred to the light.

In such a life the Kingdom of Heaven is in darkness and its king a prisoner. Shake it! break it! awake it! Set its doors ajar, and its windows unbar!

When the soul sees the light then it no longer desires the night.

All things are identical in essence, but differ in expression.

One spirit is the substance of all expression.

One life is the source of all manifestation.

One law is the cause of all operation.

One light is the secret of all illumination.

One Love is the chord of all unification.

God is the one Center from which all emanates, and to which all emanations must return.

Planting the seeds of Truth in the hearts of men is like sowing seeds in the soil. Some fall in prepared soil and speedily come to fruition; others fall in sterile soil and must await the favorable wind. Your duty is to sow, and take little thought for seasons or place. Character and quality are the subject to face.

The hands that are working while yours are sleeping the seeds of truth are safely keeping.

Are the rewards of Peace or the gifts of war the desire of your soul? Or does your prayer run only to the sea of gold?

He who preaches war preaches ruin.

Such an one, whether he be an individual or a press syndicate, a commercial prince or a business booster, a interests' lobbyist or a law-making cliqueter—such an one is an enemy to humanity, a brake upon the wheels of progress and a sapper and underminer of national life.

The barren and the ill-bearing vine is ever the prey of the pruning knife, and death dogs the path of the wicked and worthless life.

But the fruitful tree is the pride of the husbandman and a generous life is its own protection.

Knowledge is a tree of varied fruits, but wisdom directs to the best.

Light discovers all flowers, but Love divines their powers.

LOVE AND THE LAW OF PUNISHMENT.

The law will keep on punishing us until we let Love cover the multitude of sins to the point of wiping out other people's sins, and our own.

In other words, as long as we think that going against our conscience will punish us, we will suffer from fear, and the fears will materialize the things feared.

When we get clear back down to

the bottom of consciousness, to the principle of consciousness, to the Life of consciousness, we find God Himself moving us in the right direction, through the labyrinths of ideas toward realization of the One Truth.

And what is the One Truth? That God is the soul of man, that mankind is One. To love one another is to be courteous and kind to one another even as unto ourselves, and when we are loving, courteous, kind to one another we receive love, courtesy, kindness from one another and there is nothing to fear.

God moves in us to will and to do of his good pleasure, and his good pleasure is that we should love one another, serve one another, make life beautiful for one another. And just in proportion as we do this we find ourselves in a new world of love and service and beauty where there is nothing to fear, either within or without, and where we are soul-satisfied.

Our nature is love: to be true to love is to be satisfied.—Nautilus.

Mind is the Master-Power that moulds and makes,

And Man is Mind, and evermore he takes

The Tool of Thought, and, shaping what he wills,

Brings forth a thousand joys, a thousand ills;

He thinks in secret, and it comes to pass;

Environment is but his looking-glass.

—James Allen.

SPARKS OF TRUTH.

W. E. G.

Ignorance is weakness, knowledge is strength. If the wise impose upon the ignorant then strength robs weakness and knowledge becomes wickedness.

All that is good in thought, in word and in deed is of the bounty of God! He that receives such and passes it on to his fellowman is verily the Hand of God in the action of service.

God hath called the nation to peace. His will to the world is Peace. They that now go to war oppose that will; they take up arms against God. Universal Peace must now be established, and they who oppose rush to their own destruction.

The end of the world of corruption and deception, of selfishness and prejudice, is now at hand. He that further treads these paths—individual or nation—treads speedily to pain.

The Will of God—Good Will to All Mankind—is now the Supreme will in assertion. To it all must yield, either by choice or by the consequence of adverse choice.

America was born of the Spirit of Freedom, has grown up under the Spirit of Unity and now is the Mouth-piece of Peace to the nations of the earth, and, henceforth, must bear the Cup of Healing and Harmony to the human world.

"On to duty!" Raise the world from all that's low!

The parents who rear a good and wise son or daughter are blessings to the human race, and bearers of the bounty of God to humanity, but he who refuses to bear such a divine cup to the world shall drink the dregs of bitterness in his last days.

This is the day of straightforwardness. Fickle contracts and scheming bargains cannot pass today. Crooked and leaky legislation is under the ban. People of all stations of life are demanding fair-play—measure for measure, weight for weight.

Laziness is incompatible with the principles of True Religion. A lazy person is a cheat to himself and a robber of society.

A Liar, either in word or deed, is a firebrand to human interest, a disturber of the peace and a destroyer of his own happiness.

A Gossip is a flower whose fragrance is diseasing.

The Truly Religious are truly faithful in service and trustworthy in office.

The Truthful are the backbone of society, and the protectors of the channels of vitality to the organs of the body of humanity.

He who indulges in profitable conversation trades in that which is

valuable. He is a bearer of "the sweet fragrance of the Flower of Friendship" to the human world.

WHAT WORRY DOES.

Worry hypnotizes the consciousness until everything else is driven out but the one subject. This depletes confidence to the last degree, and causes the individual to lose his natural consciousness of power sufficient for his needs. The consciousness becomes so intensely individualized under the influence of fear and worry that it is cut off from its normal relation to the whole. It limits itself to its own ideal of weakness. When we awaken to the truth that our own thoughts open or shut the gates of good, and that our ideals of worry are only our limited, personal and finite ideas, and not based upon truth, when we realize that only our own mental attitude stands between us and an ever fuller realization of our unity with the One, the Source of Life, Power and Intelligence, we shall begin to build confidence and peace in place of fear and anxiety. —The Revealer.

THE RESIDENT ARCHITECT.

"Thou art a resident architect of thy body, and can shape it as it pleaseth thee, with that fine instrument, the mind. 'Life—animal, human or divine—is ever carving its own animated statues, and through immutable law sets them up with perfect correspondence and adaptability. The human mind rears its

own noble form, moulded and polished in every feature by the unconscious constructive thought and specification of its resident architect. Its outline, vigor and utility are developed or improved by the favoring or disfavoring mental states of its owner.' "

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for \$10.00, but the books can be discounted where persons take them in quantities.

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JESUS THE FIRST FRUIT OF LOVE.

The advent of Love into the world was the creation "of a new Heaven and a new Earth," for it brought forth in mankind a new or higher state of consciousness (Heaven), and consequently a new physical condition (earth); it practically made "all things new;" but at that first Christmas, it was but a seed planted in the prepared earth of one pure man's mind and body, which he later on shed as ideas into the minds of His Disciples, and it has since been disseminated broadcast throughout the world. This despite the many obstacles to progress, having fructified and developed, it is now bringing forth fruit after its kind, or "rising again on the third day" early in the morning of the three thousand years; that is, late in the night of the two thousand years—a thousand years being but one day to the Lord. This Seed was the seed of the Tree of Life, and contains within it all the God Powers. It is God revealed through God's humanity. "Said I not ye are Gods?" Then Love is God, consequently he who followeth Jesus who manifested Love, is the Son of God, as he also is Son of God, since He stated: "It is my God and your God, my Father and your Father;" and, again: "Be ye perfect as your Father in Heaven is perfect."

Jesus was the first-born Son of Love or God in His highest aspect, and in these latter days there have evolved through that seed sown by the Elder Brother, thousands of

others who are also realizing their Sonship with Divine Love, or God, and so attaining "Unto the fullness of the stature of Jesus Christ." By following Him and keeping His sayings according to His promise are we justified in expecting that we shall come into a knowledge of the Father—our own God-Being; and so be Conscious Gods. This is, "Putting on the mind of Christ Jesus, who, being in the image of God, thought it not robbery to be equal with God;" and "equal with God" plainly means to be as good as God.

Then, Beloved, let us strive to attain to this high calling of God in Christ Jesus, and though all the world fall short of the highest, though the blood-stained earth and sound of war's alarms may seem to contradict our statements of Divine Love, yet will we cling in unswerving fidelity to the teachings of the Prince of Peace, that Master of Divine Love, whose birth we once more celebrate this Christmas.—The Revealer.

Some men have one heart, just as some men have only one leg or one arm or one eye. These are the men of whom we say they have a heart single for this thing or that. It is a heart single, but mostly for self, and it is the men with two hearts that are really the whole and perfect men—a heart for themselves and a heart for those around them, to lift them up and cheer them and make them see that the world is a better place than they think it is.

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YOU HAVE A PART TO PLAY— PLAY IT!

Wm. E. Gibson.

In this state of mortal conflict, when many nations are at war and the others are struggling to hold their balance between the spirit of war and the spirit of peace, in such a diseased state of the public mind, there is the greatest need of helpful, uplifting, soul-invigorating thoughts.

Everywhere is dis-ease, both mental and physical. The nations are suffering from the poisonous fangs of the serpent of the wilderness, are despairing of life and yielding to death while all the time the Healer is present—present with full power and abundant means to heal to the uttermost.

There is light in the world to dispel all darkness. Turn it on. Let the rays of justice and the square deal beam forth.

There is power in the world to readjust the poorly adjusted—turn it on. Let it have sway and it will win the day.

There is wisdom in the world to correlate all; all the contending force and to direct the machinery of life to harmonious operation. Let it have play.

There is truth in the world, which, if given sway in the hearts of men, will annihilate all error.

Above all and working in and through all this is Love.

Love is the panacea for all ills. Love makes man a prince in his home. It brings men together on the square. Love levels the social

area and brings all men to a sense of the mutuality of living.

Love is the divine breath in the world of expression.

Love is God; for God is Love.

Send out vibrations of Love to all the people you can, in all the ways you can.

Men are yearning for good cheer. You can spare some. Pass it on. A gentle smile, a happy expression, a little deed of kindness—these are mere matches that light the lamps along the path of life. By the light of such lamps men are guided to the dawn of Truth, the day of Peace.

Welcome all that brings you comfort and joy. Reject all that brings unhappiness, or tends to annoy. You are just what you allow yourself to be,

Fearful and slavish or cheerful and free.

In hope a king doth go to war;

In hope a lover lives full long;

In hope a merchant sails full far;

In hope just men do suffer wrong;

In hope the plowman sows his seed;

Thus hope helps thousands at their need;

Then, faint not, heart, among the rest;

Whatever chance, hope thou the best.

We are to relieve the distressed, put the wanderer into his way, and to divide our bread with the hungry, which is but the way of doing good to ourselves; for we are only several members of one great body.
—Seneca.

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WIRELESS MESSAGES.

Dr. George W. Carey in Reason.

Some people say that they have evolved up from the lower forms of life, yet they cannot fly like a bird or breathe water like a fish. The strongest living animals, horse, ox, elephant, live on vegetarian diet; man says that he must eat flesh to gain strength.

The wisdom of the spider that weaves air into substance without first attending a school of chemistry; the bee that extracts honey from flowers without machinery; the beaver that cuts down trees, builds dams in streams and erects houses in lakes thus formed with no thought of an "honest dollar" or the "parity between gold and silver," strike dumb all the believers in the Darwinian dream.

Men say that the race is constantly advancing; then these men send their children to Rome, Venice or Florence to "study the old masters."

No wonder that Walt Whitman said: "O, that the old masters might return and study me."

Man exhausts his inventive genius in devising ways and means to destroy the bodies of men; but if any escape death he calls upon priest and nun, doctor, pharmacist and Red Cross Society to save the lives of the wounded while preacher and editor talk and write about "Human Welfare."

And the Gods stand amazed at the crowning paradox of an insane world.

Earth is one of the heavenly planets, one of the bunch "up there," not "down here."

How shall we advise others when we so signally fail to do the best for ourselves?

A man often speaks about the ignorant foreigner who speaks three languages correctly, while the critic cannot speak his own language as well as a parrot.

A man will often talk of microbes in drinking water while trying to get his living from the wet end of a cigarette that smells to heaven and causes angels to hold their noses.

Man can tell when there will be high tide on the coast of Norway or India years in the future, or predict the return of a comet to the day, but cannot tell when he will have lagrippe, when his house will burn or when the bank in which his money is deposited will fail.

The purity of a stream is at its fountain; the farther one goes from the fountain the greater its impurity. The foundation of man's life is in God; the nearer one gets to God, the purer and more perfect is the stream of his life. And if the foundation is eternal, immortal, then those who drink directly from such a source may be immortal also.

VOICE OF THE SOUL.

Love is the means of transit to the Kingdom of Heaven, the medium of relation to the Kingdom of God.

Loving is learning the meaning of Love; you cannot know Love until you love. You cannot love until all of your senses have submitted to the Law of Love. All of your physical and psychical senses, of touch, of feeling, must be amenable to the influence of Love, swayable and controlled by the Law of Love.

Your eyes gazing through the lenses of Love must see Justice and Mercy for others as for yourself. No screen of materiality or mentality must stand between you and

that perfect vision. Your ears must answer to the vibrations of the music of Love, as well as to the deep yearnings of Love. Your spiritual taste must relish Love, no matter what is the color of the table on which its banquet is spread. Races and nations and colors are unknown to Love, and must be unknown to the Lover. Your spiritual senses must take up the perfume of Love from flowers of every shade and tint and class and kind.

You must send Love out to, and no less gather it in from, all the children of God—from all His creatures and creations.

Love is the vital force of the universe, the living part of man. No man has begun to live—to con-

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sciously live—until he has begun to love.

When man takes on Love, then Love takes on Love; then Love takes up the man.

Man is a manifestation of God, and Love is the illumination of the manifestation. The illumination reveals the manifestation. Learn to Love, just to Love squarely and generously.

Selfishness and cowardice are aliens to Love.

Justice and generosity are the oils to the Lamp of Love.

Knowledge of the Truth leads to generosity in judgment and conduct. Acquire a knowledge of the truth of all religions. The truth will reveal all as so many branches from one root—all taking life from the same substance; all breathing the same air, thriving under the one benevolent sun.

Seek the truth of science. All true science springs from the one source. All its streams enter the one ocean.

Seek to know the truth of things. The knowledge of the truth will make you free, free from prejudice, free from all the narrowing-in, slipshod and one-sided effects of prejudice.

Men cannot be free, cannot grow to full stature, either physically, mentally or spiritually, while prejudice hampers them. Religious prejudice, social prejudice, prejudice even in the fields of progress, sciences, must go before full growth and free expression can usher in the glory possible to these fields.

A knowledge of the truth of

things, no matter how you acquire the knowledge, is the thing most essential. Knowledge is the key to the lock that binds the slave's chains.

Freedom is the crying need of the hour; freedom is the prayer of the yearning soul. Knowledge is the key to all enclosures, to the books of all languages, to the secrets of all states. Ask, seek, knock.

OPTIMISTICS.

Hope puts us into tune with the Infinite God.

Nobody believes in the man who does not believe in himself.

Happiness is a contagious disease that we like to see spread.

The Optimist adds his little bit each day to the general fund of joy.

Self-pity is the source of much misery that a little self-forgetfulness would cure.

If you wish to make your mark in the world begin by doing something good today.

Optimism becomes a habit if we persist in it, and a very comfortable habit it is.

The man who radiates the most sunshine is the one who does the most good in the world.

If we always look on the bright side of every question, we will reflect brightness just as the moon does when she looks at the bright sun.—Optimist.

"Jealousy is no kin whatever to the family of love. Vanity begets it and selfishness gives it birth."

ALL IS PURE INTELLIGENCE.

Step by step the scientific investigator is being led to the threshold of the awful, absolute Truth that all matter, or substance, or energy, or force—call it what you may—is not only intelligent, but is Pure Intelligence itself. Atoms, molecules, electrons, are but expressions or rates of motion of pure Mind, Thought, or Intelligence that man had personified and called God.

Ice is not permeated with water or controlled by water. Ice is water. Matter is not controlled by mind. Mind and matter are one. A high vibration of mind does control, to a certain extent, a lower vibration of mind, as water may carry a lump of ice here or there, water being a more positive rate of activity of the same thing.—Dr. George W. Carey.

PRAYER.

Oh, God of Light and Love! I stand with being expanded, wrapped in vision of delight, knowing that I am from Thee descended. The mysterious thrill of birth into a new sense of oneness with Thee is upon me. Do I not know that every cloud which makes the way seem dark is but a veil that my great will, inherited from Thee, can penetrate with light? Thou who overflowest heaven and earth with life-renewing palpitations from Thine own heart—Thou alone art my supreme dependence. I can see Thee always shining, always giving, always breathing life and love to me—to every child of Thine. In this still hour I open every thought

of Thee. I wait in calm assurance that life and strength unfold through me like perfect colors that tinge the flowers. I behold myself a shaft of glory sent out from Thine Eternal Radiance. One with Thee in life imperishable! Every cloudy deep and highest space Thy life pervadeth—Thy life pervadeth me.

I cannot ask for more than this great gift.

I cannot separate myself from Thee.

Then let me see my will in Thine established; in glad consciousness that I am one with Thee I rest, and know at all times the boundless measure of my life. Amen.—Susie Dix in "Responsive Service."

"WHEN YE PRAY."

Whether kneeling down to God is necessary or not, depends upon the kneeler. As you think in your heart, so it is.

The attitude of kneeling means submission, and it comes from the time when kings struck down their enemies in front of them, and the enemy crouched and begged for his life.

I see no reason for crouching before God, nor do I see a reason for begging from God that which God already is within me. Therefore when I pray I choose any position which affords me a sense of freedom from consciousness of the body.—Elizabeth Towne.

Love gives wisdom, the two are inseparable.—D—.

THE MASTER CHRISTIAN.

The master Christian takes the first principle of the science of health and meditates upon it day and night—His delight is in the law of the Lord; and in His law doth he meditate, day and night." He reasons that if God be all in all, then he himself must be of the substance of God, pure Spirit, in which is no disease nor death; that he must inherit from God only, health and strength, and not from earthly ancestors, disease and weakness; that the only influence in his life must be life and health, not disease-germs, poisons and impurities.

As he meditates upon the truths, which his reason deduces through accepting the great premise, that God is All in All, he finds a transformation taking place in his body, and the prophecy of Jesus Christ receives illumination: "Ye shall know the truth and the truth shall make you free." For he finds that freedom is coming to his body. Diseases begin to disappear, a new strength comes, he is healed. Nothing external was done, he only meditated upon the Truth.—The Master Mind.

HOW MAY LOVE BE TAUGHT?

How may Love be taught? The answer might be, "By looking ahead and not trusting to chance." To illustrate: Here is a little sensitive child in a home whose parents are sure they love it and want it to be

all its possibilities permit it to be. The father is busy, or else children bother him, and so when the little one wants to talk with him he says, "Run away, dear. Papa wants to read this article," or the mother says, "Run away and play by yourself a little while now, baby. Mother is busy and she can't stop to play with you." If someone did that to you when you went to her for mutual enjoyment should you be drawn nearer in heart to her? Why should you expect your child to grow in love for you when you teach him day after day that he is a bother to you? If you repress confidences through the tender years when impressions are strongest how can you believe they will be brought to you later in life? I have heard a father complain of his children because none of them ever take him into their confidence, yet he consistently nipped to the root any springing of companionship the children gave him when they were little. The parents who have no time or patience to listen to their little children, to hear about their goings and comings and doings will never have a chance in later years to listen to any tales of these interesting things.—The Uplift.

The prophets we need are those who encourage all efforts and talk little about what cannot be done. The one who reaches for something with persistence may get something better than he thought, as Columbus discovered America, though he set out for the East Indies.—Dolbear.

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The News Letter will, it is hoped, be soon able to announce the forthcoming publication by it of a series of articles upon Christian Science and New Thought in its various forms which will be of engrossing interest, and will furnish to students most valuable help along these lines. They will, in a way, be supplementary to the Sabin Lesson Course. They will be prepared by a writer who has for some years been a contributor to this magazine, who is a devoted student of Science, and a most successful healer.

ON THE EDGE OF WAR.

Before these words are read in print America may be in actual war. It seems almost certain that she will. We have not declared war, and we may not, but we are now in a state of war, and Germany may have made the declaration by



Oliver C. Sabier Jr.

the time The News Letter reaches its nearest readers. We have been long-suffering and tolerant. If war comes it will not be our fault. The country is behind the President irrespective of political connection, creed or race. We are not ready, but we are more fit to fight than most people think. Congress will assemble in special session on April 2, and the people will feel more confident with the House and Senate in Washington to advise the President and speak for the whole people. The United States is for Peace, even if she has to fight for it.

THE SUPPLY EXHAUSTED.

The News Letter regrets that it will not be possible hereafter to furnish to new subscribers issues of the magazine which contain the Sabin Lesson Course in full. The demand has been so great for the complete course that a number of the lessons have been republished. All the extra copies have now been distributed, and the republishing of lessons is no longer practicable. The demand for The Lesson Course has been great beyond expectation.

Oliver Sabin Jr.

Chain of Golden Thoughts

April

PAULINA B. SABIN

If God is not a real presence to you, protecting, loving, healing, supporting, blessing you in every way, it is because you need to be more like Him in some respect.—Militz.

We do not have half good enough opinions of our possibilities; do not expect half enough of ourselves; we do not demand half enough, hence the meagerness, the stinginess of what we actually get. We do not demand royalty enough. We are content with too little of the things worth while. It was intended that we should live the abundant life, that we should have plenty of everything that is good for us. No one was meant to live in poverty and wretchedness.—Marden.

God's blessing on an honest man's life and the happiness which goes with it is worth more than the wealth of the world.—Mrs. Susan Q. Morris.

It is good to love your fellowman and treat him fairly: Do it! It is good to be loving, gentle and affectionate to the members of your home circle: Do it! It is good to be loyal and honorable to the state or nation to which you belong: Do it! These are the dictates of Love.—William E. Gibson.

A thousand of us may stand in the sunshine and get all the sunshine we can absorb, and yet not even by one ray is the sunshine exhausted; and so with the Universal Good of Our Father in Heaven. Everything in the Universal Reservoir of All Good is yours. You are God's heir and own all. You have it all, all is yours now.—Bishop Sabin.

THE SABIN LESSON COURSE

Christ the Cornerstone—The Testimony Examined—Truth and Falsehood—Flagrant Sacrilege—Self-Degradation—Spirit the Only Substance—Harmony the Only Law—The Treatment of Infants.

LESSON NO. 8.

IT is charged, and, I am sorry to say, with a considerable degree of truth, that these so-called Christian Scientists, which we have mentioned, do not believe in Jesus Christ, except that they believe in Him as a good man, but man. I have felt the importance of this subject of the recognition of the Son of God to such an extent that I feel it important that we should here and now place ourselves on record, not only for this age, but for all future ages, to let the world know how we of the Evangelical Christian Science Church stand upon the subject of Jesus Christ.

We believe that Christ was the immaculate Son of God; that He was born of a virgin, immaculately conceived; and that He lived and died and was resurrected to show us the way to eternal life and reconciliation to the Father for the purposes I have just enunciated. The personality of Jesus Christ, and as to whether He was of Divine origin, whether He was crucified, whether He was buried and rose again and finally ascended into heaven—these are questions which are of such paramount importance to us that I have thought it important to make a few remarks upon that subject.

The way to establish a fact is by testimony, by the testimony of witnesses who know the fact if possible, or failing in that you take the secondary testimony of the best character you can get.

The rule of evidence establishes the credence which should be given a witness; and by that rule I propose to test the testimony of the apostles and witnesses of the life, death and resurrection of Jesus Christ. The best writers on the law of evidence test their witnesses by this rule: First—Are they honest? Second—What are their means of knowing and ability for telling the truth? Third—Does the testimony when thus presented present a consistent story?

LET US EXAMINE THE TESTIMONY of the apostles and early disciples by this rule.

We find them rather of the lower walks of life, filling laborious professions, mostly fishermen, uneducated, but men of perfect integrity, so far as all the historians have written.

The next means of judging their testimony is their ability to tell the truth. No one who has ever read the writings of any of the apostles has doubted that they had the ability to tell the truth, because

their ability was of such a character that they could not tell the stories they tell unless they had been true. If all of them combined had attempted to write the Sermon on the Mount they would have made a failure. They could not have written that sermon except as they chronicled what actually occurred. This makes their story consistent. Now, what do they tell? They told through Judea, and in fact through the whole civilized world, that Jesus was born of a virgin; that He lived and preached in Judea and healed the sick; that His life for the three years they had been with Him had been one of spotless integrity towards men; and they knew and so testified that they saw Him hanging upon the cross; that they saw Him buried and saw Him after the resurrection; while they were thus looking and listening to Him talk, He was parted from them and ascended into the realms of eternal glory; and they preached this doctrine everywhere. The doctrine was so offensive to the powers that were, that for the preaching of this doctrine they were whipped from one city to another, scourged, imprisoned, and nearly every one of them (I think every one except the apostle John) met a violent death, testifying to this doctrine which they had been preaching. On the other hand, they were offered immunity from punishment and in many instances could have won high honor and wealth if they had renounced Jesus Christ and the doctrine they were preaching. Instead of doing

that they adhered to it and sealed the truth with their life's blood.

TRUTH AND FALSEHOOD.

In the history of the human family we find numberless instances of people who have died asserting a falsehood; but those people who died asserting that falsehood believed in its truth. A person may be mistaken and willing to die affirming his belief in a doctrine which may be false, but in all the history of men everywhere we have never found a person who went to the scaffold or the cross for public execution testifying to that which he knew to be false, unless he were to reap some great benefit therefrom to his successors, his children, and their families; but there was no ray of hope of anything held out to those apostles and early Christians to suffer death. His disciples were killed and slaughtered by the thousands; the Roman Nero filled them with pitch and tar, set them afire and lit up his gardens, amphitheatres and places of amusement by the burning of Christians. They adhered to the truth of the story of Jesus, and were each and every one of them, as I before stated, sacrificed in a cruel public manner for the attestation of this doctrine. If they had renounced the doctrine of Jesus Christ they could have saved their lives; as it was their lives went out and they were scorned with a hiss and a byword, and there was none so poor as to do them reverence, except the poor and despised who believed as

they did. I say in the history of all the world, you cannot find people who died for a falsehood which they knew to be false. These were eye witnesses; they knew absolutely whether they had seen Jesus Christ upon the cross; whether they had seen Him buried; whether they had seen Him ascend into heaven. They knew whether these things were true or false.

Take the testimony and read it in the light of history and of truth, and there is more testimony to support the claims of Christ than there is that Plato, Aristotle and Socrates lived and taught their systems of philosophy; that Alexander the Great made his famous conquests, or that Julius Caesar ever existed. There is less testimony establishing any of these facts than there is that Jesus Christ lived and died, and was what He claimed Himself to be.

FLAGRANT SACRILEGE.

Now, we as Evangelical Christian Scientists, take this position, that to compare Jesus Christ, the immaculate Son of God, to any human being, is nothing more nor less than the most flagrant sacrilege, and we hereby denounce it and place ourselves upon record before the world that we believe that Jesus Christ is the Son of God, as is claimed in the four gospels.

SELF-DEGRADATION.

The next subject to which I desire to call your attention is this almost universal habit of self-degradation. The thought taught in our last lecture was that man should assume and claim his lost dominion. Now,

we take the reverse and say reform those who would talk of their own degradation. What I mean by that is this, persons get down on their knees and pray. They commence: "O, Lord, I, a poor worm of the dust, not fit to be mentioned, do desire to obtain of Thee in consideration of my unworthy self, etc." Some of them will go further, and they will take in the whole human family and they will denounce the whole of them. You meet a friend and ask: "How do you do?" "Oh, I am sick, I am liable to be sick, I am always catching cold, and I have a terrible headache, and I have the grip, I have the hay fever every year, I have the catarrh that stays with me all the time." They will go through a whole list of degradations about themselves that is absolutely self-destructive.

These people who talk against themselves are simply giving their characters as they really will be, because as they build their characters so they will be. This question is closely allied to the subject of limitations discussed in our former lecture. You must know that you must not degrade yourself; if you do the very words, the very thoughts that you hold against yourself, will prove true, demonstrate themselves upon your body and mind. Now, let us add to the words, "Make no limitations"—let us add these words, "Admit of no self-degradation." You, the perfect image and likeness of God, are a perfect being, and when you say aught against yourself you are dishonoring the workmanship limitations—

let us add these words, "Admit of no self-degradation."

Another question which comes up oftentimes is the subject of what is Life? We are told that Life is God. Ask the further question: What is God? He is Good, He is Light, He is Love? Can anyone of you tell what any of these are? We go back again and ask at once what life is, because we do not know what God is. We know He is Life, we know He is Love, and we know He is Light, but farther we may not go. We assert that there is no life in matter. Then what is life? We see life everywhere. What is it? When God created man He breathed into his nostrils the Breath of Life and he became a living soul. Then Life is God and the Breath of Life is the breath of God. Therefore that which manifests itself to us in all the phenomena of existence is but the Breath of God. A child when it is born breathes breath from the Father, becomes a living soul, a perfect entity which will last for eternity, on and on, for God breathed that Breath of Life in its nostrils and it became a living soul. This idea that some have that the soul had an existence from eternity is not true. That Breath of Life was from eternity, but when God breathed the Breath of Life into my nostrils when I was a child, an infant, I became a living soul.

This phenomenon called Life can be seen in all animate nature; everything that breathes has life; there is but one Life, it comes from one source, and that source is God. All animals, birds, fishes, fowls, plants

and trees—everything that breathes has life, and anything which does not breathe has no life, and when it ceases to breathe, that life goes back to God who gave it. That brings me to the statement that God is the only Life. That is a fundamental principle of Metaphysics and so-called Christian Science.

SPIRIT THE ONLY SUBSTANCE.

We further believe that Spirit, which is God, is the only substance. Spirit is Truth; matter is error. We believe further that Love is the only force. Therefore if you would be strong, if you would be powerful, if you would be mighty, cultivate Love, love for God supreme, and love for your fellow-man; such love as makes you honest; such love as makes you look out for your neighbor's interest; such love as makes you do right and watch over the interest of your neighbor as you do your own; such love as does not pick out here and there a man and claim him for a neighbor; such love as takes in the universal brotherhood of man. That is the only force, Love Supreme. Fill your heart with love, let it be your nightly prayer and your morning salutation. Let it walk with you in the day and sleep with you in the night; let it be your watchword and the impulse of your every act; let it be your instrument of conquest and your weapon of defense. Then you can say to yonder mountain go and be cast into the sea, and it will go.

HARMONY IS THE ONLY LAW.

If I could illustrate this so that all my students could understand it

how happy I would be. Harmony is the only law, perfect harmony. Harmony means perfection. When you go to treat your patients or treat yourself, as the case may be, for healing, what do you affirm? Affirm that the patient or yourself is the Perfect Image and Likeness of God; that you live, move and have your being in God, that nothing can surround you, come near you or affect you in any way, shape, form or manner, except such as is in perfect consonance with the great law of perfect harmony and perfect love. Harmony means perfection. God's laws are harmonious, and nothing but harmony can come near Him, around Him or about Him; and I ask you to ponder in your mind how it is possible for any person to have sickness or anything the matter with him when he is surrounded by God's Light of Eternal Harmony. But the uninitiated will say to you: "Here, this patient has the fever. What are you going to do about it?" One says: "Here is a lame man. What are you going to do?" You see a person who is sick of a fever, and a lame man; but I speak of their material thought. Spirit is the real and eternal; matter is the unreal and temporal. Matter is unreal and is not; in reality there is no matter, for it is spiritual manifestation of God's creative power; it is nothing, absolutely nothing but spirituality, for God is all in all. Spirit is the supposed opposite of matter; therefore, if that be true, matter is nothing, for Spirit is all, for God is all; matter in

reality is the manifestation of God's creation.

In the treatment of your patients or yourself, dwell upon the thought of Harmony, hang to the thought of harmony. Deny everything that is not in perfect harmony and perfect love. Deny it, never admit that there is such a thing as discord and you will always be right and you will always heal the sick.

NOW.

The next thought which I will present to your minds is that now is the only time. Tomorrow will never come and yesterday did not exist. We live in The Eternal Now. Today is the day of salvation. You can take Scripture upon Scripture for this thought; Now is the only time. Live in the Now. Does God bless you with plenty, with comfort and happiness? Thank God and take courage. You only live in the Now. The fellow that always lives for the future is always in want, in anxiety, in trouble; the fellow that lives in the past, as Jesus said, let the dead bury their dead—he lives among the dead. Live now, for NOW is the only time. Do you want health? You have it now. Do you want happiness? You have it now. Do you want comfort? You have it now. Look up to God and ask and ye shall receive now. Today is the day of salvation. Come to the Lord, Know His truth now; NOW is all the time there is. There never will be a future and there never was a past.

TREATMENT OF INFANTS.

Another subject I will talk about is how to treat infants; and in some instances I have used the same formula in treating those who are known under the law as non compos mentis. The way to treat an infant is to treat the mother, if the mother is in charge of the child; if the mother is not in charge of the infant, I treat the one who is in charge. I have given the formulas of treatment in two other cases and I will give you a short formula to fix this in the minds of my students, so that they will know how to treat persons in every stage of life. I go on with the original formula as in the original treatment, and then I call the mother's name and say: "I desire to talk to you. You must know that your life and the life of your infant are in the Image and Likeness of God; you each live, move and have your being in God. Therefore you must know that the baby cannot have any disease." If it is the croup that the baby has to material sense, you state that baby could not have croup. "It lives in perfect harmony; therefore nothing but harmony can come near it. You must know further that the baby is God's child. Jesus said: 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.'"

We are admonished in another place to come as a little child. You can say to the mother and sister: "That baby is God's child, and I declare to you that baby cannot be sick, never was, and never will be. It cannot have croup; all is infinite

mind and is infinite manifestation. I ask this all in the name of Jesus Christ, my Saviour." Then you go on and close up the treatment as any other treatment, and baby is well.

I will relate an incident that occurred in my own experience in treating a baby for croup. It was when I was young in Science, and the child was my own grandson. I was reading in my room and perhaps between twelve and one o'clock at night, I heard that awful cough, which, to a parent that ever had croupy children, would almost raise him out of the coffin. I went up-stairs and saw my grandson in his mother's arms, almost suffocated with the croup. I had medicine in the house, and knew what to give him to relieve him, but I gave no medicine. I determined to give God's healing a chance and I realized that he was made in the image and likeness of God and could not have croup. I realized instantaneously the nature of his being, and he turned over in his mother's arms and breathed as naturally as ever. He did not have any cold at all. Babies are easily cured.

"Although Truth may be omnipresent and perfect Love be omnipresent; though we may 'Live, move and have our being' in God, the all-Good; though we dwell in the kingdom of heaven, if we are not conscious of these truths, and do not know the wonderful meaning to us, we may go our way, in lack of all things, losing the blessedness that is ours."

"Heirs of God, joint heirs with

Christ,' we may through ignorance of this be slaves of misery and poverty. As Paul declares: 'Now the heir, so long as he is a child (without understanding), differeth nothing from a servant, though he be lord of all.' "

"Truth must be recognized in order to be realized by us, and to become a power in and through our lives."

"It is said that seeds have been found in the hands of mummies, which, being planted, have burst forth into growth after having been dormant for centuries. The seed had within it all the life principles, waiting development, but the hand that held it was dead."

"The Divine Life and Truth begins in the soul as a seed. It may be held in a dead consciousness, but the Truth seed never dies. It is waiting its opportunity. It is implanted by Divine Hand in every soul."

"One says: 'When Jesus said he had finished the work, He had sown the entire field with seed; the seed were small; the harvest is universal.' "

"We think that heaven will not shut forevermore,

Without a knocker left outside the door;

Lest some belated wanderer should come

Heart-broken, asking just to be at home,

So that the Father will at last forgive,

And looking on His face that soul shall live.

"We think there will be watchmen through the night,
Lest any far off turn them to the light.

That He who loved us into Life,
must be

A Father, infinitely Fatherly.

And groping for Him all shall find
their way

From outer darkness, through twilight, into perfect day."

"His mercy endureth forever."

"Every knee shall bow, every tongue confess."

"The knowledge of God and man's relation to God; the right understanding of these will break the bonds of our captivity, and give us consciousness of Eternal Life."

"Jesus said, knowing the truth makes us free, also knowing God is eternal life—two most precious boons. Freedom and life are ours for the knowing. Knowing what? That they are ours. 'All things are yours,' Paul affirms."

QUESTIONS, LESSON NO. 8.

(1) What are the views of some Christian Scientists in regard to Jesus Christ, and what are your views?

(2) What are the views of the Evangelical Christian Scientists in regard to Jesus Christ?

(3) What three rules of evidence are given by which to test the evidence given by the apostles as to the Divinity of Jesus?

(4) In the light of history and truth what do we have on this subject?

(5) What position do Evangelical Christian Scientists take?

(6) What is said on the subject of self-degradation?

(7) What is the result when people talk against themselves?

(8) What is Life?

(9) Where is Life found?

(10) What is the only substance?

(11) Who is your neighbor in Christian Science?

(12) What is the only law?

(13) In giving treatments upon what should we dwell?

(14) What is said in regard to time?

(15) What is a good course to pursue in treating infants?

ANSWERS TO QUESTIONS IN LESSON NO. 7.

Question 1. The first subject treated in this lecture is that of limitations.

"Thought or thinking and its consequence," may serve as a general subject for this lesson. Hardly has a more practical rule been formulated, and one more far-reaching in its consequence, than the following rule enunciated by the late Bishop Sabin: "You should never make any predictions of yourself, concerning yourself, concerning your family, concerning your affairs or the affairs of your friends or those dependent upon you, except such predictions or thoughts as you wish to see realized upon their bodies or in their affairs."

Question 2. Man's thoughts blaze the path of his progress—shape the mold of his character—

his words declare and his actions manifest.

If he thinks failure and talks failure, he acts failure and is a failure.

This takes us back to the great law of choice and consequence.

Limit yourself and you are limited; but recognize your divine power, the limitless "Kingdom of Heaven within," and think, speak and act ever in harmony therewith, and whatever you need is yours.

Question 3. The general rule referred to is given in the first part of Lesson 7, and repeated in answer to Question 1.

Question 4. When God made man He gave him dominion over all things below his own (man's own) station. Also over his own mind and body. Man is the Image of God in the mirror of mortality. God's Image is vital and vitalizing. Hence man, the true Image of God, is limited only in the degree that he limits himself. Think only of the limitless within; speak and act only in terms of the limitless "Kingdom of Heaven within" if you would see your power demonstrated; if you would know success.

Question 5. Diseases and all other inharmonies are but creations of mortal mind, man losing his spiritual center; the consciousness of the kingdom of heaven is beside himself, and in the darkness of this ignorance he dashes back and forth from recklessness to fear and reaps the consequence of all manner of inharmony.

Question 6. All so-called diseases are human creations. By in-

discretion a bad effect is experienced, and a bad name is given it. Then that name claims every such effect. Man thought it into being, spoke it into reality, then bowed down to worship. Men prescribe certain powers to certain diseases, and then yield to these powers when they recognize symptoms of those so-called diseases.

Remember, God created only that which was "very good!" Disease is not His creation. It is the creation of those intelligences that He created and to whom He gave the right of choice.

Question 7. The evil day always comes to him that looks forward to and prepares for it. "Sufficient unto the day is the evil thereof." Wait until it comes; don't go after it. If you must cross the bridge, cross it but once.

Question 8. People live in poverty because they think impoverishing thoughts. Now there are two classes of thoughts that lead to poverty. They work in opposite directions, but on the same plane. Now, in the first place, men or women who think themselves poor are not conscious of their relationship to God; of their oneness with all wealth.

One class of such individuals limit themselves to a very niggard portion of the bounties of God. They think, talk and act in harmony with that limit which leads either to the hard grind of honest and yet fruitless toil, or to carelessness and shiftlessness.

The other class are those individuals who center their thoughts upon

what is called wealth—material gain—and bend all their energies of mind and body to this end. In a sense they succeed, but in a larger sense they fail.

They lose sight of the rights of others, throw justice aside and rush ruthlessly over the weak to take the best of all things material. Such people pile up large fortunes, but are withal very poor, never satisfied and never happy.

As a drunkard drinks only to create desire for drink, so they gain only to fire up their greed for gain. They have lost their spiritual centers—are beside themselves.

Question 9. "Seek ye first the kingdom of heaven" if you would have the world to best advantage.

Question 10. In brief, to seek the Kingdom of God is to seek the Kingdom of Good. Seek that which is good for yourself, and for your fellowman as well. That which is truly good can never lead to bad consequences.

Seek the good in yourself and in yourself primarily. Finding it in yourself, you will easily find it in every other soul.

To seek the righteousness of God is to seek the right-ness of Good, which means justice tempered with generosity in all your dealings with men.

The apparently poor are often rich indeed, and the seeming rich are often pitifully poor.

Question 11. If you are the healer and the patient has a doctor, remember that God is the healer, not you, per se; that God is the limitless, and that neither the doctor nor

his remedies can stand between the healing power of God and the needs of the patient. Lose sight of the doctor and all things else in your faith in God, and love for the service in His name.

But if you are the patient put no other god before the All Powerful. Put your faith neither in doctors nor remedies, but in God. These are only means which God can use as He wills. Doctors and remedies are only shadows of the substance that does the healing. Seek help of the substance, and you get the help of the shadows, too, if needed; but, seeking only the shadows, you may not reach the substance.

Question 12. Can a drop contain the ocean?

Question 13. The attitude of Evangelical Christians should be that of justice and love to all people; orthodox churches no exception. The world is won by love and harmonized by justice—Love and Fairplay are the voice of Truth.

Question 14. Christ's commission to His disciples is to preach and heal.

The Gospel of Truth is for the healing of the nations, and he that preaches it preaches practical healing, and, in like manner, healing through Truth is preaching the Gospel.

A consciousness of either to the exclusion of the other is but half truth—hence the poor results of preaching.

Question 15. We have a right to pray for everything that is good for us to have, and that in the having robs nobody else. Seek and in the

Kingdom of Good you find that which is good for you.

Question 16. We have a right to deny that which is not in keeping with that which we find to be good for us.

Question 17 to the end. For answers to these questions refer to Lesson 7, beginning with the subtopic, "The Three Divisions of Man," thence to the end of the chapter, keeping ever in mind that you are seeking within the Kingdom of Good and its Righteousness.

New York City is to have mother police, as well as boy police and girl police. Out of 3,000 applicants, 400 well-indorsed East-side mothers have already been selected to start the staff. A regular mother police court has developed, before which girls may bring cases against dance hall proprietors and resort keepers. Disclosures recently made by five young women who had shunned the publicity of an appeal to regular authorities have tended to show that the "cadet" system for leading girls astray has been flourishing on the East-side, and the mother police will keep special watch against it. As a plan for guarding every girl captains in the mother police corps have been placed in charge of squads. These squads are assigned to such duties as watching over beach resorts, dance halls and playgrounds, and they will also be alert to the sanitary and health conditions of all these places.—Springfield Republican.

THE SOURCE OF ALL HEALING

Wm. E. Gibson.

GOD is the Source of Healing and the Giver of Health.
"As a man thinketh in his heart so is he."

As a man thinks in his subconscious nature so is he in the manifestation of his daily life, and this is true also of communities of men, of nations and peoples.

If men think diseasing thoughts, of superstitions secular or religious, of passions, of revenge, of remorse, of prejudice or fear, and think of them until they become imbedded in their subconscious minds, these thoughts manifest diseased conditions of mind or body or both.

But if, on the other hand, the soul is centered in the Truth of Oneness with God and conscious of loving and unselfish service to mankind, that soul is free from the chains of error. Health is its natural state, and physical or mental disturbance can arise only when the soul steps out of the path of rectitude.

But many who have long sown the seed of trouble and are reaping in pain, turn to God for healing.

People too often seek healing—not health.

God is health and the source of it.

Seek God and His kingdom for His own sake, not for the sake of physical well-being or material prosperity.

These conditions follow as naturally as the shadow follows the substance. But if sought for their own sake, their effects are temporary only, and vanish as the shadows.

But seek God, and finding Him—The All-Embracing and All-Loving Father—you find health and wealth, both for time and for Eternity.

Seek the consciousness of oneness with God and oneness of relationship with all mankind.

Prejudice, that disturber of the peace of the soul, must be scrupulously banished, and hatred, that poisoned fang of the serpent of disease, must be annihilated before you can enter the Kingdom of Heaven.

"Seek ye first the Kingdom of Heaven and its righteousness and all things necessary will come with it.

"The Kingdom of Heaven is within you," said Jesus the Christ.

Man for the most part is beside himself, is outside of himself, and in this excentered state of human selfishness he wanders away from home, from his father's house in search of pleasure, but every pleasure becomes pain, every draught of healing-water causes more disease. No rest is nor can be found but in return to God.

But he that thus returns to God returns to himself; to his true and

better self. Finding his true self he finds his true relation to his fellowman.

Love is the result, love is the outcome. "Love God with all your heart, might, mind, soul and strength, and your fellowman as yourself," is the doorway to the Kingdom of Heaven. He that enters by this door finds harmony, finds perfect health, real happiness and true prosperity.

Other souls can point the way, but you must walk the path. Others may pass the cup of health, but you yourself must drink.

What of healers? Healers are only teachers at best. They serve as guides to point you to the true healer, as lights upon the path to health.

Is there need of healers? Do you need a guide in a strange land? Do you need light where darkness prevails? Do the ignorant need teachers?

As truly as the nations need prophets to point them to God and inspired men to declare truth, so truly do individuals need healers, true spiritual healers, when overpowered by disease of any kind. Sometimes disease is destroyed and health restored by merely reading an article that conveys the healing power. Sometimes a lecture or a directly spoken word restores harmony, but most often it is the desire of one soul radiant with the light of truth and warm with Divine Love reaching a comforting and strengthening hand to the other.

It is the sympathetic system of

the body of God. The stronger passing strength to the weaker.

Much of God's work for man is through man. "Preach the gospel and heal the sick" is the command to the Christian world.

DON'T TAKE A PESSIMISTIC VIEW OF LIFE.

The man who can drill his thoughts, so as to shut out everything that is depressing and discouraging, and see only the bright side even of his misfortunes and failures, has mastered the secret of happiness and success. He has made himself a magnet to draw friends, cheer, brightness and good fortune to him. Every one is pleased to see him. His presence is like a sunbeam on a dull day.

There is no accomplishment, no touch of culture, no gift which will add so much to the alchemic power of life as the optimistic habit—the determination to be cheerful and happy no matter what comes to us. It will smooth rough paths, light up gloomy places, and melt away obstacles as the sunshine melts snows on the mountain-side.

It is pitiable to see young men and women remaining far below the place where their ability ought to have carried them, just because they dislike to do disagreeable things until compelled to. The best way, always, is to tackle the hardest things first.

Until we learn to give ourselves, our giving is not worthy the name.

HAPPINESS IN THE MAKING

Mrs. Susan Q. Morris, Washington, D. C.

THERE 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.

Keep thyself pure, remembering always that the thoughts of the righteous are right, and ever mindful of the words of the psalmist: "O, Lord, Thou hast searched me and know me. Thou knowest my sitting down and my uprising, and Thou understandest my every thought afar off."

Every pure thought comes from within, and the soul which is bemoaning the beauty of holiness, sees beauty everywhere. But he who lives exclusively toward the outer realm, seeing everything in a detached and partial way, sooner or later becomes despondent, pessimistic, powerless. Two persons will look at the same scenery, and to one it is filled with beauty, while the other sees so little in it that he is bored by the view.

Everything starts from the center of life, and to know Strength, Patience, Hope, Love, Honesty, Truth, we must know them in ourselves. Can the delusion that I may wrong others and by repentance and belief evade the consequences be true? Wonder where the persons who are wronged come in? "The mills of the gods grind slowly but they grind exceedingly fine."

"As ye measure, it shall be measured to you again."

Everything then which we know is right for us to do or be we should hold strongly in mind, with the calm assurance that with serious and painstaking effort in doing our part we shall have the realization of Divine approval. We must therefore remember that we cannot prosper at the expense of another. "Do men gather grapes of thorns, or figs of thistles?"

To place a disregard of the means by which success is attained in a young man's mind is to wound him as fatally as though you had shot him through the heart.

Principle is a priceless possession in the human soul, and must be preserved at any cost if happiness is to remain. An untruth or an unfair advantage in business is apt to come home to dwell, and with it a large brood of unpleasant memories. He who takes an unfair advantage of his neighbor suffers the most in the end.

The Universe is built upon a system of honor, and dishonor finds no nook or corner in which to hide itself. Some may say that many a rogue is happy, and that the wicked flourish as the green bay tree, but no; the blight is there and must sooner or later be apparent to the most casual observer. This canker of unfair dealing in the heart is like the worm which eats at the heart

of the most glorious fruit and destroys that which was made perfect, and in the image and likeness of the Creator.

Eternal logic runs in this direction. Wrong is always wrong, and right is always right. If you look at life and live it from this standpoint you are safe. It matters not what a man's reputation is, if his real self is not upright; he knows, and since he has trampled on his immortal nature he cannot be happy, and an iron wedge pierces his soul. If this is not true, then we are mistaken in our conception of the law. As far as the east is from the west, so far is he from what God and nature intended him to be. God's blessing on an honest man's life, and the happiness which goes with it, is worth more than the wealth of the world. The divine plan of man's conduct in his dealings with another, as also all of the higher instincts in man, begins in the soul as a seed. It may be held in a dead consciousness, but the Truth Seed never dies. It awaits its opportunity to blossom and bring forth fruit, and is implanted by the Divine hand in every soul.

Therefore by obeying the law, by living in integrity and Godliness your life and example may be a bright and shining light, and peace and happiness yours. Men will honor you, and the cause which you represent.

Not by knowledge or by devotion alone can the riddle of life be read. Action, Faith, Intellect, Honesty and Love are necessary, and all exist in countless degrees. Unit-

ed they will lead to that inner sea whose gateway is the heart of man, and where, when we are strong in the strength of a true life, happiness abides.

An excellent means of keeping ourselves in an inward quiet and freedom of spirit is to put an end, at the close of every action, to all further thought about it by dismissing all the reflections of self-love, whether of self-complacency or regret. Happy is he in whose mind nothing remains but what is necessary, and who thinks of each thing only when it is time to think of it; so that it is rather God who awakens the impression of it by the sight of His will, which is to be performed, than the mind itself laboriously foreseeing and seeking it. Finally, let us acquire the habit of recalling ourselves to ourselves through the day, and during the course of our employments, by looking simply to God. By that means let us calm all the commotions of the heart as soon as we see it agitated. Let us sever ourselves from every pleasure that does not come from God. Let us suppress useless thoughts and reveries, and speak no idle words. Let us seek Good within us, and we shall infallibly find Him, and with Him joy and peace.—From Fenelon.

Be always joyful. Be unceasing in prayer. In every circumstance of life be thankful; for this is God's will in Christ Jesus respecting you.—Paul's First Letter to the Thessalonians.

HABIT

Dr. A. D. Lib in The Kalpaka.

HABIT is the creature of repetition. Any physical act repeated a few times becomes a habit. Habit has a dual character. It consists of an automatic action on the part of the organism and a psychic content rooted in the subnness.

Thought habits have the same general anatomy. Thought is conscious and volitional in its beginnings, but it soon becomes an unconscious movement, which proceeds independent of volition. Both physical and mental actions acquire this automatic character by repetition.

I knew a boy who developed the habit of sticking the point of his tongue out of the corner of his mouth, while whistling or similar mechanical action. He is now an eminent surgeon in a Southern State, and often feels the impulse to have his tongue find the old-time position while he is at work on a critical case.

Habitual actions and processes of thought are passed on from parent to offspring, and repeated from one generation to another, until certain physical and mental characteristics become family traits, which act instinctively toward an end of which they are not consciously aware. The impulse to reach out the hands to those whom we would comfort in their trouble is instinctive. The impulse to take into our arms those whom we love is also instinctive, for love is a higher form of sym-

pathy, and follows the ancient impulse of wanting to lay hold and retain its object. The boy who dodges when any movement is made near him, by his father or mother, does so both automatically and instinctively. The impulse to call on God for help in a moment of sudden and great danger is purely instinctive.

Most of our physical, mental, and spiritual acts and states are habitual, proceeding either automatically or instinctively, or both.

Being sick is largely a matter of habit. It comes from doing the wrong thing and repeating it. If kept up long enough it will not only become functional, but organic, both deranging the organic processes and perverting the organic structures. Quit the habit.

Being well is mostly habit. It is usually easier to do the right thing for the body than the wrong thing. The normal, natural state of the body is health and ease, rather than sickness and disease. We are built for health and efficiency, as is evidenced by the possibilities of life in the structures of the body. The life of the bones is five thousand years; the skin nine hundred years; longer than which a man would not have the heart to live. With such a physical equipment for long life and health, it is evident that the present prevalence of sickness and an average of thirty-eight years of life can be accounted for only by the habit

of violating the laws of health. Health and longevity come by habitually keeping the laws of health. Get the habit.

Optimism is a habit developed by looking on the bright side of things, and looking for it when the bright side is not in sight. The pre-shrunk, non-fading, all-wool, and a yard-wide optimist smiles when he gets his wallops; takes "cold shoulder" as his favorite diet; looks pleasant when someone is "blowing him up"; affirms that "it might easily have been worse" and rises with battle light in his eye when he hears the call, "Cheer up, the worst is yet to come." Therefore, keep smiling. Print a sign and put it where you can read it while at your daily task, "It's fun to work here," "Business is good," and "Everything is lovely."

Fear is a habit. It is both automatic and instinctive. It is instinctive in that it arose in that time when dangers were ever threatening, and automatic in that we practice it so much. It comes to the front in the presence of any new task or adventure. Nine-tenths of people taking their first sea voyage dream or have premonitions of disaster. The children of fear are many such as hurry, worry, and the "blues," which develop at last into a frame of mind called pessimism. A pessimist, like an owl, sees best in the dark because he loves the darkness, and, like the owl, he sings through his nose, and hoots for the doleful pleasure of it. The pessimist wonders why people avoid him as they would the plague. People

wonder how he can keep his "grouch" so fresh until they discover that he has a cold-storage system for that very purpose.

Being good is a habit, just as being bad is habitual. The repetition of any act or thought results in a habit of corresponding nature. I knew a child of unusually sweet disposition, who, when some provocation arose, would announce: "Mamma, I'm going to be bad," and would immediately put it into operation. Only a wise and strong hand stopped the practice and kept her sweet and amiable.

Habits are usually formed by doing things or not doing them, intentionally. Leaving things undone is also a habit-forming practice. The frequency with which an act is repeated measures the rate with which a habit is formed.

The cure of any habit is by the substitution of another habit. One thought or act is displaced by some other thought or act. Following this simple law of psychology, any habit can be cured.

Habit becomes part of one's self, and the sum total of one's habits is his character. His ruling or predominant habit gives general form and direction to his character.

With this anatomy and physiology of habit before you, anyone can see that he can be whatever he desires to be, believes he can be, and wills to be.

In my 60 years of public life, I have found no principle so safe as that of an ever-enlarging social liberty.—Gladstone.

WORK

Wm. E. Gibson.

WORK done in the spirit of service is the highest form of worship."

"How shall I serve best in the vineyard of my Lord? When will the opportunity come that I may show my heroism? That my great deeds may stand out upon the pages of history?

"When will some special revelation of Truth come to me. When will some special manifestation of power, showing forth in me, attract men to me, and make the world respect me, and the multitudes follow me?"

Thus men ask and sit and wait; thus they pray and look away; thus they seek the Holy Grail.

He who steps too far loses his balance. He who reaches too far cannot hold that which he grasps. He who looks too far cannot see things in perfect order. He who is listening for the roar of Niagara shall fail to hear the songster at his window.

The firm stepping-tone lies in the duty nearest your hands.

You hold fast only that which you grasp with heart and mind—that next duty which you do so well that it no longer stands in your path and in fact becomes a firm footing upon which you stand to tackle the next.

The great song of nature is "Work." All the way from the

atom to worlds and stars and suns is the chant of the mighty chorus: "Work."

Nature presents one scheme of service, gigantic, sublime and uniquely beneficent. Every step prepares fully for the next.

From chaos comes forth order. The mineral kingdom prepares for the vegetable, and the vegetable for the animal, and the lower animal for the higher and the human.

Desire and effort unite in the matrix of nature, and there the work of life begins. The spirit of life takes of the materials nearest at hand and weaves for itself a garment, builds for itself a body and in thus serving gains strength for the next step.

From birth to maturity the body grows by using ever the materials nearest at hand, and in like manner the mind develops from its most immediate environment.

But this stage of development has a pronounced selfwardness, the period of gathering up forces and energies. But with maturity comes the period of dispensation. Before maturity there is gathering in with increasing power to gather; afterwards there is the increasing power to give out.

The youth must first learn to work for his own comfort; having mastered that step he must then work not only for his own comfort but also for the comfort of others.

Willingly or unwillingly the law is Work—and work you must.

Whether you seek work or seek to shun work it matters little, only the latter is the more wearing.

Those who shun work reap the reward of laziness, poverty of mind and body and poverty of the comforts of life.

But those who work faithfully are rewarded according to the spirit with which they tackle their work.

Two men may engage in the same occupation with fairly balanced reserved energies, and with the same purpose to make good, but one wears out and suffers physical deprivation while the other grows robust and strong. The one works in the spirit of a slave and galls under his yoke; conscious needs bind him there, but his heart is elsewhere. The other works in the spirit of service, and his remuneration comes merely as reward for service, and it increases with the growth of the spirit to serve.

He who serves his fellowman best serves his God most. He who thus serves his God serves himself well.

Truly work done in the spirit of service is the highest form of worship.

Laziness is godlessness.

Work done in the spirit of selfishness is slavery.

Work done in the spirit of service is WORSHIP.

Every atom, cell and corpuscle in your body is a Marconi station for catching spiritual or etheric vibrations on its own account, and for the good of you as a whole.

LOVE'S CONQUERING POWER.

The glacier for a thousand years
Had ground its pathway to the sea.

O'erhanging now a mighty cliff
A mass through gravity is free.
And in the grasp of wind and tide
As iceberg floats in ocean wide.

From frigid zone to torrid sun
It southward journeys, day by day

It lesser grows. Its course soon runs
For it has melted quite away.
That massive floe though now no more,
Is in the wave that beats yon shore.

And thou, my now expressive friend,

Wert recently but ice to me.
A frozen self! A heart that yearned
But hid the love I might not see.
Imprisoned in thine own dark jail
Life's ocean thou alone did'st sail.

But still my love was ever thine—
Embracing thee within its flood.
And thy reserve, like frozen floe.

Dissolved in the Eternal Good.
And like the berg 'neath torrid sun.
Our souls have melted into one.

—Henry Harrison Brown.

WITH LOVE TO LEAD.

If Love will only lead us,
We should not ask the way—
Or, if it's wild, with winter,
Or blossom-blown with May.
If thorns, we should not heed them;
If blossoms, well-a-day!
If Love will only lead us,
We need not ask the way.

PRAYER ANSWERED WITH A MIRACLE

Woman Asks Heavenly Aid After Years of Suffering.

SEATTLE, WASH., Jan. 17.— Does God answer prayer? "Yes," devoutly testifies Mrs. Anne E. Norton, of Seattle, with a body suddenly and "miraculously" freed of horrid disease and long drug slavery!

Hers is one of the most remarkable cases of bodily restoration ever recorded, say those who substantiate the story.

BAFFLED SURGEONS.

Mrs. Norton's strange malady baffled prominent men of medicine and science all over the United States. Seven hundred physicians within the past four years had pronounced her incurable.

Twelve times she was on the operating table. Three times she was pronounced dead. One arm was amputated. Her body was covered with hideous eruptions. Morphine, the knife and ceaseless pain had distorted the body almost beyond human semblance.

"And then," said Mrs. Norton, detailing her "miraculous" experience, "half an hour's prayer accomplished what 700 physicians said was impossible. It is a clear case of Divine intercession!"

HAPPIEST WOMAN ALIVE.

White-haired from her agonies, though but 43, Mrs. Norton lives with her husband and invalid son in humble lodgings here.

"I believe," she said, "I am the happiest woman alive today.

"My afflictions began four years ago in Spokane, when I accidentally cut my hand with a knife. Partial paralysis, blood poisoning and mortification of the flesh succeeded one another rapidly and soon my whole body was affected.

"Amputation of my hand and arm brought no relief. I was like Job of old, and there seemed no deliverance. In this awful condition, I was prevailed upon to use morphine and soon was its abject victim, using toward the last as much as five and six half-grain tablets every hour.

"The four years of this living death I spent mostly in the hospitals of Seattle, Spokane and Portland. For more than three months at a time I could not walk, and for months I was totally blind.

PAIN GOES SUDDENLY.

"That was my condition when I went to Olympia to die. Living in a shack near the Puget Street Mission assembly, the good Pentecostal people found me and offered prayer in my behalf.

"In a moment all pain was gone. I rose from my bed. A wonderful healing influence surged through my body, so that I shouted with relief and happiness. And from that hour on I have had no further desire for morphine, nor have I touched a grain since.

"I was to have had my other arm amputated next day. The doctor had given me but 36 hours to live

unless that were done. When he came next morning he was amazed to find my transformation.

"I know the wonderful power of prayer!" concluded Mrs. Norton, who spends most of her time now caring for the sick and afflicted to whom she carries her message of prayer's efficacy.

THOUGHT FORCES.

The Healing by Thought, Word or Touch practiced by the New Thought exponents attracted hundreds who came for the "loaves and fishes" of physical health, while they rejected the living bread of Truth which the New Philosophy proffered them—a truth that would heal the soul as well as the body, claiming, as it did, One Universal Spirit as the Eternal Principle of Being, and Man its individualization in intelligent form, the Manifestor of that Principle, The Infinite Mind and Its finite Expression.

As it was in the days of Jesus Christ, when the multitudes flocked around him that they might be healed of their many diseases, so in these latter days do they seek the Divine Healers, firstly that they may be made whole, and then later remain to absorb the ethics of the New Teachings, which reveal to them the truth of their own being; that disease is the result of error thinking; and, though one may be made whole by a Healer, if he continues to sin he will contract the same disease in a more malignant form by a similar quality of thought indulged in. This is the scientific

meaning of the words: "As a man thinketh in his heart so is he." Jesus warned mankind of the dangers of a return to similar practices once they had cast out the evil thing, and so He bade them "Go and sin no more, lest a worse thing come upon thee." He who sins is sick, and sin is of thought and word as well as deed; consequently that which man must be most watchful over his Thought Forces.—The Revealer.

SPIRITS OF THE DEAD.

There is no death, there are no dead;
From zone to zone, from sphere to sphere,
The souls of all who pass from here
By hosts of living thoughts are led.
And dark or bright, those souls must tread
The paths they fashioned year on year;
For hells are built of hate and fear
And heavens of love our lives have shed.
Across unatlated worlds of space,
And through God's mighty universe,
With thoughts that bless or thoughts that curse,
Each journeys to his rightful place.
Oh, greater truth no man has said.
"There is no death, there are no dead."

—Ella Wheeler Wilcox.

What is true anywhere is true everywhere. And let him go where he will, he can only find so much beauty or worth as he carried.—Emerson.

A TESTIMONY

(Extract from the letter of one who was healed by the Truth.)

Doland, S. Dak., Feb. 28, 1917.

To the Washington News Letter:

I am enclosing \$1 for 1917 subscription. I would hardly like to get along without The News Letter if I could, and I am not so sure I could if I would.

I have often thought it due to myself, if not to The News Letter and the world, that I should give testimony in the case of Truth vs. error, as presented by Oliver C. Sabin, through The News Letter, but, owing to the fact that there are so many witnesses to the Truth in every issue stated more concisely than I could or can be, I have withheld my testimony.

It was some 20 years ago I first heard of Oliver C. Sabin and The News Letter. I was in Topeka, Kan., and, while talking with a friend, he told me of a friend of his having been cured of consumption through Christology, after he had been given up by his physicians, and, as I happened to know his friend and knew he had to leave his office work on account of ill health and knew both of the gentlemen were men of honor, I took stock in what purported to be the Truth, and believe was the Truth.

I was at that time somewhat knocked out myself. I did not know, and don't now think the doctors knew any more than I did what was the matter. Some said it was my liver, some kidney trouble, but, at any rate, I was not myself, and hadn't been for some time.

I don't know how long after my Topeka trip before I concluded to try Christology, but this I do know: I had taken enough drugs to swim a horse, and all the while I was a believer in spiritual help, and had, at times, helped others. But I lost my way and at last came to realize it, so I wrote to Mr. Sabin and enclosed a check for \$50, with the request to give me treatments. I received word back that he had seven workers on my case, and I believe it, for I have not taken any more medicine from that time. I think I sent in all \$75, and I want to testify that I got more out of that investment than out of any I ever made before or since, unless it is the \$1 for The News Letter or some of the Sabin books.

The Truth is beyond price, and can't be measured by the \$ rule. The trial judge of Truth vs. error is the most skeptical of all the trial judges we have to come before. If we had to furnish the preponderance of evidence to convict in our material courts we do to prove the potency of Christ's Truth, there would never be a conviction. If your friend says: "I have lumbago and I can't get up," and wants to know what doctor to call, and you say: "I don't think you need any," and by that word he is set free, he will want to know how you do it, and you tell him to thank God in the name of Our Savior, he would look amazed and soon think it a myth, but if you had said to him: "I have a pill that is a sure cure for lumbago" and he takes it, and he is set free though it was nothing more than a "nanny pill," he will never forget it and will ever sing its praise. This has been my personal experience, and yet I know the Light of Truth is spreading and will eventually touch the dark places in the lives of men. If we can come to realize that all is a mystery until revealed by the truth that there is nothing supernatural; that God's laws are perfect, and, when understood, are harmonious with all life, we will seek more diligently for the Truth, which Christ said we should know and which would set us free.

EMOTION IS POWER

From Now.

TWENTY years ago Francis Ellingwood Abbott in his "Way Out of Agnosticism," said: "We must learn to feel less deeply or to think more profoundly!" In this statement he solved all the present problems that confront the social reformer.

In all directions of human expression we are becoming tense. Haste, activity, bustle, dash, restlessness, snap are everywhere present. "Push" is the word that best characterizes the present age. In all lines of business and pleasure it is intensity. Nerves are on a constant tension. Amusements and games are all characterized by the fact that they do not rest one, do not relax; keep up the same tension. It is but a change of excitement. When I go upon the beach, I find the same restlessness. Constantly are people on the move. Gum, peanuts, cakes and cigars find ready sale. Children do not give even their digestive apparatus a rest.

The automobiles in their speed evidence the spirit that characterizes the present conditions in all lines of human life. Rush for wealth is transferred to the mad rush in education, in social life, the mad rush in search for happiness.

But why wonder? Intense feeling causes intense activity. Feeling is the source of all activity.

The rule of Human unfoldment lies an intensified geometrical ratio. Every advance in invention and knowledge only intensifies the search. Man makes more progress in a month now than he did in generations in the time of Moses. More in a day than he did in a thousand years of the cave-man's life.

Emotion transmuted to activity through thought is Nature's method of Human progress. Emotion must come first. It is a characteristic of Nature that she is always prolific in power and seems not to care how many individuals perish if the least advance is made. Ten millions of seeds perish that one tree may live. Note the immensity of seeds the fig tree produces. Think of thirty million of spermatazoa to one embryo, and then wonder, if you will, why in society so many humans become degenerates, diseased and criminal that a generation may have a Washington; a Bismarck; a Gladstone; a Lincoln, an Edison, and, more rarely, an Emerson. But realize also that despite this great impedimenta the race goes onward through the Thought of the few. This few feel as deeply as these millions who let feeling control without guidance. The progressive few are those who control feeling and who transmute it to Thought. Feel too deeply, and, like machines, we are worn out by the intense

power. Electricity as lightning is destructive. But under Thought's control it is constructive.

The roaring torrent formed by the cloud burst is destructive; is uncontrolled. Controlled by the Thinker as motive power, it becomes constructive.

Once we realize that feeling is power, we become also conscious that feeling is the source of all human endeavor, as it is also the source of all animal endeavor. Botanists are now claiming there is sensation in plant life.

The animals are capable of great sensation, and all their activity so arises. But the Thinker is absent in them. They act in line of least resistance. When the Thinker comes he controls and directs this Power. Man does this in so far as he has learned to think. And he learns to think by the suffering that results from his giving way to the Power he is as feeling. Through effects he learns to choose the way in which feeling shall be expressed. Through the exercise of choice he develops his humanity; gaining power over and subduing the animal tendencies, which he of necessity inherits from the species which preceded him.

If you teach a man to keep his eyes on what others think of him, unthinkingly to lead the life and hold the principles of the majority of his contemporaries, you must discredit in his eyes the one authoritative voice of his own soul. He may be a docile citizen; he will never be a man.—Robert Louis Stephenson.

OH, COME!

TO THE PRODIGAL.

Oh, come to our God, if seeking for rest!

He knows thy desires, will grant thy request;

When dark clouds of sorrow and enmity roll,

He comes like a sweet ray of light to the soul.

Bright as the morning after a shower,

Smiling in beauty, radiant with power,

He speaks to the spirit so weary within,

Strives with it, pleads with it—let Him come in.

Can you refuse such a heavenly guest?

Admit him, brother, and thou shalt be blest,

He will dwell in the heart of the lowliest born,

Will cleanse it from sin, and with virtue adorn.

Thy soul may seem lost in the darkness of night,

It will shine once again with marvelous light;

And after the wild storm of doubting is past,

Will find a sweet refuge in heaven at last.

Then come to our God and you will find rest,

He knows thy desires, will grant thy request.

Have faith in his word, brother, trust him and see,

His sweet words of welcome are: "Come unto me."

—R. Muat.

WHY JESUS CHRIST CAME

Mrs. M. E. Cramer in Power.

THERE is a threefold purpose to be found in the record of the coming of Jesus the Christ. First, to show what God is; second, to show that what is called matter—the body—is not evil, but it is misused by the false beliefs held about it; hence he healed the sick and raised the dead, and thus preached the Gospel, and did God's will in so doing; third, to make known the means by which to cease its misuse, and thus redeem the body, that we might have life and have it more abundantly, and to bring eternal life and immortality to light. The means is the "new birth," which is that of equality—oneness of spirit, and body; the birth of conception into equality with God.

This new birth, free from sin, necessitated or included a new death; hence, the second death is death unto sin, so-called, which is death of the claim of separation and inequality. The same is followed with baptism of the Holy Spirit.

The teaching of Divine Science is not that there was a time before creation that God was all in all, and that he created the universe out of nothing, and that there is something now that was not and is not Himself; but the teaching is, that "I proceeded forth from my Father," and that He dwelleth in Me; and that I came in my Father's name, as Himself made manifest. The teaching is, that "Inasmuch as ye have

done it unto the least of one of these, my brethren, ye have done it unto me," for there is only one Life.

Divine Science declares that as nothing can be manifested that is not before it is manifested, that the truth of the visible universe is to be found in the nature of the supreme Mind or Spirit, and not apart from it. Its real spirituality and the nature of its true substance will be forever hidden from the belief that pronounces against it.

The Divine Science practice consists not in casting pearls of truth "before swine," a people made of error, but rather of teaching the people perfection of Being, of spirit and body, and treating them as if they were as perfect as their Father in heaven is perfect.

In Divine Science we are called to Be, and then Do. The gospel picture of man is a most perfect delineation of Being. We are called to imitate the Christ, and not only that, but to put on the Lord Jesus Christ, and thus be not separated, for "the way, the truth, and the life" of Divine Science is all inclusive; is absolute health, peace and prosperity. To live the life is to abide within the "I am," or the Me, that lights all; is to stand in the universal Spirit and let light shine. Be, or abide in Christ, and let His words abide in you, and you may ask what ye will and it shall be done unto you.

SPARKS OF TRUTH.

W. E. G.

You are digging for the gold; beware lest "the mud and scum of things" so conceal it that you will not recognize it when it is found.

What the law-makers and rulers refuse to do women and children will carry through.

The sphere of prejudice shuts out the brother, but the sphere of love brings all together.

He that will not kick will surely not kick himself, but he that kicks may or may not hurt others but is sure to hurt himself. His loss is treble. He loses in time, in will-power and mental energy.

Expressed truth is but part truth. Everything in relation to truth has two sides. One side is always in the shadow when the other is in the shine.

Conformity is deformity when it is not in harmony with the indwelling consciousness of truth.

Wise is that nation who cares for its poor, but wiser is it when it makes for impoverishing conditions no more.

Windows are the passers of light to the abode of man—close the windows and the day is as the night.

The five senses are the windows to the soul—keep them wide open

and you will know the day from the night.

Every soul in his own station receives the light of the divine sun, but each through the lens of his own development, and through that lens must reflect it.

Dogmatism is a trap that holds fast the feet of the soul from the path of progress.

He that aims to force his standard and ideas upon others is yet in the twilight of ignorance.

It is your duty to bear such light of truth as you have in such a way that men may see it, but it is not your duty to singe their eyes with its blaze.

It is the light and not the lighthouse that guides the mariner by night.

Father, almost in a day my view of the world and of life was transformed. I know that human opinions and judgments may be put aside and Divine opinions and judgments allowed to enter. I am yielding myself to Thee. I am here to be used by Thee if Thou dost desire lips to speak, mind to think, and heart to feel with Thee. And I know that in the measure that I speak Thy word and give Thy judgments, this little world of Thy people and mine, and through them the larger world, will be lifted up.—Rev. A. C. Grier.

TAKING GOD INTO PARTNERSHIP

Orison Swett Marden in *The Nautilus* for March.

THE new thought of God takes God into partnership, and then it is "we," not "I."

The very consciousness of being reinforced and buttressed with infinite power, supported by infinite wisdom will give you a wonderfully increased sense of power, will enlarge your life and multiply your effectiveness, because it will take away from you all that sense of uncertainty, the feeling of your helplessness to buffet the storms of life, of hopelessness in the presence of overwhelming odds. It will give a new meaning to your life because you will know that you are not a victim of Fate or a gamble with destiny, but that your life is founded upon infallible fundamental principles. You will then know that if you want success you must take the material into your mind which will build success.

There is surely something wrong when multitudes of the sons and daughters of the King of Kings, who have inherited all the good things of the universe, starve on the very shores of the stream of plenty, of opulence unspeakable, which flows past their very doors and which carries infinite supply.

God's children were not made to grovel but to aspire; to look up, not down. They were not made to pinch along in poverty, but for larger, grander things. Nothing is too good for the children of our Heavenly Father; nothing too beau-

tiful for human beings; nothing too magnificent for us to enjoy. It is the narrowness of our thought that has limited us. If we had larger and grander conceptions of life, we should attain grander things. We are made in God's image and we are His children and as His children we are heirs of all that is His, all that is beautiful and useful in the universe. The very holding of the mind open toward all the good things of the world, expecting and appreciating them, will have everything to do with our obtaining them.

There is nothing which the human race lacks so much as unquestioned, implicit confidence in the Divine source of all supply. We ought to stand in the same relation to this Infinite Source of things as the child does to its parents. The child does not say: "I do not dare eat this food for fear that I may not get any more." It takes everything with absolute confidence and assurance that all its needs will be supplied, that there is plenty more where these things come from.

We do not have half good enough opinions of our possibilities; do not expect half enough of ourselves; we do not demand half enough, hence the meagerness, the stinginess, of what we actually get. We do not demand the abundance which belongs to us, hence the leanness, the lack of fullness, the incompleteness of our lives. We do not demand

royally enough. We are content with too little of the things worth while. It was intended that we should live the abundant life, that we should have plenty of everything that is good for us. No one was meant to live in poverty and wretchedness.

Suppose a boy should try to become a lawyer without expecting to be admitted to the bar, or while really believing that he would ever amount to anything as a lawyer. He would fail. We tend to get what we expect, and if we expect nothing, we get nothing. The stream cannot rise higher than its fountain head; no one can become prosperous when he expects or half expects to remain poor.

The man who is bound to win believes he is going to be prosperous; he starts out with the understanding with himself that he is going to be a successful man, a winner, and not a loser. He does not say to himself all the time: "What's the use? The great business combinations are swallowing up the chances. Before long the multitude will have to work for the few. I do not believe I shall ever do anything more than make just a plain living in a very humble way. I shall never have a home and the things that other people have. I am destined to be poor and a nobody."

There is no philosophy by which a man whose mind is filled with fear of coming to want or horror or failure can attract the thing which will relieve him, because he is facing the other way, he is working

for one thing and expecting another.

The man who is suffering with fear because he does not know where the next dollar is coming from is in no condition to earn or to attract dollars. Fear always makes a man think he is weak, a nobody. It always pictures the worst; sees no light ahead.

It is the man who has faith in himself, in his own resources, and who spends his last dollar fearlessly because he knows the law of supply and is in touch with a flow of abundance, that gets on. The one who spends his last dollar in fear and trembling and who always carries a vivid picture in his mind of the wolf at the door is in no condition to conquer poverty.

There is a very intimate connection between the thing we fear and that which will come to us. According to the law of attraction, the habit of expectation or desire, tends to draw to us what we concentrate upon.

When we think of a thing, when we hold it in our minds, whether we love it or fear it, admire or dread it, we establish relations with it and tend to work it to us.

Everybody ought to stand erect with face toward the sun of hope and prosperity. Success and happiness are the inalienable rights of every human being. Let your ideals be those of plenty, of abundance. Let us hold the thought that God is our great supply; that if we can keep in tune, in close touch with Him, so that we can feel our at-one-

ness with Him, the great Source of all supply, abundance, will flow to us and we shall never again know want.

Lack and want do not fit man's divine nature. The trouble with us is that we do not have half enough faith in the good that is in store for us. We do not dare fling out our whole soul's desire, to follow the leading of our divine hunger, and ask without stint for the abundance that is our birthright. We ask little things, and we expect little things, pinching our desires and limiting our supply. Not daring to ask to the full of our soul's desire, we do not open our minds sufficiently to allow a great inflow of good things. We do not fling out our soul's desire with that abundant faith which trusts implicitly—and which receives accordingly.

We are coming to think—it is no exaggeration to say that we have come to think of poverty, in the sense of actual privation of the essentials of life, not as the inevitable state of large masses of the population, a natural broad base of our industrial system, but rather as a disgrace to us—as a swamp to be drained, a desert to be redeemed by the healing waters of a great irrigation system, or to use another figure just now perhaps most appealing to us, a continental divide through which a Culebra cut is to be made in spite of every Cucuracha slide. There is no longer any convincing reason why any large number of persons should live in abject squalor, below the poverty line.—Edward T. Devine in Survey.

LAUGHTER HELPS.

Laughter may not really lighten burdens,
 Laughter may not really soften care,
 Laughter may not really banish trouble,
 Or drive away the burden of despair.

But laughter aids the toiler in his working,
 And brings him home contented to his cot;
 Though laughter may not make the roadway smoother,
 Yet, it helps the weary traveler a lot.

You can't escape the burden on your shoulders
 By laughing, but if cheerfully you go,
 You'll bear it further than you would by frowning,
 And should you fall, you will not fall so low,
 No matter how you laugh, you'll still have sorrows,
 You'll falter on life's dusty way and hot:
 Laughter'll not ever free you from your duties,
 But you'll find it always helps a mighty lot.

—Presbyterian Ex.

Man, containing all things, is the consummation of all. In him is the universe in miniature. In Man is God and demons, heaven, earth and hell; stars, suns and planets; spirits, angels and all the hosts that be. Know thyself, O Man, and thou knowest God.

GROWTH THROUGH STUDY.

The study of the Knowledge of immortal truth, or the truths of Immortality, refines the cells and faculties of the brain so that more and more it is able to understand or transmit into the mortal state the spirit's understanding and perception of divine principles.

Years of study and devotion are required to attune the brain to any deep knowledge and perception of the states, conditions and principles of Immortality. In each person's mind there exist hosts of undeveloped thoughts and feelings which have to be converted into true thoughts and feelings, and this is not done by the mere reading of a book on truth or by a single course

of instruction, correspondence or personal. This is a work which must be carried on daily for weeks, months, and years, because the entire mind or character has to be changed into a new character that shall more perfectly image and express the divine thoughts and feelings which exist in the soul.

As the study and practice and mind-development proceed, new and greater light shines from the soul to inspire the work of the mind in its unfoldment and its culture in divine understanding. The more we do, the more we want to do and see to be done, and before us stretches out to a vista of soul realization and service in revealing truth to others, which we see in a way of great joy and power.—The Living Word.

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

CHRIST AND THIRUVALLUVAR

Parallel Expressions in Christian and Brahman Teachings.

Lakshmana Pillai, B. A., in *The Kalpaka*.

ONE is reminded here of the sayings of Solomon: "A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence." Also: "Death and life are in the power of the tongue and they that love it shall eat the fruit thereof."

It is a remarkable saying of Christ wherein he advocates humility of heart even to the greatest among men. He says: "But he that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." And he washed the feet of all the guests at the feast of the Passover, including those of his disciples. Similarly Sri Ramakrishna Paramahansa is said to have swept the house of a Pariah woman to practice the virtue of humility. In the Kural, we find the following:

"The great are ever humble, but the little puff themselves up with pride."

"He who subdues the pride of 'I and Mine' enters a higher heaven than that of the angels."

"Humility is good for all; but especially for the rich, it becomes their riches."

"It is in prosperity that one should be humble, and it is in adversity that one should be high-minded."

"The high, if they are not intrinsically high, are not high; and the low, if they are not intrinsically low, are not low."

"Greatness consists in being unassuming: and the essence of littleness is pride."

Solomon says: "Pride goeth before destruction, and a haughty spirit before a fall." Also: "Before destruction the heart of man is haughty, and before honor is humility." And again: "A man's pride shall bring him low, but honor shall uphold the humble in spirit."

"The light of the body" says Christ, "is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, the body is also full of darkness."

A kindred idea is contained in the following:

"The beauty of the eye lies in its vision: for without it, it will be taken to be a sore."

"Those who are possessed of eyes, and yet see not, are like trees fixed to the earth."

In his advice to be charitable Jesus says:

"Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

PRECEDENTS.

—
W. E. G.

Every natural birth breaks all precedents. No soul has appeared before like it, and none will appear henceforth like it.

So with the birth of a new error; the dawn of a new civilization. In the process of readjustment and reformation precedents must be broken, nay smashed, with apparent ruthlessness that order may be brought out of confusion.

Precedents, after all, are but magic wands by which the crafty conquer the credulous, by which the smart pull soft wool over the eyes of the ignorant and steal away their bread, attract the watchdog in one direction while the thieves with their booty go the other way.

A precedent is but the rut of past conduct; no matter whether it refers to matters of local interest or of national or even international importance, it becomes a hindrance to the progress of civilization.

"The only difference between a rut and a grave is that one is deeper." The truth of this statement is self-evident, and whoever keeps to the rut of precedent, whether individuals or nations, whether peoples or civilization, are content with digging their own graves.

Every year is a step in advance of the preceding year, every century is a step in advance of the preceding.

Precedent tends to make the advancing present conform to the vanishing past—the living seek vitality from the corpses of the dead.

Precedent is a brake upon progress, and the wheels of time ever groan under its pressure.

Every springtime brings new conditions and new opportunities. Wise is the landlord who recognizes the conditions and utilizes the opportunities.

To live really is to live truly in one and only one age at a time.

To try to conform to ideas that were born of conditions of other times is to make a misfit with the ideas that are being brought forth of the conditions of the present time.

Precedents destroy themselves in course of time, as graves and ruts fill from the freeze.

Wise is that individual or nation who keeps to the surface and looks to the sun.

—LOVE.

—The greatest thing in the world.

—The most important thing in life.

—Love is the soul of things—the soul from which the body form doth take.

—Love is the magnetism to which all good things answer.

—Would you be healthier? Cultivate Love.

—Would you be wiser, happier? Cultivate Love.

—Would you be wealthy? Then be loving. Wealth follows love.

—Love what? Love all things and people and all your own work. It is all-embracing love to which all good things answer.—Nautilus.

RELIGION

Enoch Penn in Bible Review.

A MAN'S religion is, in one sense, his system of belief relative to the Unknown that he recognizes to be greater than himself. If those beliefs be recognized by one to be untrue, or but crude and very faulty expressions of truths, to that one it is but superstition. The dividing line between religion and superstition is somewhat like the standard of morality, an exceedingly vague and indefinite thing: We might say that the difference between religion and superstition is, that religion is a belief in that which is true, and superstition is a belief in that which is untrue.

A superstition, or a belief in the untrue, remains while held always but a belief, it cannot be more. A true religion, or a system of belief in things that are true, cannot remain a system of faith, it must sometime become knowledge, it is then no longer a matter of faith.

We may say of one who believes the teachings of the Bible, both the Old and the New Testaments, that he is a Christian, he believes in the Christian religion. But if he practices that religion, it cannot always remain to him a system of faith. Assuming that all the teachings of the Law and the Prophets and of the Gospels are true, these teachings must in time, by the practice of them, pass from the realm of faith to the realm of knowledge.

Where do we find those who can

truthfully say regarding these teachings: "I know them to be true?" But where can we find those who have put these teachings to the test and have proved them?

There is certainly room for wonder, when we find eminent theologians questioning and differing regarding the vital points of their faith. They could neither question nor differ if they knew. Since we find that those who have grown old in the study and in the teaching of the Christian religion do not know, but still only believe, and are not wholly unanimous in their beliefs, are we not correct in assuming that their practice has not been such as brings certain knowledge?

The statement of the Lord Christ to His disciples: "Ye shall know the truth," implies that by a belief in his teachings that resulted in a proper practice of them, a positive knowledge of the truth he taught would be gained.

It would not be amiss for the professed believers of the teachings of the Christ to ask themselves the straight-forward question: "Of the teachings of the Christ and of the tenets of the Church, how much do I know to be true?" In spite of the fact that we are admonished to by virtue of a belief however firmly held, but it is by virtue of positive knowledge gained by experience.

Of the myriads of professed Christians, how many can truthfully say: "I have seen God's face, I

know his name, I have heard his voice, I know God?" Yet the Lord Christ would have us to understand that not only is this experience and knowledge possible, but that it is necessary to the attainment of the kingdom of heaven and endless life.

THE HIGH COST OF SYMPATHY!

Christian Science success owes more to its unsympathetic attitude toward disease than to any other therapeutic measure it may possess.

Sympathizing with the sick enervates and debilitates them by confirming their belief in the importance of their disease.

Sympathy and a caressing manner, accompanied with sweet words delivered in a well modulated voice, have won many a woman to the operating table, when the only excuse for her acquaintance with the doctor was her craving for sympathy. There are many wives with false ideas of life. Their husbands fail to reach their expectations and they, too, are longing for sympathy—all are longing to be understood. But only mountebanks, knaves, understand them. When people have embarked on the sea of false ideas, and are piloted by impulse and emotion, shipwreck is imminent, and the waters are full of sharks. So long as emotion controls charlatary will thrive.

Today the dominant healing systems—in fact, all healing systems—are finely wrought schemes of palliation, whose long suit is commercialism and in the application of which drugs and sick habits are formed. A

mental disease, which can be called fear, is almost universal, and it causes a feeling of apprehension. This feeling is so acute that a slight pain causes many to seek medical advice, and, because of the keenness of this fear of impending danger, they are easily wheedled into believing that they are in imminent peril and in need of a surgical operation.

Subtle monomania is hard to diagnose at times even by alienists—those who specialize in mental diseases. Mania developed in a body of people like that of the medical profession is still harder to detect; for learned bodies are looked to for sane instructions. Their dictations are followed, hence, exaggerated opinions are tolerated because backed by the personnel of a profession.—Dr. J. H. Tilden in "Philosophy of Health."

A person may be around those who are very discordant and inharmonious in themselves and not be affected by them unless there is within himself a correspondence and sympathy with that discordant element. It is true that the inharmony caused by others can weary the mind and tire the body, but not unless we allow the inharmony to get within ourselves is there any lasting damage done. Then why all this talk about the evils in the people around us being so hard to endure? Let us get busy disgorging the evils from ourselves and we shall not have so much time to think and to talk about the evils in others.—M. in The Bible Review.

DIRECTIVITY

Edgar Lucien Larkin in Power.

WRITING one's own thoughts is activity. But suppose that when writing, your thinking is stopped, often suddenly, and your arm and hand are entirely controlled by another mind, and your pen writes its thoughts. This now increasing phenomenon is surely directivity. You are suppressed, prohibited from thinking, and the other, assuming dominion and power, forces your hand to write thoughts totally unknown to you. Now what directs; or if not what, who?

Let your age be, say 45 years. You begin writing a letter, but you do not finish; a mind, a stranger to you, forces your hand to write words thought by itself?

Let you be, say, a speaker of English, your only language, but your hand and pen write Sanskrit, Hebrew, Egyptian, or any other speech, extinct, or living that is spoken by races now. Has there been a subconscious mind or subjective or subliminal within, but latent since your birth? And waited forty-five years before making up its mind to express or manifest? If so, a human is complex beyond our present imagining.

If your hand writes Sanskrit, an extinct language now, is the indweller, the individual slumbering within, a reincarnated Aryan Sanskritist? A very ancient individuality arousing from a long period of latency into nascency?

For directed writing is now increasing, or we hear more about it, in papers, magazines and books. Certain it is that ancient minds are renewing expression; and languages centuries before Sanskrit or Egyptian have been written by directing, dominating mind forces, or by individuals who have lived in brain-cells centuries ago, but who are now reappearing, to recall and reanimate ancient wisdom.

Directed writing is at speeds from five, ten and up to fifty times the normal rate of writing of the person controlled. The rapid writing often is of essays, poems, choice literary productions, and strictly scientific facts. The incoming, or if not, latent individuality deep within the subliminal, at times becomes prophetic. Thus I have scientific predictions, written by a hand directed in 1882, that are now fulfilled. The writer, a youth, had no idea of the meaning of the abstruse terms and words as they flowed with a rapidity far above his normal rate, from his flying pen.

The discovery of ultimate units was predicted; and Joseph J. Thomson discovered basic electrons in 1899. Phonographs, the fact of recording sounds, words and music permanently, were predicted; also airships heavier than air. But these were foretold as being propelled at great speed by electricity; also other inventions.

Theories have been advanced to

explain. One is that a discarnate human individuality actually enters and displaces your own, and assumes complete dominion. Also, the strange hypothesis of the assembling of wandering thoughts in a brain. Thoughts once, or perhaps often in different human brain-cell, are conceived to be still existing, either in cosmic space or in the regions immediately surrounding the earth. These assemble into an individual that enters a living brain, prohibits it from thinking, assumes control of cells, nerves and muscles, forcing the writing as it may desire.

This subject greatly increases our wonder as to what complexity a human organization may attain and is worthy the close study of all mentalists.

THE KEYNOTE OF LOVE.

Out of the intimate relation and interdependence of the love and life ideas comes the expression of generation, commonly referred to as human love, among the higher expressions of life. Human love is limited to the ideas of the lover and more often partakes of selfishness, tyranny and jealousy than it does of the Divine nature. However, it serves its purpose in the unfoldment of the individual in keeping alive the loving and serving idea, which, like all other ideas, are reaching upward and beyond to final fruition—in the original perfection, oneness with the parent Mind. Mother love has been exalted as approaching nearest the Divine nature of love. This is because that through necessity, rarely,

through choice, woman is forced to transcend herself, to rise superior to obstacles, to give her all on the altar of experience. It is the renunciation of self that glorifies mother love and places woman in connection with limitless, selfless Divine Love. The love of the little child approaches nearer the Divine Ideal. It is the guileless, unassuming, unselfish state of consciousness. Giving freely with no thought of receiving is the keynote of loving, and its stamp of divinity.—Ida M. Mengle in Unity.

DON'T WORRY SO!

Don't hurry so. There's time, my friend,

To get the work all done;
Before the world comes to an end
Just take some time for fun.
What's all our living worth, unless
We've time enough for happiness?

Don't flurry so. Just wait, keep cool!

Your plans are all upset?
Ah, well, the world whirls on by rule,
And things will straighten yet.
Your flurry and your fret and fuss
Just make things hard for all of us.

Don't worry so. It's sad, of course,
But you and I and all
Must with the better take the worse,

And jump up when we fall—
Oh, never mind what's going to be;
Today's enough for you and me!
—Alice Allen.

EFFECTUAL PRAYER

Annie Rix Militz.

THERE is an exact law of prayer, as exact as any law of mechanics or of nature, and man can know it, fulfill it and apply it. Jesus Christ knew it, so also did Elijah and Elisha, Moses and Abraham—these not so well as Jesus, but they knew the law sufficiently to manifest the God-power over material things, the forces of nature—to heal diseases, to raise the dead and to do many other wonder-works.

Man's knowledge of this great instrument of the Word—Prayer—has always been measurable by his understanding of God. Ignorance of the divine nature has caused many false notions as to the character of prayer, when to pray, how to pray, what to pray for and to whom to pray.

To see God as a wrathful being, liable to be offended and to punish man for his mistakes, often made in ignorance, is to be filled with fear and doubt, and thus prevent any approach to Deity. On the other hand, to regard God as capricious and changeful, unreasonable and partial, preferring some of His children to others, uncertain as to will, a being that can never be surely known and understood, is to fill one's mind with question, to discourage seeking and asking, until finally prayer either becomes a perfunctory form or ceases altogether.

Not until man truly knows God

does he realize that the law of prayer, or communion with God, can be known accurately, and that man should investigate it with the same zeal and indefatigable pursuit that the material scientists have applied to the understanding of such natural laws as gravitation and the development of species. Forty years Darwin was gathering knowledge, arranging statistics, experimenting, before he would present his theory even of the evolution of man. And in the end it but remained a theory, and all his research, Darwin declared, was at the sacrifice of the finest and best of his aesthetic and spiritual nature. Was it worth it?

Yet he gave us an example of what man will do when his faith is fired in respect to temporal things, the knowledge of which but leads a man to the great negative, the agnostic position, that the most that a man knows is that he knows nothing. But that is not so with spiritual knowledge. Once man shall begin to turn his ardor towards knowing God and the laws of the realms of Spirit with the same fearlessness, sacrifice, persistency, honesty and absolute devotion to his pursuit, that have marked his efforts in material science, marvellous will be the discoveries that man shall make! And especially is this so respecting prayer.

There was a time, not two cen-

turies since, when electricity was unknown as a workable force. It was wofully feared, as it leaped from cloud to cloud, and from these to earth with merciless, vicious darts and voice of thunder. As the bolts of Jove's wrath, the fear of them among the ancients was more than physical—a moral dread of the awful, unknown Being was added. To approach the phenomena of the heavens with a cool and calculating mind, determined upon knowing and harnessing these forces was looked upon as sacrilege and folly, which would result in offending the gods and drawing down their wrath upon the rash one's head.

But today electricity is our servant, and the veriest child can command its titanic service. We shall yet see the great, spiritual forces of God bent to our will and pleasure in the same way, as we learn the nature of the true God and live His Christ.

We know now that our God is the Almighty Good; is the Love that knows no hatred or revenge; whose mercy endures forever; who is all-forgiving; who invites us every instant of time, throughout the great forever, to be one with Him and thus enter into all the joy, power and glory that can be expressed by God in the flesh.

An effectual prayer is first of all prayed to an efficient God, not one far away, indifferent to man and of whom the mortal says: "He cannot do this and He cannot do that."

Our God is Omnipotence Itself, and whatever limitation there seems

to be is but man's view, which must be corrected if his prayers are to prevail.

MY PSALM.

No longer forward or behind
I look, in hope or fear;
But, grateful, take the good I find,
God's blessing now and here.

I plow no more a desert land,
To harvest weed and tare;
The manna dropping from God's
hand
Rebukes my painful care.

I break my pilgrim staff, I lay
Aside the toiling oar;
The angel sought so far away
I welcome at my door.

And all the jarring notes of life
Seem blending in a psalm,
And all the angels of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

—J. G. Whittier.

Finish every day and be done with it. You have done what you could; some blunders and absurdities 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 encumbered with your old nonsense.—Emerson.

THE JOY OF THANKFULNESS

Violet White Smith in Words of Power.

WALT WHITMAN says: "I will show that whatever happens to anybody, it may be turned to beautiful results." The poet is right, for no matter whether it be good or evil fortune, one may derive the best from it. That is an attitude that one may well take, and if he lives it out in his life, he will soon realize that there are good and charming people everywhere, for one gets out of life just what one puts into it.

A stranger took up his residence in a small eastern town where a charming old gentleman lived. He asked this man what kind of people lived in the town. "What kind of people did you live among where you came from?" the old gentleman asked. The reply was: "Oh, it was a good place to get away from. The people were always taking advantage of me, and were mean and small." "I am sorry neighbor, but you will find the same kind here," he was told. And he did. He quarreled with all who would quarrel, then moved out of the town.

After a little while another family came into the town, and they too asked the same question of the old resident, and he again put his question. "What kind of people did we have where we moved from? Why, the best and dearest people

on earth. We wept in deepest sorrow to leave them." "Be of good cheer, then," said the old man, "you will find just as good and beautiful people here." And the man did.

Thus you see if you try to live happily with the people who are about you the joy of living will come to you.

Now is the great opportunity of your lifetime, for today is your own. Waste not the hours in thoughtlessness, for the years pass swiftly, and are laid to one's charge, time like life can never be recalled. Thus each night when you retire you may be able to say: "I have neglected no opportunity to improve my own condition, and to help others. I have acted in all things according to my best judgment." Then you will know the joy of thankfulness.

How can the great masters help you to find yourself? It is not so difficult to reach the paths in which great men have trod, but to be able to walk upon those paths is where the weak ones fail.

The real teacher is the one who puts into your mind the desire to know and to do, who opens up a new brain cell, and kindles a desire within your soul to attain to the highest. Trying to live up to the ideals expressed by the great masters, brings much joy, and one indeed finds his true self.

LIFE'S HARDEST LESSON LIFE'S EASIEST TASK

Henry Harrison Brown in Now.

THE things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best you should not find him? For there is a power, which, as it is in him, is in you also and could, therefore, very well bring you together if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going?"

Of all the hard lessons in life Emerson brought to me the hardest is that which he sets forth in the above extract. True, it had been held before me from childhood up to manhood in the teaching of resignation to God's will. But always theologic haze and the mystery of religion obscured it. Even Gethsemane never taught me aught but resignation to and acceptance of the inevitable. Duty had been the tyrant behind all this submission to the will of God.

But here I saw not only the Law but the Wisdom and beyond these the Justice that could never err and the Love that always worked good.

Here I learned that Gethsemane was the selfish human will finding its way to harmony with the One Will, and, that harmony found, all was peace. Emerson gave me the 19th century interpretation for the 1st century perception.

To the extent that I have learned this hardest lesson I have found all Life's tasks easy.

It was Jesus' hardest lesson. He sweat "bloody sweat" in learning it. But once learned he could say in his physical agony: "Father, forgive them!" and welcome the thief to His companionship in Paradise.

Once we live in the consciousness that the Universe is order, is wisely regulated and always works to good ends, then we can accept results of our own decision and the action of Law with gladness.

To know the Right, to know the Law, we must experiment. The results teach us how to more wisely decide.

The ordinary thought is: "I want this or that!" and when the particular result is not forthcoming there is disappointment. Once the thought is: "I want the wisdom that comes of my decision!" then all is peace.

Life seems a gamble. Uncertainty of results gives the zest to life. But "the dice of God are always loaded." Life is not a gamble. It is the school of Wisdom wherein we learn

to become one with the Law, Order and Harmony of the universe. When we take the results of decision and of conduct as lessons they become easy.

Once we are as willing to exercise perfect trust; to miss as to meet our friend; to be kept from going with the same joy with which we would have gone; to accept what the world calls failure with the same equanimity with which we receive success; are willing to start business, buy stock, invest in a mine and lose with the same untroubled and unruffled mind with which we receive dividends; when thus willing we have learned Life's hardest lesson and have entered Life's easiest task. For it is easy then under all conditions to feel all is well. I have done! God has decided! I am content!

THE BEST THING.

"What is the best thing to possess?" asked an ancient philosopher of his pupils. One answered: "Nothing is better than a good eye" —a figurative expression for a liberal and contented disposition. Another said: "A good companion is the best thing in the world;" a third chose a good neighbor, and a fourth a wise friend. But Eleazar said: "A good heart is better than them all." "True," said the master; "thou hast comprehended in two words all that the rest have said, for he that hath a good heart will be contented, a good companion, a good neighbor, and will easily see what is fit to be done by him."

THE SUNSHINE MAKER.

Just a little deed of kindness,
That is all we need to know;
Just one little song of courage
As along through life we go.
Oh, so many hearts are aching
All along life's troubled way.
Oh, the little smiles of sunshine
We might scatter every day.

Just a little word of kindness,
That is all we need to give.
Souls bowed down will grasp the
sunshine
When they learn the way to live.
There's a thousand jewels beaming
In our hearts and lives each day.
All we need is change of spirit
Just to brighten up the way.

Just a little deed of kindness
When the sun is sinking low;
Just a handclasp giv'n with smiling,
That is all we need to know.
Oh, so many hearts are aching
For a little word of cheer!
Oh, the countless gifts we're wasting
That we might be giving here!
—Adelbert Clark.

Start the day with smiling, and it
will not seem so long;
Start the day with music, and the
heart will join the song.
Start the day with sunshine, and
the clouds will soon depart,
There are no clouds or shadows
where there's singing in the
heart.
Start the day with kindness, and
the toil will not be great;
Start the day with blossoms, and
the roses will deck your gate.

WHAT NEW THOUGHT MEANS TO ME

James G. Gable in *The Nautilus*.

NEW THOUGHT is old thought in a new dress. We catch glimpses of it every little while in olden literature, for instance, (Philippians 4:8) the words of St. Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are holy, whatsoever things are of good report, if there be any virtue and if there be any praise think on these things." Could there be a better definition of New Thought than these words, written nearly two thousand years ago?

Upon an ancient Greek temple was graven this inscription: "Renew Thyself Each Day." This message has an especial significance for us now. We have learned many things and accomplished seeming miracles, but we also have forgotten much that is of grave importance. We rush hither and thither, performing the seemingly impossible, until at last we die, without ever having really lived.

Among the things of vital concern that we have ignored or forgotten is that the act of renewal is the gospel of life. Nature understands this perfectly, and after the repose of winter, she renews herself in Spring with a beauty all the more alluring through the period of rest that she has undergone.

The Greeks renewed themselves

in pilgrimages to distant shrines, great festivals and world-renowned games. The Egyptians made a national festival of the rising of the Nile. The Oriental to this day withdraws himself from the haunts of men and opens his soul to the spirit.

It would, perhaps, be neither possible nor advisable for us of the Occident to follow his example, but there are other ways of renewing one's self and not to take advantage of them is foolish. When the average American has taken two weeks' vacation in the summer and has hurried from one city to another or tramped weary miles with rod or gun, he returns home for the most part completely worn out, mosquito-bitten and chigger-infested, wondering why he feels so dull, listless and stupid. And yet the change has been a beneficial one in many ways. It has thrown him out of the rut that he has been in, and he is a better man for the change.

But we are enjoined to renew ourselves each day. The potato, turnip or beet that you have stored in your cellar, upon the approach of spring feels the call of the great Mother and begins to put forth delicate filaments of pale green preparatory to their life task of renewing themselves. With man, who has wasted so much vitality in ceaseless energy in frantic efforts to nab the nimble nickel or chase the elusive dime, he will not find time to withdraw him-

self from himself and he suffers accordingly.

There are three great ideals that have governed the world. The Greek ideal was To Know, and their philosophers pushed the realm of thought to the realm of omnipotence. Their writers and thinkers will be a beacon light of inspiration as long as the human race lasts, and their temples and statues are miracles of beauty that lift us.

The Roman ideal was To Have. The lust for conquest and dominion filled them, and in obedience to the call they ravaged the world and brought what was rarest and costliest to their mistress the City of the Seven Hills. Succeeding ages have been filled with their strength, their coarseness and their cruelty.

The Hebrews' one ideal was To Be. They were in harmony with the Eternal Cause. As the Chosen People of Yahveh, by fasting and prayer, by abstinence and awe-inspiring ritual they were permitted to approach the Ineffable One and perchance bear from thence a message that would thrill the people and draw them nearer to God.

And they have been true to their ideal, dispersed, despised, beaten, racked, burned, boiled in oil, tortured with every fiendish malignity known to man. As soon, however, as the chains of the oppressor are broken they raise aloft the Talmud and the Torah and with Mishna in hand cast their eyes longingly toward Zion, for their ideal never dies.

None knew better than the Jew

the necessity of renewing oneself. Imprisoned for centuries in filthy ghettos, his obedience to this law is all that has kept him from being swept away. In proportion as the Jews were persecuted, so the more closely did they cling to the rules laid down by the great lawgiver. Moses, who provided that once every seven years, even the land should have a period of renewal. Palestine, that is now almost a desert, was then a land overflowing with milk and honey.

The Jewish ideal culminates in the Christ. We see in the Man of Sorrows, the divinity of man and the humanity of God, and we see how even the Blessed Master went apart for prayer and renewal of the spirit.

We have learned that even inanimate things are better, work better and last longer, for a period of rest and renewal, that the locomotive runs better after it has stood a little while; the steamship sails faster and easier after a few days' rest; that the telegraph and telephone works better after the Sunday rest it has received. Then you who are of flesh and bone, and infinitely more complicated than any man-made machine, do you not see the need of a few moments' rest for yourself?

In New Thought we find this rest and renewal. It teaches us to withdraw ourselves. In New Thought we renew ourselves daily, and this daily baptism of the inner self strengthens the life within and enables it to cope with the life without.

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THIS IS MY TASK.

When the whole world resounds
 with rude alarms
 Of warring arms,
 When God's good earth, from border
 unto border,
 Shows man's disorder,
 Let me not waste my dower of mortal
 might
 In grieving over wrongs I cannot
 right.
 This is my task: Amid discordant
 strife
 To keep a clean, sweet center in my
 life,
 And though the human orchestra
 may be
 Playing all out of key,
 To tune my soul to symphonies
 above
 And sound the note of love.
 This is my task.

When, by the minds of men, most
 beauteous Faith
 Seems doomed to death,
 And to her place is hoisted, by
 soul-treason,
 The dullard Reason,
 Let me not hurry forth with flag un-
 furled
 To proselyte an unbelieving world.
 This is my task: In depths of un-
 starred night
 Or in diverting and distracting light,
 To keep (in crowds or in my room
 alone)
 Faith on her lofty throne,
 And whatsoever happen or befall,
 To see God's hand in all.
 This is my task.

When, in church pews, men worship
 God in words,

But meet their kind with swords,
 When fair Religion, stripped of holy
 passion,
 Walks masked as Fashion,
 Let me not wax indignant at the
 sight
 Or waste my strength bewailing
 her sad plight.
 This is my task: To search in my
 own mind
 Until the qualities of God I find;
 To seek them in the heart of friend
 and foe,
 Or high or low,
 And in my hours of toil or prayer or
 play,
 This is my task,
 To live my creed each day.
 —Ella Wheeler Wilcox.

You are in your Father's house
 when you are in the Universal. Do
 you see that star shining in the
 East? It is the morning star. Did
 you know that Jesus Christ, in the
 fullness of His glory, promised to
 give us the morning star? It is not
 a gift as to some other person out
 of your pocket. The morning star
 stays right in its orbit and shines
 there every morning. You don't
 want to take that star out of its
 place and separate it from the other
 stars and make it your personal
 property. When He gives you the
 morning star He gives it to you
 every morning in its proper place.
 You enter into the joy of the star.
 If you could pull it away from that
 place and make it your personal
 property, you would lose its light
 and the star would be a falling star.
 It would drop into the darkness.—
 Scientific Christian.

THE NEW VISION OF THE UNIVERSE.

The new vision of the nature of the universe in which we live has had to come in upon man. I say new, but it is not new. You can go back to Greek philosophy and find something at least of this great concept. You can follow it from Plato down through the schools until you come to the time of Jesus Christ. From that period to our own age, men here and there have caught the mystic vision and have transmitted it through their teachings. It is only in this vitalized soil that the great plant of development of mankind can be raised. Scientists tell us that the earth which has been looked upon as solid material is not in reality material at all; it is a manifestation of energy and force. The Truth knows that back of that which we call the visible world is another world; back of the manifest is the unmanifest, a realm in which the Spirit forever dwells. That is our foundation, but it is only a foundation. There is something else which the soul must know or it cannot enter into the vision and the power of Jesus Christ, it cannot enter upon that highway which leads toward the marvelous man who is to be upon this earth. We are heralds of that superman, heralds of a new day for mankind when war and sickness shall be no more, a day when peace and happiness and well-being shall be manifested in the life of man as they are now in the mind of God. This be-

lief is built not upon a theory but upon a discovery. The realization of the nature of that universe in which we are implanted must be the determining factor in the future of the race. Here and there in human experience, a man has arisen who has caught the radiant vision of reality. I am wondering if the failure to see the universe as it really is may not be our greatest sin. Are we not keeping ourselves from the knowledge of its Maker and of ourselves by this blindness of our eyes?—The Truth.

OMNIPRESENCE.

Oh! God of mountains, stars, and boundless spaces!

Oh, God of freedom and of joyous hearts!

When Thy face looketh from all men's faces,

There will be room enough in crowded marts.

Brood Thou around me and the noise is o'er,

Thy universe my closet with shut door.

Heart, heart, awake! Thy love that loveth all

Maketh a deeper calm than Horeb's cave.

God in thee, can His children's folly gall?

Love may be hurt, but shall not love be brave?

Thy holy silence sinks in dews of balm,

Thou art my solitude, my mountain calm.

—George McDonald.

HOW DO YOU TACKLE YOUR WORK EACH DAY?

How do you tackle your work each
day?

Are you scared of the job you
find?

Do you grapple the task that comes
your way

With a confident, easy mind?

Do you stand right up to the work
ahead,

Or fearfully pause to view it?

Do you start to toil with a sense of
dread,

Or feel that you're going to do it?

You can do as much as you think
you can,

But you'll never accomplish
more;

If you're afraid of yourself, young
man,

There's little for you in store.

For failure comes from the inside
first;

It's there if we only know it,
And you can win, though you face
the worst,

If you feel that you're going to
do it.

Success! It's found in the soul of
you,

And not in the realm of luck!

The world will furnish the work to
do,

But you must provide the pluck.
You can do whatever you think you
can;

It's all in the way you view it;
It's all in the start that you make,
young man,

You must feel that you're going
to do it.

How do you tackle your work each
day?

With confidence clear or dread?
What to yourself do you stop and
say

When a new task lies ahead?
What is the thought that is in your
mind?

Is fear ever running through it?
If so, tackle the next you find

By thinking you're going to do it.
—Edgar A. Gest.

Love your work; love the place
you are in; love everybody and
everything. That is, make your at-
one-ment with all, even to "agree-
ing with thine adversary." Yes,
sometimes it takes strength and
courage to do the loving things, but
it pays! The law of compensation
is sure. You fulfill the law of love
in being patient, kind, gentle, for-
bearing, loving; for "He that loveth
is born of God and knoweth God,
for God is Love."

Love suffereth long, and is kind:

Love envieth not;

Love vaunteth not itself,

Is not puffed up,

Doth not behave itself unseemly.

Seeketh not its own,

Is not provoked,

Taketh no account of evil;

Rejoiceth not in unrighteousness.

But rejoiceth with the Truth;

Beareth all things,

Believeth all things,

Hopeth all things,

Endureth all things.

And now abideth Faith, Hope, Love.
these three;

But the greatest of these is Love.

(1 Cor., 13:4, 7, 13, R. V.)

—Power.

WHEN THE TRUTH PROVES ITSELF.

Remember: "YOU SHALL WANT FOR NOTHING."

This is the great truth to understand fully in the actual living of life.

The secret is absolute trust and faith in the goodness and the power of the Supreme. Believe that God is your shepherd; believe that you can want for nothing so long as He is with you; and then act accordingly. Live as if you actually believe that your life is true. It is only when you live the Truth that the Truth proves itself to be The Truth.

Do not wait for external evidences before you proceed to act upon your faith. Real faith has any amount of internal evidences and any principle that proves itself to be true in the within can be demonstrated to be true in the without. What the vision of the soul may declare, the powers of the personal man can supply, and daily life can be made as true, as beautiful and as sublime as the life that is lived on the heights.

The soul that lives most perfectly in the present creates most nobly for the future. Be yourself today regardless of what happened yesterday. Be all that you are or can be today, and you will live in a fairer world tomorrow.

The great truth to remember is that God always leads into the greater, never into the lesser. When the Lord is your shepherd you will

eternally be led into pastures green, and every new pasture will be richer than the one you knew before. Walk with God; live in the presence and the power of His spirit and follow the light of the Supreme in all things, then you shall be led eternally into greater and greater things.

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We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for \$10.00, but the books can be discounted where persons take them in quantities.

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A STATE OF MIND.

A "state of mind" is a term synonymous with conviction, and is many times easier to use than conviction, but they are identical in meaning.

The truer way of stating it would be to call it a state of mentality, because mind never changes nor has states. Mind is conscious of its nature and power, and has not what can be called states of mind, in the sense that these states are opposite in nature. For this time we will use the term a "state of mind."

All desirable and desired states of mind are absolutely legitimate, as they are the only ones which are natural to Being.

No one ever desires a state of mind which, when analyzed, will be out of harmony with the nature of his Being. He wants a cheerful state of mind. This is a true desire. It is exactly the state of mind which would naturally proceed from a Being of Love and Life. He wants a calm and poised state of mind. This state of mind is one which must belong to a Being whose nature is one of Wisdom and Power.

A hopeless, depressed, discouraged, gloomy, melancholy, and unhappy state of mind is perfectly unnatural to man. On the other hand, a bright, hopeful, cheerful, and happy state of mind is the natural state of mind of everyone.

One has not even to make these states of mind. He has but to make thoughts which will allow these states of mind to come forth.

If we want the sun to come into a room, we draw back the curtains

and allow the sun to stream in. This is precisely what we must do about these states of mind.

Our untrue conceptions and thoughts have made a curtain through which the true states of mind cannot shine. We need only to create new conceptions of Being, follow them up, hour by hour, with true thinking, and the desired states of mind will be manifested. Then, without in the least trying or straining after desirable states of mind, we will have them as a consequence merely of a true attitude and truer manner of thinking.

The Sun of Love will shine in our soul all day long, and nothing which comes or goes can dim its shining. It will reveal its presence within, and its Wisdom and its Life will shed the glory of Being upon all the phases of existence.—Alma Gillen.

There is no pie like apple pie,
There is no dumpling 'neath the sky

Like apple dumpling; pudding, too.
Of apples is a thing will do.
The apple tart of all sweet things
Is nearest being pie on wings.
If angel cake, why then not call
It angel pie? For more than all.
It reaches unto heavenly bliss
When on our lips it lays a kiss
Of morning, and we eat and feel
Dreams of old orchards through us steal.

How sweet when mind can telegraph to every protoplasmic cell and get this answer, with a laugh (in metaphor of course): "I'm well."

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CHARACTER.

In one of their regular daily editorial advertisements, The Joslin Dry Goods Company, of Denver, have this to say with reference to character:

"A reputation often depends on the length of time some folks have for gossiping and the amount of integrity they have on hand.

"Character is your own. Character is the biggest possible store asset. It is cash on hand. Character is credit.

"Reputation has been known to come to a business on account of extravagant advertising. Reputation is transitory in trade.

"And did you ever stop to think that a store can have character just the same as the individual can have individuality?"

Just a few days previous to this editorial advertisement on "Character," The Joslin Dry Goods Company had something to say about the customer and service, and here it is:

"As a customer of a store you desire to meet pleasant people, able and efficient sales folks. You do not come to this store to hold a sympathy session. You come here to find true values, the latest styles and to get good service.

"The world has plenty of sadness of its own.

"Nobody cares a rap about your troubles, save, perhaps, your intimate friends.

"Sentiment, woe, sadness, are home affairs, and not business liabilities.

"Strangle your worries, your troubles, and pin a big smile on your face.

"These suggestions do not mean for one instant that we are not in harmony, in sympathy, with our sales people. It is doubtful if any store could be more so.

"In this organization we try to get fun out of the greatest game in all the world—business.

"Service that is willing is the only service. Service that is smiling, cheerful, smooths out the wrinkles and helps all concerned."

THE SUPPER OF THE GREAT GOD.

Who is who?

It is not you!

You can rest assured that you are not running the universe.

We are in the cosmos, and the cosmos has a spirit of its own.

You are all right in yourself, for your spirit is in your cosmos, the same as the Universal Spirit is in the universe.

Who is who in the army?

Now, we have been running this world by physical force.

At least we thought we were running it in that way.

"Providence is on the side of the heaviest battalions."

The man who said that was badly deceived.

He soon found it out.

He found out that Providence was on the side of righteousness, and it did not matter whether the battalions were heavy or light.—T. J. Shelton.

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INFLUENCE OF THE DOG.

Ever since the dog came in from the wilds and adopted man as his master the relationship has been mutually agreeable, says George H. Glover in *The Dog Fancier*. With the dog, his very existence depends upon the permanency of this relationship. In the dog, man has found his best friend. A man's wife, family and kin may forsake him in adversity, and by unfortunate investment his money may slip away, but his faithful dog will stay with him to the end.

The faithfulness of the dog to his master inspired Senator Vest to give an eulogy on the dog which is a classic in literature. Fathers and mothers a generation past held steadfastly to the opinion that no boy's life is complete without a dog. The way a boy treats and appreciates a dog is the best possible index to his future character as a man. Criminal instincts in a child will first be made manifest in abuse and neglect of family pets. It is true that a very small child is actuated by the instinct for food and filial love and that is about all. A child under seven years of age is not held penally responsible. A child two or three years old will punish a dog or cat unmercifully and shout with joy at its discomfiture. Pity, kindness, sympathy and consideration are yet to be developed and here is where the family pets, dogs and cats, play an important part in the child's education. A normal boy becomes greatly attached to his

dog, and through association with the dog, the boy may be taught obedience, kindness, charity, forbearance, cheerfulness, how to command, and respect for the rights of others.

Of all the influences that subconsciously shape the character of the boy in its making there is none more potent than the companionship of a dog. He may not be the prize winner at the dog show, but to the boy he is blue-blooded and possesses all the dog virtues. A man who has little sympathy for dumb creation is quite sure to lack sympathy for his fellow-men, and the history of this man will probably reveal the fact that he was a boy without a dog.—
Our Dumb Animals.

RECEIVING.

Were this law better understood, the people who are trying to evade paying for what they get would be fewer.

We simply get nothing in this world except the things we pay for. It might appear to the people that have evaded their just debts, that they are getting the best of the deal, but they are paying very dear for the thing in some other way.

Give to the world the best you have and the best the world has will come back to you. The thought of grabbing something from the world will never satisfy, for you will always remain in that grabbing stage. Then start out by trying to give to the world, and see how many good things will gravitate to you.—The Temple Builder.

SUCCESS AND HOW TO WIN IT.

It is the reservoir from which all inspiration comes.

Believe in it; believe in your own close connection with it.

Believe that your own soul is a magnet.

Believe that you have power to draw to you whatever you need for the perfection of your purposes and the realizing of your desires.

Instead of waiting to some millionaire to wake up to the knowledge of his own stewardship of God's wealth, wake up your soul to its realization of power and draw to you the influence and money you need.

Thought is magnet, and you

carve your own way up the heights if you will use your forces wisely and well.

Concentrate upon the thought of success in your chosen work.

Fall asleep with the prayer for light upon your lips.

Expect aid from unseen and unknown sources; make yourself worthy to receive such aid; for, while the unworthy are sometimes successful for a season it is not the kind of success you should seek.

The better, the kinder, the more unselfish, the more prayerful and trustful and patient you are, the greater and more lasting will be your success when it comes.

And it will come.—B. F. Austin in Reason.

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BRANDS FROM THE BURNING.

True greatness is born of true selflessness.

Self-sacrifice is the price of exaltation.

You save yourself only by giving your life.

As the lamp is sacrificed in bearing the oil, and the wick is sacrificed in passing the oil that a flame of light may be, so must your body and mind be sacrificed in the path of service that the oil of truth resident in you may become a light, may expel some darkness and guide some wanderers aright.

True greatness comes through the fire of hell, and often through the jaws of death.

—

This is the day of Truth, the day of God. This is the day of the Reign of the Will of God. The will of man has had its day. It has been tested. It has failed. Its buildings are toppling and falling. Its foundations were laid in selfishness, and now prejudices are undermining the structure. The fire of hatred, the ignition of prejudice, is consuming the buildings of human will. Empires are being consumed by this fire of hatred. Their foundations were laid in prejudice, that incohesive and repulsive element of human will. The stones of those foundations are slipping apart, and grinding and crushing each other in the action.

The all-consuming fire is flashing out in flames of destructive inventions, consuming both the inventions and the inventors. Buildings laid

upon any other foundation than the Will of God, which will is Love to God, and Love, Justice and Generosity to all mankind, are laid upon the sand, and cannot stand the play of wind and tide.

—

Henceforth, O nations, O peoples, O individuals!! Henceforth be wise; found your buildings upon the will of God. Seek for that foundation, and, having found it, welcome this avalanche of now toppling structures of human will. These products of prejudice must fall, must consume away; must be reduced to the ashes of first principle, that the way may be cleared for the new structure, the new civilization whose builder and maker is the will of God in manifestation.

The tent of this civilization must shelter all nations, all peoples, all souls. It must be the meeting place of all the religions, the center of harmony for society. The place for the garnering of all true sciences and developing of inventive genius.

Here sciences and genius must, nay, will contrive for the blessing of man—not for human destruction. The nations have played the last successful card in the game of selfishness and the hands of all have failed in this game of fickle fairness. and now a mighty scramble for the booty is on. Above the conflict, in awful letters of blood and smoke, is the doom: "Weighed and found wanting," ruin of the game and them that play—and yet, higher above it all in letters that seem to smile in serene contentment, beams

forth the words: "Peace on Earth and Good Will to Men."

As these fires of prejudice die down the kingdom of peace descends to the realm of men.

The seeds of Peace and Good Will have been sown. Long have they lain in the cold earth of human prejudices. The spiritual spring-time is now at hand. The seeds, too, are in the throes of death, giving up their lives that the plantlets of the new kingdom may come forth. The plants are breaking the crusts of ignorance and superstitions and kissing the sun of Divine Truth. They will survive the frosts and pests of the early spring. They will flower in season and bear the fruits of unity that shall feed the nations in peace.

Mammon's kingdom is rent in twain.

Her mighty arms, commercialism and militarism, have turned upon each other.

Hitherto they have supplemented each other; henceforth they must torment each other.

The children of mammon are now in the torment of their own choice, writhing in the fire of their own kindling.

Commercialism and militarism are now the opposite sides of one mighty whirlpool, and, in the desperation of their fierce conflict, they are drawing all nations to the vortex of death. They have harpooned the great fishes of the seas of nations, and now, in the mad whirl of their gigantic struggle, they reel

them to the vortex of death—death, nay, to the "jaws of hell."

There is no safety but in repudiation of mammon's spirit and method.

Mammon is the mighty organizer, subtle and sinister; and yet bewitchingly magnetic, so much so that in her present death grapple, reeking with blood and ruin, she so charms and enchants the nations that they walk into her traps with eyes wide open.

The glory of mammon is that of the moon. It wavers and fluctuates in its ability to hide its rays from the light of the sun, and, like the moon, its power to shine is most effective when hid from the rays of the sun. The safety of the nations is in the light of day, in the direct rays of the sun of truth and justice, of love and generosity, not in the moonlight, not in the refracted rays, the twilight of ignorance and superstition, but in the direct rays of the sunlight of the revealed will of God.

True religion promises no material prosperity or advancements.

God's message to man is ever this: "Love and serve Me for the sake of Me." Never has it been uttered "for the sake of what I will give thee."

Jesus, the Christ, said: "Seek ye first the Kingdom of God and His righteousness," which kingdom is Godliness within. Having found it, you have found all, for from it all else that is of worth to you emanates.

It is the substance of things, ma-

terial manifestations are only its shadows. Seek the shadows and you hide from the light.

Seek the substance and it causes the shadows as a natural consequence.

If you seek the shadows you find only disappointments and discontent. But the substance—the consciousness of universal and indwelling divinity—is the strength and power of serene contentment.

Let us be of too pure eyes to behold iniquity, then shall ours be the perfect vision of "the king that sitteth in the throne of judgment, scattering away all evil with his eyes." (Prov., 20:8.)

"Sanctify yourselves therefore and be ye holy!" So rings the divine command down through the centuries.

"For their sakes I sanctify myself," says the holiest of men, "that they also might be sanctified through the Truth."

Enter into your realization of holiness and perfection and abide there, and your world shall grow holy and perfect even as you are, as the poet has said,

"Yet shall thy world grow polar to thee, slowly taught,
And crystal out a new world like thy thought."

All who come near you shall be like you, in the same way that all who come near to Jesus Christ must be like Him. Yet all shall feel the radiance of your pure Spirit, and the whole world be uplifted because

you are living in it, as the darkness is illumined by the light.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes., 5:23.)—Master Mind.

THE SPIRIT'S GIFT.

You gave unto me no glittering things

Like jewels or rings
Or robes with shadowy lace bedight,
Of feathery fans such as a knight
To his lady brings.

The worth of your gifts can never be told

In silver or gold.
No scales can measure nor words define
The good you did when your soul wrapped mine
In its ampler fold.

You showed me a heaven and bade me soar,

Aye, love, you did more;
You gave me the wings to make the flight,
And watched from your own empyrean height
Till I gained the door.

You made me Love's when you made me yours,

Which your gift insures;
The moth destroys and the rust consumes,
All that is dust dust's form resumes,
What is soul endures.
—Katherine Quinn in Nautilus.

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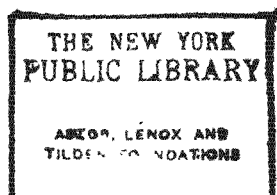
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THE MARCH OF GREAT EVENTS.

Great historic events tread upon each other's heels. The National Capital will be "dry" after November 1, nation-wide prohibition is near at hand. King Alcohol's throne is tottering. He will soon be in exile. Woman suffrage is with us. It will cover the United States within a short time. Jeanette Rankin, Congresswoman from Montana, is in her seat, the avant courier of the Woman's Kingdom in politics. The theater of war is quickly being transferred from terra firma to the submarine home of the fishes and the aerial domain of the eagle. Deep calls out deep by wireless vibrations. We whisper from continent to island and from nation to nation. Will we not before long be holding discourse with our companion planets of the universe? The wonders of the past decade will be surpassed by those of the next. "God moves in a mysterious way His wonders to perform."



Oliver C. Sabier Jr.

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FOR WHAT WE WILL FIGHT.

If it comes to pass that the United States must join the fighting ranks in Europe we know clearly and plainly for what we are to fight—the rights of mankind—not of one nation or race, but of all. We will fight for real Freedom—not alone the freedom of the ocean, but of all Humanity; freedom from oppression and tyranny in every land beneath the sun. There is no thought of selfishness in our determination. The fight has been forced upon us. It is either fight or accept deep, eternal dishonor. President Wilson has placed our declaration upon the broad basis of duty to our fellow-men. The nation trusts that the war cloud may pass; that we may be allowed to live in peace; but if war comes we will do our part as lovers of our country and all human kind.

We ask our readers to join with us in daily prayer—desire—for the peace of the world and freedom of man from the spirit of war and strife.

A stone thrown into the air, by natural law, falls to the earth. Seeds

sown, by natural law, spring up, and by the same natural law the great world war now in progress is the consequence of the spirit of injustices underlying the national lives of the peoples now embroiled. Many of these seeds of error were sown in ignorance, in darker days.

We counsel patience and prayer for the peace of the world and freedom of mankind.

We counsel faithfulness and loyalty to the government of which you are a part. Loyalty to the extremes of sacrifice of time, of means, and even of life; if necessary to the establishment of conditions of peace on a permanent basis.

“Thy kingdom come, Thy will be done on earth as in Heaven.” If need be, it shall come through this world upheaval, this test of civilization—through tears and blood, through ruin and death—nevertheless pray “Thy Kingdom come, Thy will be done.”

Voltaire defined the Art of Medicine in his Philosophical Dictionary as “the art of pouring drugs, of which we know nothing, into bodies of which we know less.”

Oliver C. Sabie Jr.

Chain of Golden Thoughts

May

PAULINA B. SABIN

Time is but a stream I go a-fishing in. I drink at it, but while I drink I see the sandy bottom, and detect how shallow it is. Its thin current strides away, but eternity remains. I would drink deeper, fish in the sky whose bottom is pebbly with stars.—Thoreau.

Contentment lies not in the enjoyment of ease—a life of luxury—but comes only to him that labors and overcomes—to him that performs the task in hand and reaps the satisfaction of work well done.—Oscar Wilde.

It is not what a man gets but what a man is that he should think of. He should first think of his character, and then of his condition. He that has character need have no fear of his condition. Character will draw condition after it.—H. W. Beecher.

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.

There is no compromise between Right and wrong; there is no compromise between Good and evil, between God and sin, sickness and death. Sin, sickness and death 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 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. Therefore, we are not the Image and Likeness of God when we manifest hateful thoughts.—Bishop Sabin.

THE SABIN LESSON COURSE

A Review, A Benediction—Lessons of the Book of Job—Satan, Typifying the All-Evil—No Self-Abasement—Triumph of Mind Over Matter—In the Image and Likeness—Demonstrators of Truth—Mind's Sovereign Power—Perfect Faith in the Promise—The Soul's Whiteness.

LESSON No. 9.

THE chief aim of Christian Science, or Divine Metaphysics, is to emancipate the soul and body of man from the belief in the bondage of carnal mind. It is fear that invests airy nothing with the form and substance of reality.

Job, writing in the agony of his so-called disease, rightly, though perhaps unconsciously, pointed out its potential cause when he exclaimed: "The thing which I greatly feared has come upon me, and that which I was afraid of is come unto me." The source of his malady was within, for Satan, who was alleged to have inflicted it, but symbolize carnal mind.

Many learned Bible critics hold that the book of Job is not an inspired volume, but only a sublime allegorical poem, in which great truths are expressed with dramatic power of the highest order. While this may be so, it certainly beams all over with the light of Divine Truth, and it is the only book in the Old Testament that distinctly teaches the resurrection of the dead. With all the firm assurance that could come from perfect faith, Job declared:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

"And though after my skin worms destroy this body, yet in my flesh shall I see God."

"Whom I shall see for myself and not another, though my reins be consumed within me."

Christian Scientists may well point to the book of Job as embodying in its narrative the principles they contend for, which is that disease, so-called, is not an organic force, operating in the human body, but it is a delusion created by carnal mind, a mere mental infection. It is "the pestilence that walketh in darkness"—the darkness of mortal error—and which vanishes before the light of immortal Truth.

In this case, as in every other, where a sound principle is tested by its extreme application, the severity of the test serves to make its virtue all the more apparent, as the more fiercely glows the heat of the furnace, the more resplendent becomes the pure gold amid the dross and ashes that surround it.

SATAN.

Satan is therein presented to typify the All-evil in contradistinction to God, the All-Good.

An archangel, ruined and doomed never to hope again, his declared rule of action was embodied in these words: "Evil, be thou my good." With supreme effrontery, worthy of the arch-tempter who dares approach the holiest, he comes before the Lord in good company, among the "sons of God."

His being given the power to visit upon Job, "a perfect and an upright man," such dire afflictions, typifies the ceaseless conflict between good and so-called evil.

The result of the conflict in this case serves to illustrate the final triumph of truth over error, and that with an assured faith in God, immortal mind will in every contest prove victorious over all the forces of carnal mind. Although God imposed upon Satan the condition that he should spare Job's life, yet Job himself had the power to end it. Of that he was fully aware, and he was moreover urged to exercise it by his vicious wife, who said to him reproachfully: "Dost thou still retain thine integrity? Curse God and die." But the soul of the righteous, however great may be calamity cast upon it, like seasoned timber, never gives.

Job, even in his most extreme anguish, never lost faith in the justice of his Maker, or despaired of his final redemption from his terrible affliction. He imputed it to no material cause, nor did he look for his healing to material medicine.

Driven to the verge of despair of his suffering, he exclaimed: "God hath delivered me to the ungodly,

and turned me over into the hands of the wicked," yet he declared: "Though He also slay me, yet will I trust Him; but I will maintain my own ways before Him, He shall be my salvation, for a hypocrite shall not come before Him."

"Behold now I have ordered my cause, I know that I shall be justified."

NO SELF-ABASEMENT.

Job, it will thus be seen, was guilty of no self-abasement, even in his bitterest extremity, and entered no pleas of guilty, like an accused criminal standing at the bar of a mortal judge. In this he asserted a fundamental principle of Christian Science, the healing principle of Divine Metaphysics, that a man should never affirm of himself what does not desire to be true.

His three orthodox friends, who were veritable counselors of despair, all reversed this principle and rebuked him for asserting his integrity, saying to him in words that still pass muster in the so-called orthodox churches of today as Divine truth:

"Dominion and fear are with Him; He maketh peace in His high places. Is there any number of His armies? And upon whom doth not His light arise? How then can man be justified with God? Or how can he be clean that is born of woman? Behold even to the moon and it shineth not; yea, the stars are not pure in His sight. How much less than that is a worm? And the Son of Man that is a worm?"

To that arraignment Job, conscious that he was made in the

image of God, and refusing to take his course from man and falsify the convictions of his immortal soul, replied with just indignation:

"To whom hast thou uttered words? And whose spirit comes from thee? All the while my breath is in me and the spirit of God is in my nostrils; my lips shall not speak wickedness nor my tongue utter deceit. God forbid that I should justify you; till I die I will not remove my integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live."

THE HEALING OF JOB

signalizes most strikingly the triumph of mind over matter. He was afflicted not with bodily disease, but with malignant bondage of a delusion wrought by carnal mind. When he realized that God is Love, the All-Good, Eternal Truth, and Eternal Life, and became possessed of that Spirit of Divine Love which embraces within its infinite circle both God and man, the fetters of that delusion that bound him were broken down. Then he rose up a man—the immortal likeness of the Eternal God—a likeness, which, though it may be for a time clouded by mortal error in the most of carnal delusion, can never be effaced.

This is what the sacred writer meant when he wrote, not that Job was the victim of bodily disease, but of carnal bondage, his words being: "And the Lord turned the captivity of Job when he prayed for his friends."

THE BASIC FACT

upon which this whole system of Divine Metaphysical healing rests, is that man was made "in the image and likeness of God." All who recognize and believe the Bible as a Divine revelation concede this fact, although the Christian Scientists alone draw from it the true deductions and apply them to the needs of man.

Christian Science is founded upon no new truth. Indeed no truth is new, for truth is eternal, and existed as it does now, in changeless beauty, before the universe throbbed with the first pulse-beat of created life. We speak unreflectingly of a new truth, but we mean to denote only the chronological order of its discovery.

We learn from astronomical science that there are stars so distant from our earth that the rays of light which now reveal them to the eye of man must have started from them not less than thirty thousand years ago, although this light traveled down in its radiant flight at the rate of one hundred and sixty thousand miles a second. Hence, when such stars can come within the stroke of our vision we behold them not as they are, but as they were, for the rays of light embody the form of the surface that emits them. Yet those stars may have been flinging their rays down for countless ages upon realms in God's vast creation, where a more efficient sun than ours kindled up the blush of the morning, when "the earth was without form and void, and darkness was upon the face of the deep." It

is thus with truth; it pursues its silent but ceaseless march in its divinely appointed orbit, and that man has but lately discerned it, is due either to his own spiritual limitations, or that he has not looked heavenward, searching for it with the clear eye of faith which alone can pierce the earth-born mist of mortal error and enable us to behold the light of immortal truth shining beyond.

NEWTON, WATT AND GALILEO.

Many a person passing through an orchard has seen an apple fall from the branch on which it had ripened without noting the incident as of any value, unless led by the appetite to eat the apple if he deemed it choice fruit. It remained for Isaac Newton, with his clear intellectual vision, sublime thought, looking "through nature up to nature's God," to discern in the apple's fall and its quickened flight as it descended to the ground the law of attraction and gravitation which, as he demonstrated it, is the silent force that holds the earth and all the sister planets in their appointed orbits. Yet that law was existing and operating in all its potency "when the morning stars sang together" for the first time, before "the sweet influences of the Pleiades" were shed upon the heavens or "Arcturus with his sons" had begun their resplendent march in the meridian under the guidance of the Almighty.

Every housewife had for numberless generations noticed the lid of an iron pot rise as the water boiled beneath it, but the enlightened

mechanician, James Watt, alone be-thought him, on observing that commonplace fact, that the force thus generated by resolving water into steam could be applied to the uses of man. He thereupon exerted his inventive genius to devise a mechanical structure for utilizing steam as attractive and propelling force and the result of the newly discovered force was the steam engine, which has revolutionized the world's commerce, and by promoting the freer circulation of the human family among each other, hastened the time when all races of men shall be bound together in fraternal peace, and shall not "learn war any more."

Galileo demonstrated the truth that the earth makes a diurnal revolution on its axis, and that the sun does not set daily as it appears to do, but is almost stationary in its orbit, moving at about the rate of one mile in seventy-two years. For that the upholders of a mouldy and non-progressive system doomed him to a dungeon, where it is true he recanted the truth he had declared to relieve his limbs from their galling chains, but consoled himself for his falsehood by whispering to a friend that stood near him: "Yet for all this the earth will make a complete revolution daily on its axis, for God created it thus."

The great astronomer might well have anticipated the harsh treatment he received when he gave the lie to the faith of the majority for error, like the wolf, dies biting hard, and every pillar in the sacred temple of Reform rests upon the breast of a martyr. We might multiply in-

definitely instances of vital truths that vitally concern the welfare of mankind, being brought to light by earnest seekers after useful knowledge, who, when they sought thereby to enlighten their fellow man and lessen the sum of human suffering met with dogmatic denial and most bitter reproach.

A great poet stated a historic fact when he wrote:

Truth would teach and save a sinking land,
All fear, none aid you, and few understand.

Happily, however, for man, a great truth that vitally affects his spiritual existence, and teaches him his true place in the Divine economy, once revealed can never be suppressed, for we may truly say of it, its seat is the bosom of God and its voice is the harmony of the world. Christian Science professes to teach no new principle, but propounds and demonstrates truths that are evolved alike, both from natural and revealed religion, and have been exemplified in the practice of the wise and holy since the gray dawn of history.

THE SOVEREIGN POWER OF MIND over matter and the potency of thought as a curative agent have been demonstrated for thousands of years and up to this day by the magicians of Egypt, the Magi of Persia, and the Brahmin and Buddhist priests of India. While Christian Scientists are not to be classed with such sorcerers or masters of the black art, they recognize the fundamental truth or metaphysical fact that underlies the system they

practice, the knowledge of which has enabled them to exercise apparently miraculous powers, while in fact they but applied the natural laws of thought transference, in making that which was only seeming, a mere mental picture flung, as it were, by one mind upon another—appear to be real and operating on man's physical and mental constitution with the same force and effect as if it were an actual entity, visible to the corporeal senses.

PERFECT FAITH IN THE PROMISE.

Such works which exploit unsanctified human knowledge and often pervert to base uses what is discovered through profound research into metaphysical science, are wanting in one vital element that inheres in Christian Science and constitutes its identity and sets upon it the consecrating seal of Eternal Truth as a system of Divine Metaphysical Healing. That element is perfect faith in the inviolable promise of Jesus Christ given after his resurrection, with the halo of heaven encircling his brow, when he said: "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 their hands on the sick and they shall recover."

This is a universal endowment conferred upon all believers in plain and express terms by Him who declared: "Heaven and earth shall pass away, but my words shall not pass away."

Christian Science translates this

into action and recognizes it and asserts it as a vitalizing spiritual force for the healing of mankind, and not a mere dormant power.

This differentiates the Christian Scientists eternally from those who exploit their assumed powers, relying solely upon what the poet Byron terms "the power of thought, the magic of the mind." The magicians who appeared before Pharaoh, when summoned by him to discredit and counteract by their enchantments the miracles wrought by Aaron, were doubtless of this class and may reasonably be regarded as having in their achievements practiced the principle of thought transference. We must either assume this to be the case, since all the circumstances negative any assumption of a mere slight of hand performance on their part, or impute to them miraculous power. This, however, would violate

THE NEWTONIAN MAXIM, which has been accepted by all authoritative modern writers on mental philosophy, that "we must never assume a supernatural cause to account for any effect that may be materially assigned to a natural cause." In the end they attested the sincerity of their convictions that they had exercised not a feigned, but a real power in their apparent reproduction to the eyes of the beholders of the first three miracles performed by Aaron, for when they failed to reproduce the fourth they openly acknowledged his Divine authority, and at their peril said unto Pharaoh: "This is the finger of God."

In the official reports of the officers of the British army, made during the Sepoy Rebellion in India, during the year 1857, I think it was, it is stated that the natives possessed means of transmitting military intelligence that were totally inexplicable. Although without any telegraph line, and the nature of the country with its dense jungles and vast forests rendered signaling impossible, either by flags, flash-lights, rockets or any other conceivable system, they were known to announce the result of a battle or engagement at points from three to four hundred miles away within one hour after it occurred. Writers upon India, Sir Henry Shakespeare, Dr. William Kerr and others, have more recently stated as a fact within their personal knowledge that the Brahmin and Buddhist priests have admitted, or rather claimed, that they can transmit intelligence to distant points, and indeed without limitation as to space, by thought transference. This system of mental telegraphy is now accepted by the British military authorities as the true solution of the mystery above referred to that so perplexed army officers serving in India.

THE SCIENTIST'S PERFECT WORK.

Christian Science recognizes man's capacity for thought transference, and utilizes and consecrates it to the service of God and man in its healing work, and realizing the tremendous responsibility that the possession of such a potent agency for good purposes, its constant admonition to its disciples is: "Keep thyself pure," remembering, al-

ways, that: "The thoughts of the righteous are right," and ever mindful of the words of the Psalmist: "O, Lord, Thou hast searched me and know me. Thou knowest my sitting down and my uprising, and Thou understandest my thought afar off."

The perfect work of the Christian Scientist, however, does not depend upon any knowledge of occult force evolved by human wisdom from natural law. He, as a true believer, executes with assured faith the power vested in him by Jesus Christ who is "The way, the Truth and the Life." That healing power constitutes the Divine credentials that attest him as one of God's chosen ambassadors to sin-sick humanity.

Not only is that power assured to him in the last words uttered by Christ upon earth as above cited, but he has the assurance previously given him by the same Divine authority, that he will be endowed with a still greater power, if he will but rightly invoke it with a perfect faith and with that perfect love "that casteth out fear."

That higher power without any limitations is like every other power conveyed to "them that believe," a conditional investiture, and must be earned through a compliance with the condition prescribed for its attainment assured with the guaranty of Eternal Truth, Omniscience and Omnipotence in the following words of Him "who spake as never man spake: And Jesus answering, said unto them, have faith in God. For verily I say unto you that whosoever shall say unto this mountain, be

thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall receive whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them and ye shall have them."

THE WHITENESS OF THE SOUL.

It is this faith that hallows the work of the worthy Christian Science healer and makes his presence a benediction to the afflicted. His is not the prayer of complaints, but of thanks. He realizes with the prophet Elijah that the Lord is not in the "great and strong wind that rends the mountains, nor in the earthquakes that rock the world, nor in the flaming fire, but in the still small voice, the voice of gratitude."

Before entering upon his healing mission the student must realize in his heart of hearts that he has kept unsullied the whiteness of his soul, and that he stands righteous before God, and that he can explain with all of Job's confidence in his integrity: "Behold my witness is in heaven and my record is on high." For this purpose he should make a searching, though impartial self-examination, arraigning himself, as it were, at the bar of his Divinely enlightened conscience, before he crosses the threshold of the sick chamber. Standing there in no spirit of self-abasement, he must judge himself aright in the light of Eternal Truth. He must determine the spiritual height to which he has attained and, above all things, whether

he has come "in the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

"The words of Jesus the Christ are growing in significance, or are coming to us with a deeper meaning today than in any stage before this. One minister has said: 'The Bible means more to us than it did to our parents; it will mean more to our children than it does to us.' Another said: 'The Sunday School children of today are better able to understand Jesus' teachings than were the disciples of old.'"

"Jesus said to His disciples: 'I have many things to say unto you, but ye cannot bear them now,' which plainly shows us that Jesus was limited in His speaking of the Truth by the dullness of his hearers. He could give to his disciples only what they were able to bear or to receive. He sometimes rebuked their lack of understanding." (Matt. 15, 16; Mark 8, 21.)

QUESTIONS, LESSON No. 9.

- (1) What is the chief aim of Christian Science?
- (2) What invests anything with the form of substance?
- (3) What did Job say?
- (4) What do we find in Job's writings?
- (5) In what particular may Christian Scientists point to the book of Job?
- (6) What does Satan typify?
- (7) Satan, being allowed to afflict Job, signifies what?
- (8) The conflict in Job's case illustrates what?

(9) To what did Job cling to the end?

(10) What did Job declare in his extremity?

(11) What fundamental principle of Christian Science did Job assert?

(12) What does the healing of Job signalize?

(13) What fundamental truth or metaphysical fact do Christian Scientists recognize that was practiced by the magicians of Egypt and Buddhist priests of India?

(14) What happened in India during the Sepoy Rebellion as reported by British officers?

(15) What does Christian Science recognize in this connection?

(16) Before entering upon the healing mission what must a Scientist realize?

ANSWERS TO QUESTIONS IN LESSON No. 8.

Question 1. Reread the first paragraph in Lesson No. 8. It is well also to look up for yourselves the New Testament record and testimony regarding Jesus the Christ; also Old Testament prophecies concerning the Messiah.

Any good reference Bible will give all of these references.

This defense of the doctrine of Divine sonship is based wholly upon such recorded facts as have come down to us.

Having acquired the testimony of the fact which the records present draw your own conclusion, for in the final analysis your own conclusion is all that can possibly mean anything to you.

Question 2. The views of the Evangelical Christian Science Church are set forth in the second paragraph of Lesson No. 8.

Question 3. Questions 3, 4 and 5 have to do with the external proofs regarding the character of Jesus the Christ.

Bishop Sabin was a lawyer prior to his conversion to Christian Science, and from the standpoint of that profession he presents this argument. It is well to reread the whole argument in the light of the facts presented in the New Testament records.

Question 6. This question deals with a matter most vital to the human race—self-degradation. Can one cover his body with dust and ashes and hope to present an appearance of cleanliness? Can one fill his mind with degrading thoughts and still hope for uplifting expressions?

One should ever be true to the highest and best that is within his consciousness—true to the divine spark—the central power of his entity. Man should be true to God the eternal, who is the life and breath of the life of the soul. When we degrade ourselves in thought, word or deed, in that very act we degrade in our consciousness that divine spark, that breath of God which is the foundation of our existence on this material plane.

Question 7. When people talk against themselves their minds are diseased with a false conception of life, a false conception of God, and as a result they are hypocritical, consciously or unconsciously.

That which people think and talk becomes manifest in their lives and conduct. If you would enjoy the good and the true of life you must think it, speak it, act it.

The fruits are the natural products of the tree.

Question 8. Life is God in manifestation. In other words, Life is a manifesting characteristic of God. Inasmuch as the finite cannot comprehend the Infinite, so man cannot fully comprehend a characteristic of the Infinite.

Question 9. Life is the soul of phenomena. Wherever there is phenomenon there is back of, interpenetrating and permeating it, that reality Life.

Question 9. Life is found wherever God is found, and God is in all the Universe.

Question 10. Spirit is the only substance.

Question 11. Whoever permits you to be neighborly to him or her is your neighbor. It matters little where they live or to what nation or race they belong.

Question 12. Harmony is the only law in the realm of the Infinite mind. As man enters into the consciousness of harmony with God the inharmonies of the mortal minify and pass away.

Question 13. In giving treatment or praying for the distressed you should dwell upon the divine harmony, the divine relationship or oneness of man with the All-Embracing God.

Question 14. No one may set a rule for another as to the time required for treating a patient. Re-

membering always that God is the healer and your duty is to enter into conscious unison with the Divine Healer. It may require only a moment or a great while, but to be a true healer you must be an open channel for the outflow of Love and Truth.

Question 15. The same fundamental law holds regarding infants as regards grown people. The infant's mind is always overshadowed, so to speak, by the mind of the parent or guardian.

The fears and forebodings of the older one affect the infant very materially. The first step, therefore, is to remove these fears by filling their minds with the sense of confidence and trust in the All-Powerful, All-Loving and All-Good God.

Many, many an infant life is snuffed out by the ignorance and superstitions of parents, and many are saved through the light of truth, inspiring faith and trust in God.

"If ye be my disciples indeed, ye shall know the Truth and the Truth shall make you free."

As far as the next generation is concerned, the question (of the balance of the sexes) is expected to find its solution in an extraordinary phenomenon, first announced from Budapest, then from Vienna, later from German cities, and now receiving a certain confirmation in Paris. This is the fact of the great excess of male children born in the belligerent countries, a verification of the old-time belief that nature brings a prompt remedy for the destruction of men in warfare, an ap-

parent mystery for which, however, some medical authorities have recently presented seemingly adequate scientific explanations. In the Baudelocque ward of the great Maternite hospital in Paris there were born on one day recently twenty-three children. Of these twenty-one were males. On the same day, in an adjoining ward of the same hospital, seventeen children were born, sixteen being males. "If this phenomenon should prove to be general," says M. Urban Gohier, the famous French editor, in the Paris Journal, "it will be the girls who will be scarce and who will be at a premium between the years 1940 and 1950."—New York Times.

Love is a great light. For as light dispels darkness, so does love reveal wisdom. No one was ever endowed with great wisdom who did not have great love. Not love for some particular individual, but that broad universal love for humanity; that love that loves for the sake of loving; that love that loves to help the frail and weak of earth; that love that loves to lift the downhearted of earth into the broad sunlight of God's glorious light.—Bible Review.

Some people complain because they have so much to do, giving this as an excuse for not living beautifully. But there is no other way in which a life will become transfigured so quickly, so surely, as in the faithful, happy, cheerful doing of every-day tasks.

SELF-CONTROL

Self-Control: What is it?—What Does it Really Mean?—There is no Subject of More Vital Interest, and None That Has Been so Misunderstood.

Lillian T. Bowen.

SELF-CONTROL does not mean self-repression, or self-suppression. It does not mean that one should destroy one's natural impulses or desires, one's faculties or powers, but it does mean that one should be able to control them instantly, absolutely, and should be able to transmute or direct them into higher channels.

Some of these desires and impulses can become wonderful and powerful factors for good if so directed, which, if allowed to go uncontrolled, would work untold harm.

Religious emotions, in fact, emotions of any character, if allowed to pass beyond a certain point, are of a destructive nature, and the one that gives rein to them has lost that self-control which means temperance in all things.

The self-controlled man keeps his temper under any and every circumstance, and thus also keeps his advantage over the one that does not, the one that allows his temper to get beyond his control.

But keeping one's temper is not all of self-control. One should be so poised that there will be no temper to control.

When one allows little happenings to annoy one, those same little happenings are bigger, larger than he. But it sometimes takes more and longer continued effort to overcome the tendency to let little things annoy than to pass through great trouble and provocation. It is only by continued and persistent effort that complete and satisfactory control of self can be acquired.

The successful man, the man of affairs, the man that controls large interests and men, has first learned to control himself, for that is a lesson that must be well learned before we can control others with any measure of success. Our prisons are filled with those, who, for lack of self-control in some of its many phases, have to be restrained, lest they harm others.

I said, just now, "its many phases," and, indeed, they are many. They are on all planes, the physical, the spiritual, the mental and the psychical, and true and complete self-control means that a man shall have control on all these planes; that he shall not be controlled on any one of them.

There are some who have reached that height, and it may be attained by all, if we will to do so, but, as

I said before, it can only be accomplished by continued effort and watchfulness.

The power of development is continuous, and must be carried on to final completion. Some time or other each one of us must begin the work; some time or other each will become tired of the domination of the lower nature, of being controlled, of being in subjection to that which is not our best.

Then will we decide to break our bonds, we will determine no longer to submit. Why should we, when it is in our own power to change conditions at any moment? No hand binds us save our own, and none other can set us free.

The beginning of the breaking of the bonds, the winning of freedom, for only the self-controlled are really free, is when one firmly resolves that one will make the lower nature subservient to the higher, right here and now, and will endeavor to realize on this plane of consciousness those higher, truer possibilities which are his Divine Inheritance.

That man alone is wise
Who keeps the mastery of himself!

If one

Ponders on objects of the sense,
there springs

Attraction; from attraction grows
desire;

Desire flames to fierce passion; pas-
sion breeds

Recklessness; then the memory—
all betrayed,

Till purpose, mind, and man are all
undone.

But if one deals with object of the
sense,

Not loving, and not hating, making
them

Serve his free soul, which rests
serenely lord,

Lo! such a man comes to tran-
quillity;

And out of that tranquillity shall
rise

The end and healing of his earthly
pains,

Since the Will Governed sets the
soul at peace.—(The Song
Celestial.)

MR. BRYAN ON BOYS AND MONKEYS.

"Old Time Religion" was the subject of a discourse delivered by William Jennings Bryan before an attentive audience. Mr. Bryan impressed upon his hearers the necessity of parents making sure that their children receive religious instruction and not to let them reach maturity without any such instruction (as do some parents who claim they do not want to bias their children's minds). Mr. Bryan was applauded when he said: "When I am on my deathbed and my dear ones are gathered around, I do not want anyone to read to me how I descended from a monkey, but I want them to read to me the 23d Psalm, 'The Lord is my shepherd . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil.'"—The Temple Builder.

VOICE OF THE SOUL.

The Gethsemane (the period of decision) of the Christian world is now passed. Henceforth trial and crucifixion.

The Divine Law is ever fulfilled and ever fulfilling. The law for a dispensation passes away only when that period of dispensation passes.

The heaven of corrupted religions and the earth of corrupt material civilizations fostered under those religions, must pass away together. "For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled."

The old is passing away and the new is beginning.

As the throes of death to the wretched soul are awful, so also is the hour of death to corrupted religions, and to their corrupting spouses, material civilizations.

The corrupt is ever one parent of the pure and the false, one progenitor of the true. The old is always the mother of the new. As the mother's pain is great when the child in the womb clamors for the breath of life and the freedom of action, so is the pain of the world today. But when the birth is complete and a new life is declared the mother, the old, yields herself a willing sacrifice that the new may come to maturity and full power.

Pruning the vines and trimming the trees leave signs of pain, and cause partial death, but this pain leads to the health of the vine and the strength of the tree.

What matters then the sacrifice if it leads to salvation?

"Quit yourselves like men," O lovers of the True and the Good, "and be strong."

"Keep your lamps trimmed and burning, and your vessels filled with oil," for the hour of the bridegroom is near.

This world storm will soon pass, and a great calm will follow such as has not been possible hitherto.

This storm is truly a "world storm," and by it the trees of every forest—every national existence—are tested. Only the strong and vigorous—those rooted and grounded in the spirit of Love (reverence to God and sympathy for mankind) and in the principles of justice and square-dealing with every other such existence—shall survive. The diseased and corrupting shall fail and fall before the winds of the rushing storm.

This is the test of national existences, and the test of the patriotisms thereof. It is the test of race lines and the value thereof. It is the test of social stations and their worth.

But, most of all, it is the test of the individual soul. In this supreme hour—the hour of test and trial—will you turn to God in submissive reverence, and to your fellowmen in loving service? Or will you turn to the world—the failing world—and in selfishness and narrowness, avariciously pray upon the helpless and the weak and thus hasten self-destruction by destroying others?

Will you enter the kingdom of heaven within and from that divine center send out rays of light, life

and love to the world? Or will you close up the kingdom and go out into the world to kindle more and more the fire of hell?

Do you not yet realize that this fire of your own kindling will surely consume you?

Now is the call of the "true shepherd"—the sheep to the right must hasten; the goats to the left will rush.

When the storm is past, nationalism will have become internationalism. Patriotism will be world-wide in its embrace.

This blot of racialism will be erased from the pages of human conduct.

Petty social orders will be swallowed up in a world-socialism.

And the devotees to the many names of God will bow to the God of Names only.

The formal must pass away that that natural shall be. The false must yield to the true. Conditions of the night cannot survive the light of day.

To you who hear and recognize the Master's voice is said: "Be steadfast and unmoved in desiring and praying that the Kingdom of God—of Truth and Rightness—shall come to the consciousness of the world of humanity; and though you are apparently swept along by the storm, and by the order of things are made to take part in it, still in spirit and Truth be above it.

If you are called to the battle lines, fight as those fight who love the sensation of conflict, but let your desire and prayer be in peace and for peace.

Let no pride or selfishness turn your eye to the earth of material gain or of preferment, but look over to the Heaven of the Good and the True, and in the midst of the storm live and act in the consciousness of that calm which will follow the storm.

"Be ye therefore ready, for the Son of Man cometh at an hour when ye think not," and the Son of Man is the standard for men. He that measures up to the standard shall survive the storm, but he that falls short neither knows the end of the storm nor the beginning of the calm.

The wrath of God is the wrath of man, and the wrath of man is the wrath of God. To all peoples and at sundry times the Anointed Will, the Christ of God, has come and has delivered the message of Truth and the program of conduct for the salvation of men from the delusion of the world, but men have constantly rejected these messages and wantonly thrown aside these programs, and following their own delusive imaginations have pursued courses of conduct which have reacted upon them, upon their minds, making them restless and unhappy, upon their bodies, making them diseased and diseasing, and upon their souls, diverting them from the path of rightness.

Under these delusive imaginations, systems of religions have been organized, codes of laws have been established, dicta of ethics have been promulgated, all upon erroneous bases, and have been handed down from generation to genera-

tion. Thus, "The sins of the fathers are upon the children," and all are debtors and sufferers.

This is the consequence of the wrong choice. Directly it is the wrath of man—the product of his own work.

But God's will for man—as for all His creation—is ever good. If man will not choose the Good, the consequence of bad choice—apparently the wrath of God, but truly the wrath of man—will drive humanity to decision.

Choose now whom you will serve, God, in goodness to mankind, or the world, in selfishness.

Pray that the Kingdom of God shall come to the consciousness of humanity, and that the will of God shall manifest in the direct conduct of men.

THE WORLD IS ALL GATES.

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.—O. S. Martin.

A TREATMENT FOR THE ONE WHO DRINKS.

Friend, I recognize and acknowledge you as the child of God. As such, you are pure, spiritual and holy.

You have wrongly thought that satisfaction comes from without, from people, conditions and things; but peace and contentment come to you only from within, from that inner conviction and realization that only the GOOD is satisfying. This Good is God or Spirit or Mind.

Things of sense are only temporary; they cannot give lasting or continuing satisfaction; and when their momentary exhilaration has worn off, you are left weaker and worse for the indulgence, suffering both mentally and physically.

Now your desire and longing for satisfaction is right, but it will never be fulfilled by depending upon anything external. What you are really seeking is God, the fullness of all good, and this Presence is found within yourself. It satisfies your every desire, fulfills your every longing, supplies your every need. You trust it, you meditate upon it, you talk with it, until you feel yourself one with it, the very fulfillment of your desires, since Good alone gives satisfaction.—From Now.

SEEK AND YOU SHALL FIND

J. G. Waite.

THE laws which govern life are spiritual laws, because life is spirit. They are unerring and positive in their action and effect as the laws of mathematics, or the law which causes all things at all times to fall or be drawn towards the earth's center.

The spiritual laws governing life were revealed to mankind by The Christ; but it is only lately that their real worth and practical application to every day life have been recognized by any great number of people.

For hundreds of years the words of Christ have been read and only understood by a very few—the general idea being that they were not for us, but were for His disciples only; and that His teachings were transcendent and impractical for society to follow in business or political affairs. Now it is absolutely certain that if Christ revealed laws or true principles, they are as patent today as they ever were; and if they are good for one to follow—produce good results—then they are good for nations; for the law that good will come from good, is a self-evident proposition.

He who sows wheat will reap wheat; and if he sows tares in with the wheat, then if he does not cut down the tares before they come to seed, he will reap an ever-increasing crop of tares.

This is not only a law of wheat or grain growing, but was intended to present a law of life.

Our subconscious minds are gardens wherein the thoughts we have allowed to enter and nourished come into fruition—and we reap what we have sown.

Christ said: "Seek ye first the Kingdom of God, and all these things will be added unto you." That is, seek the good; love the good; fill your mind with good and beautiful thoughts, and everything that is necessary to make your life happy, useful and pleasant, will be given unto you by The Father, who hath all power, and from whom all things come.

Seek and ye shall find, knock and it shall be opened unto you, ask and ye shall receive. Now no man can come to the Father, or know whether the teachings of Christ are true or not, unless he desires to know and seeks to find out for himself, whether they are the truth or not. The law is, that what we earnestly desire and strive for we will gain. Hence it is of the greatest importance that we know what we want; what is best for us, and how and when to seek for it.

Lowell in his poem, *The Vision of Sir Launfal*, sends him in his early manhood forth in search of the Holy Grail, or Holy Cup—from which Christ drank at the last supper. On leaving the gate clothed

in knightly armor and fine trappings upon his horse, he meets a leper just outside, who begs something from him. The leper

Rasped harshly against his dainty nature,

And seemed the one blot upon the summer morn—

So he tossed him a piece of gold in scorn.

The leper raised not the gold from the dust;

Better to me the poor man's crust,
Better the blessings of the poor;
Though I turn me empty from the door;

That is no true alms which the hand can hold;

He gives only the worthless gold
Who gives from a sense of duty.

But he who gives but a slender mite,
And gives to that which is out of sight

That thread of the all-sustaining beauty,

Which runs through all and doth all unite;

The hand cannot clasp the whole of his alms,

The heart outstretches its eager palms,

For a good goes with it and makes it store,

To the soul that was starving in darkness before.

After many years of wandering in strange far-off lands, Sir Launfal returns to his own castle gate, "an old bent man worn out and frail," and there meets the same leper who begged of him before. This time he breaks his only crust and

shares it with him, and gives him drink from his own wooden bowl. Then the leper spoke:

And the voice that was softer than silence said:

"Lo, it is I, be not afraid!"

In many climes, without avail,
Thou has spent thy life for the Holy Grail;

Behold! it is here—this cup which thou

Did'st fill at the streamlet but now.
This crust is my body, broken for thee,

This water His blood who died upon the tree;

The Holy Supper is kept, indeed,
In whatso we share with another's need;

Not what we give, but what we share,

For the gift, without the giver is bare;

Who gives himself with his alms feeds them,

Himself, his hungering neighbor, and Me.

It took many years of wandering, much suffering, and many severe trials before the rich knight could recognize in the leper a Father, and see the Christ within him. What he sought far away, was near, and this is the lesson the poem teaches; and it is the case with the vast majority of people today. They seek for power; for pleasure; for wealth; for fame; wearing their lives out in a struggle for these follies, neglecting to lay up treasures that are lasting and which bring rewards that give pleasure and satisfy the heart.

The reason why people seek these things is that they desire happiness.

and because of ignorance and blindness to the truth, they imagine that possession of them will bring happiness.

But the law of life, as given by Christ and known to all philosophers and poets, is, that he who lives for self alone and seeks his own selfish ends shall not enter the Kingdom of Heaven.

The Kingdom of Heaven is a condition within, that selfishness debars or withholds from those whose efforts are for self alone.

"He that loses his life shall gain it." That is, he that loses his selfishness, or sacrifices his life for the good of the whole of mankind will gain the true life—for he will be working in harmony with the laws of God. How few there are who learn this, except through grievous experience and until they are bent with age, and have wandered over the world like Sir Launfal, seeking for something that, if they only knew it, was not afar off but lies within. Because they are ignorant of the true values of life, they are punished by the law which seeks thus to teach and turn them into the true way. Everyone recognizes the fact that we are punished for our ignorance or disobedience of God's laws, but how very few are cognizant or realize that we are rewarded for obeying them?

Ought we give more power to the law which punishes than to that which blesses? Certainly not, if we believe that God is just and wise.

The greatest happiness and highest pleasure must be in knowing

God, and being at one with Him. And so it follows that we shall be rewarded according as we understand and live up to the laws of God. Everyone can know the laws and the true way, for the promise is, that he that seeketh shall find.

"Let the seeker, therefore, cease not his seeking, and he shall find; and when he finds he will wonder, for he shall have found the Kingdom of Heaven."

**WORDS SPOKEN AT ACCA TO
PROF. E. G. BROWNE, 1890,
BY BAHÁ'O'LLAH.**

We desired but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that the diversity of religion shall cease, and differences of race be annulled. These fruitless strifes, these ruinous wars shall pass away, and the "most great peace" shall come. Do not you in Europe need this also? Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. Strife, bloodshed, and discord, must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory that he loves his kind.

THE MATHEMATICIAN'S PASSING.

Rose de Vaux-Royer.

Read before the Psychological Section of the Cameo Club, at 71 Central Park West,
New York City, Feb. 26, 1916.

Old Dusty-bones he died last night—
Left "plus" and "minus" in pitiful plight—
For he was "divided" from self in his flight.

He died of "figures in the head"—
For that is where they found him—dead—
In the counting-house, whence his soul had fled.

"Spaces and lines have never lied,"
Said this Doctor-of-digits, with pardonable pride,
Who passed by the Borderland un-denied.

Spaces and lines for every class,
Furnish their measure for all who pass;
Even our Globe is a circling mass.

Circles and angles—it whirls around,
Giving us bearings as figured and found—
Diameter by circumference bound.

But he escaped and went his way;
Whence or whither—now who shall say?
Thus they go from us every day.

Spirit and body were never one!
(Spirit the builder of body begun.)
Thought will reach to the farthest sun.

Spirit, released, floats freely in space,
Drawn to its destined ethereal place,
By laws as fixed as the Sphinx's face.

Phantom-like, here, our deeds are filed,
Burnished and brilliant and sense-beguiled.
The One Great Wonder looked and smiled.

Captured by Death and made his own;
Given new lease in the upper-zone
Of the undefined, unsought, unknown!

Measures and weights—what can they tell?
Or figures, of one now gone—Oh, well—
To the place where souls are said to dwell?

No answer comes from out the tomb—
No ray to light the empty room
Where Science ponders in the gloom.

Greater the wisdom than of man
Ruling the magical works that ran;
Will He not finish what He began?

Risen again, this soul, last night
Stood in the gloaming, pale and white,
In an iridescent shape of light.

And he tried to tell what his presence told:
That there is no end for the Godly-souled—
That death is life in a finer mold.

Life, with its forms and changes spent—
The hour-glass turns with Time's intent—
Inverted bears its eternal bent.

Forward and backward, in and out,
The juxtaposition we worry about—
Life and death—lead a merry rout!

BRANDS FROM THE BURNING.

Again the hand is writing upon the wall of time, but the Princes, drunk with the mixed wines of commercialism, see it not. The enemy is entering the city, while Belshazzar and his hordes pollute the holy things. The products of education and the sciences are for the good of men, not for their curse. They are among the holy things.

But the world has said: "Good be thou my evil," and "Evil be thou my good." But He that has overcome the world said: "Ye cannot serve God and mammon;" and again: "Ye resist not evil" by contending with it. And still again: "He that contendeth with the sword shall perish by the sword."

But this, too, he declared: "Whatsoever ye sow that also shall ye reap."

This is true of nations as of individuals, only on a larger and more far-reaching plane.

Now is the harvest of one world, and all nations and peoples are reaping the crops of their sowing.

On the material plane none can be exempted from the heat and wear of the hour. He that looks to the material for reward shall receive the reward of his desire, and disappointment therewith, but he that looks to the light of the Son of Truth, and acts for the good of fellow-beings, shall have the reward of the true and the good.

He who gambles in the hundreds and thousands on baseball, horse races and elections, is no less a law-

breaker than he who gambles in the reek of a back room or plays dice in the alley. Why pinch the little fellows and protect the big ones?

Thanks to the day when the laws are beginning to have no respect of persons.

The virtues of all the teachings of all the schools of thought of the world are declared by their fruits. But the quality of the fruit, to him who eats it, is ever according to the tastes that have been developed. So, in like manner, teachings appeal to men or are rejected according to the trend of their desires and ambitions.

He heals himself most who loses consciousness of himself in his desire to heal and help others. When you were a child your duty was to receive, but now that you are grown up to years of maturity your duty is to give out. Therefore, give out thoughts of uplift to men. Speak words of cheer and good-will, do deeds of kindness in the spirit of service to men, and, as men bless the tree because of its fruits, so will they bless you.

The day of "swallowing camels and straining at gnats" is passing rapidly.

Carry a fearless and happy heart (deserving the highest and best good of humanity), even if it be to the battle-line. And if you must take part in conflict, fight as those fight who fight for revenge and yet ever free from the semblance of revenge, knowing that it is not for

yourself you contend, or for those who are attached to you by blood or social ties, but rather for those principles which shall make for the freedom and uplift of all men.

After all, this world upheaval is a great blessing to humanity. Opportunities for reformation and readjustment are now passing in rapid succession which were impossible under other conditions. Wise are they who see and use them.

FAITH.

Go, Anguish, I know you not. There is no place for you in this home, where dwells Love. 'Tis God's abode, made beautiful with trust, an annex to the home above, divided only by a thin veil, a mist in the mortal zone. The door is open for all that is good.

Smiles, not tears, are welcome here. Go, Anguish, that walks abroad with thy keen blade that cuts so deep, watching ever for a chance to thrust into the heart of man. This door is closed to you. Within the circle of faith and God's love I stand. 'Tis so tender and true, but so mighty in strength. Thy keen, double-edged sword cannot cut through. 'Twould snap and break at the first attempt. I would like that all on earth were as safe as I.

I would cast you out from all homes and hearts, and fill the place where you had been with such wealth of love and kindness no scars would remain; bring smiles of brightness to dry all tears.

I would fill all lives with joy and happiness so complete they would not know there ever was such a thing as you—a burden of sighs and woe.

Go, Anguish, go! From earth I would banish you forever! Have all live in the light of God's Love. I gather from the garden of Heaven seeds of Faith, Love, Infinite Intelligence. I give them to the winds to scatter over the earth, that they may grow in the heart of man, their soft tendrils cling to each life until the tiny buds burst into the flowers of peace, to spread over all nations alike a banner of Love, Good Will toward all Mankind.

From the fragrance of these flowers the whole world will breathe the divine incense of Brotherhood, of Peace, of Love.—Lillian A. Sackman.

THAT ONE KEY.

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.

And if God has given us anything to do for Him, He will give time enough to finish it with a repose like Christ's.—Drummond.

SWORD OR PEN.

The man who fights and the man
who writes,
Have always been the men
To mix in the fray, or clear the way
With sword or magic pen.

But the world has turned from a lesson learned,
As it climbed the hills of light;
Men the world called great, in their
greed and hate,
Have returned to the gulfs of
night.

The soldier sings as his bright blade
swings—
"Make way for an arm of might!"
While the screaming shell makes a
crimson hell
As it streaks through the pall of
night.

Grim cannons cough swirling clouds
aloft;
Death rides on the iron storms;
Green fields are strewn by the red
typhoon
With a welter of stuff, once
forms.

Oh, men who fight, is it good, is it
right,
In a world of this day and age,
To glut this lust and pronounce it
Just;
For what? but a trifling wage.

Isn't it better now, that you take to
the plow
And implements of Peace?
Lend aid to the men who are wield-
ing the pen
To the end that war may cease?

Has not your pride, for which mil-
died,
Been quenched by this river red?
You are sowing to reap; life, as
seed too cheap;
You shall harvest crimson bread!

The crime and the shame done in
one God's name
Should bring even granite to
tears;
Cause Nature to frown, till the
earth sear and brown,
Brought forth no reward but
fears!

Can the world afford this reign of
the sword?
Toss aside the peaceful pen?
May the nations release the white
dove of Peace;
In unison say, Amen.

Never give up, no matter what
the doctors say. They don't know
—they just think they know. They
can judge the future only by past
experience; and if everybody did
that there would be no aeroplanes
or wireless telegraphy today. Fol-
low the doctor's advice wherever it
seems to help, and depend on prayer
and affirmation for the rest. God
always answers the prayer of faith.
The secret is hope, faith, good cheer
and persistence.

"Ask and ye shall receive, seek
and ye shall find."—Master Mind.

Thou shalt be served
Thyself by every sense
Of service which
Thou renderest.
—Elizabeth Browning.

A BOOK OF WORTH

"Love," the Title of Cathleen Besley's Charming Offering.

"**T**HE Divine Art of Living" is the title of a beautiful little book written by Cathleen M. H. Bestly. Its presentation of Truth in a practical and concise way is most befitting to the needs of busy people.

The following is a chapter from this little book:

"LOVE."

The essence of all religion is Love. If we had perfect and universal Love we would have realized all of the teachings of Jesus. The world would be rid of all evil.

St. Paul has given the clearest and most wonderful analysis of Love in the thirteenth chapter of First Corinthians. Paul, at that writing, was an old man. He had endured many trials. His soul had passed through the crucible of fire. He had been the author of massacres and tortures.

He was present at the stoning of Stephen. His hands were stained with blood when he was converted on the road to Damascus.

We must know, then, that Paul was fairly inspired when he wrote this letter to the Corinthians, and we must conclude that his definition of Love was the result of his own wonderful experience.

Paul tells us that love is the combination of nine qualities: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, gentleness and sincerity.

All of these qualities may be acquired by earnest, preserving effort. The degree of happiness resultant is dependent wholly upon the strength of effort.

Patience is a rare and noble quality, and difficult for most of us. It may be acquired by the desire along with constant watchfulness. We often yield to impatience with what we regard as stupidity in others, forgetting that we ourselves are often stupid.

Kindness is, of course, an integral part of Love. It goes with patience. Kindness that is doleful or studied is of little value. It is the kindness that comes spontaneously that upbuilds character. Out of it come joy and optimism. As has been said the thought that precedes the act is the vital thing. Thus when we constantly cultivate kind thoughts kind acts follow.

Generosity does not lie wholly in the gift of money or things. We can readily recall men and women who make large gifts to philanthropy because by so doing they may advance to a higher place in what is known as fashionable society.

That purpose is altogether selfish.

Real generosity is found in sacrifice, in the giving of ourselves in loving service and in extending strong, helpful thoughts.

True humility lies in the knowledge that all power comes from God, and in giving credit to the In-

finite Spirit for all good. We are the children of God, but we must realize our limitations. "Of myself I can do nothing." We know that all things are possible to God, and that God is omnipresent in each one of us as well as everywhere.

Courtesy is love manifested in our relations with one another. It means gentleness of speech and thought, the absence of rudeness, the employment of kindness and consideration in the conduct of the daily affairs of life. A false courtesy is that which comes alone from the cold and trained form of education, and acts automatically. A truly courteous man or woman is one possessed of a loving spirit, always seeking to help.

Unselfishness requires nothing in return for service. One truly unselfish gives freely of everything without thought of the value, without expectation or of gratitude. The act of giving brings its own joy and happiness.

A fundamental of good character is good temper. It should go without saying that a man with a good temper is much better loved and served than one with a bad temper. It does not follow that a good tempered man or woman is more easily deceived or used. Neither should a stern man command more respect.

More important yet: one who habitually controls his temper finds it easier to control others and thus adds a practical side to general efficiency.

Guilelessness and sincerity imply uprightness, the absence of evil or

impure thoughts, honest, genuine endeavor to think and act on the lines of absolute truth and honor.

Besides these nine qualities of love there is an almost indefinable value that we might compare with the light that makes the colors of the prism visible. It is the spirit of joy that comes with well-doing; the light that spreads happiness and gladness to others.

The path of duty may not lead along such dark and sombre ways as our Puritan fathers followed. Rather shall it be illumined by radiant cheerfulness. Love has been outlined as the constant practice of simple, homely virtues. It eases all burdens and makes living an endless joy. If we follow its way we have learned the most important lesson of life.

REMEMBRANCE.

I cannot remember history,
And I cannot remember dates;
I cannot recall the Presidents—
But I always remember baits.

I cannot remember arithmetic,
I'm an awful hand when it comes
To remembering how we used to do
The sweet, old-fashioned sums.

I cannot remember algebra,
Nor where the rivers rise;
But I can remember my first love's
name
And the color of her eyes!

"Sunshine shows things in their
right colors. So cheerfulness brings
out the true colors of life."

“PREACH AND HEAL”

PREACH and heal is the command of Jesus to His disciples.

He called the twelve together and gave them power and authority, and then “sent them to preach the Kingdom of God and to heal the sick.”

Later he called together 70, and, after giving them practical instructions as to how they should conduct themselves, He sent them two and two, with the command: “Heal the sick that are among them, and preach or say the Kingdom of God is come nigh unto you.”

And, in His last appearance on the physical plane, He said unto them: “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they shall drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.”

Preaching and healing are the two signs that shall declare the believers of the Truth of the Christ.

Mark you, it is not said that these signs should follow His immediate disciples alone, but it is a vivid future condition: “These signs shall follow them that believe.”

The power to heal, or rather the exercise of the healing power, is

one of the two conditions upon which the definition of the discipleship of the Christ rests.

He who preaches truth unlimited and to the glory of God is a true Healer, and only such are true healers. Also he who exercises the healing power—a power resident in every soul—and who exercises it to the glory of God and for the good of mankind is a true preacher; one preaching Truth.

In preaching the Gospel of Truth—whether through conversational intercourse with friends, through the medium of the press or through the authorized office of a minister of the gospel, whether through any or all of these channels of information—he who preaches and himself lives in harmony with the Gospel of Truth, does that which directly and indirectly tends to heal men of the inharmonies of mind, body and soul.

As has been said, all true healing is teaching; so also all true teaching is healing.

The Christ in Jesus, as also in the true prophets of all peoples in all ages, was a boon of Providence for the human race. His life on the physical plane, a life of non-attachment to the material things or better mastery over material things, was an example for the generations to come after Him.

Following this example, greed, prejudice, injustice, hatred, could not have enslaved men. These and like artificial barriers that separate

men could not have continued to this day.

But He was more than an example to men. He brought to the world the direct message of God—of Good: "Love God with all your might, mind, soul and strength, and your fellowman as yourself," and He declared this a divine command and the culmination of all the law and the prophets.

This gospel of Love, preached and practiced, eliminates prejudice, that quagmire of delusion and birthplace of jealousies, hatreds, envyings and malice—eliminates it from the human mind.

The Christ Life, or the living of the life of the Christ as lived by Jesus—unenamored to things of the material life—is the basis of harmony on the material plane.

And if men lived that life in their daily walks the causes for dissensions and disunion could not exist. Had the human race from the time of Jesus to now practiced that life the world would long ago have forgotten war as a part of human conduct.

The great message: "Love to God * * * and to man" is two commands, but in very truth it is one command of a two-fold power.

God is All and All-Embracing. In appearance many and varied are the characteristics of God in expression. But all manifestations of life are but pulsations of the one life.

All signs of power are but demonstrations of the one power. All wisdom emanates from the one source. All knowledge from the

one spring; and all is good, having their origin in the essence of Good.

That which seems to be bad or productive of bad results is but the divine good misused and the consequences thereof.

Hence God, being All, All Good and All-Embracing, is All inclusive. When you love God truly and wholly you at the same time love all mankind truly and unreservedly, as well as all of God's creatures; and even though your fellowman's ideas of God and His goodness excludes you, yours must even be large enough to include him.

Whenever you find yourself disliking or drawing away from any of God's human beings, to that extent you are drawing away from God. You are breaking the first law of the Christian dispensation, destroying the harmony of the world and bringing suffering not only to yourself but to other souls.

And on the other hand, no matter how just and generous you are to your fellowmen, if you have no appreciation of, no love for, nor any spontaneous outgoing of soul to the supreme power, you are again outside of the realm of perfect peace and power.

Just in the degree that you comprehend and exercise the law of love, which in its outward expression is justice tempered with generosity, in that degree, and that alone, do you get results.

The harvest is ever according to the sowing, and to a very large degree each one reaps his own.

Then to give out Love to humanity, to dispense justice and gene-

rosity, is to make for harmony, and to remove the causes for discord and disunion. This is the highest form and wisest method of healing, being preventative in nature.

Preaching of the gospel of the Truth of the Christ is designed to do just this thing, and if preached in purity and practice, in reality, it will eliminate all diseases of body, mind and soul; nay, would long ago have eliminated all diseases, but prejudice has dominated the preaching and prescribed the practicing and have made perfect results impossible.

While Jesus preached salvation, declared the presence of the Kingdom of God, both by teaching the truths of God and by living the life of goodness, the race was so centered upon materiality and so blind to reality and spirituality, that for the most part it missed the substance and caught the shadow.

"Seeing they saw not and hearing they heard not."

While He thus sent out these vibrations of divine truth for the healing of the world—the freedom of humanity from its self-imposed bondage—daily He came in touch with those souls who had become utterly overcome in mind and body by the consequences of their inheritances and their own choosings, soul prostrated and helpless with overmastering manifestation of diseases; to these His great heart went out. Knowing that ignorance was the cause and that ignorance is blindness of the most perfect nature, He had compassion on them and healed them.

By so doing He awakened a few to the reality of divine truth, but the majority whom He healed soon fell asleep to the power of the Truth that had saved them; failing to recognize the Light, they continued to walk in the night.

Christian Scientists and other believers in the Christ healing aim to put into practice the teachings and works of the Christ as shown through Jesus.

The Christ is ever the Light of the World, and he who bears this light to men must be free from attachments to the world.

The Christ is the true law of life. He who lives in harmony with the true law must be free from the false and fickle.

The Christ is the true physician, and he who lives the Christ life is his own physician, but, like Jesus and like all who have or do live that life in any degree, he who lives the Christ life in any degree, to that degree have they power to "heal the sick that are around them."

The world, as a whole, has known no day so fraught with pain and suffering to the great masses of humanity.

The human race is diseased with the spirit of war, and millions of souls of the Christian world are passing into the jaws of death through this awful malady, and wholly as a result of neglecting their salvation. And as a result of choosing a false God men are a prey to this epidemic—the mania of war.

And all nations and kindreds and peoples are drawn into it, and are

suffering directly or indirectly as a result of it.

Now, as never before, should the spirit of the Christ—no matter by what name nor of what religion, race or peoples it comes—now should it have free play upon the souls and in the teachings and conduct of those who love God and serve Him in service to men, that perchance the spirit of this all-consuming disorder may perish from the earth.

Yes, heal, help those who need immediate relief, point them to the source of health, but, beloved, redeem the hour by putting aside prejudices—religious, national, social or racial—putting it aside to stay; let your hearts go out in desire and prayer that the day of trouble may be shortened, and that this world distemper may, like a fire in dry heath, the more terrible in its destruction the more surely to destroy itself—that it may pass away, never to return.

Never mind about popularity; it always perches upon a precipice and he who seeks it dallies with destruction.

“Seek the Kingdom of God and His righteousness and all of these things shall be added to you.”

The Kingdom of God—of Good—is substance, enduring and eternal. Honor, fame and popularity are shadows, inflation, dashed about by the winds of sentiment.

Seek only the shadows and you miss the substance, but seek the substance and the shadows follow by natural law.

Now is the call to the children of

God—lovers of Truth—to enter with the Christ into the haven of the passing world, and the sowing of the world that shall be.

PROMISE YOURSELF

To be so strong that nothing can disturb your piece of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look on the sunny side of everything, and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet.

To give so much time to the improvement of yourself that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.

MIND BUILDING

Bessie L. Davis.

TO the advanced man is reserved the privilege of consciously building up his mind into any desired shape, the privilege of altering, repairing or adding to the mental structure. In the lower animals, and even the majority of men to-day, the work of building up the mind is largely due to forces outside of himself, environments, associates, suggestions, etc., and, of course, even the most advanced man is subject to these influences. But the developed man knows that he himself has a hand in the building up of his mind. This building is done altogether in the subconscious field, the conscious thought supplying the material and the I being the builder. The subconscious mind may be compared to a warehouse into which goods are being carried and stored. It will be seen that the character of the contents of the warehouse will be determined by the grade and quality of the goods being carried in and stored there. The subconscious plane of the mind is an immense storehouse into which we are continually carrying goods to be stored away for future use.

The greater part of our thinking is done along lines of subconscious mentation, and the subconscious plane of the mind can only use that which has already been stored away in its space. Mind moves along the lines of least resistance, and when it becomes necessary for

us to think upon certain subjects, we find ourselves taking the easiest line of thought, which is always the line which has been traveled the most in the past. We have in our subconscious plane of mind many cut and dried opinions, many ready-made ideas upon which we have never seriously thought. Some time in the past we have accepted these opinions and ideas from some source and have never seriously considered the other side of the question, and yet, whenever any of these subjects come up in reading or conversation, we find we have well-settled opinions upon them, and are often very bigoted regarding them. It is only when we are forced to take out the old opinions and ideas and examine them carefully we find there is no merit at all, a good mental house-cleaning will reveal to us many such useless and imperfect articles around the subconscious store room—among the many worthless articles of mental bric-a-brac to be found in most minds may be seen the thoughts of fear, worry, jealousy, hate, malice and envy. None of these articles will stand the test of the Higher Reason.

How can a man believe himself to be a worm of the dust, a child of darkness and at the same time realize that he is a son of God, with a destiny so great, so grand and brilliant that his mind cannot even grasp it? How can a man with such ideas ruling him throw off the

sheaths which he has outgrown and step forward into a brighter spiritual consciousness? Man should realize that he is what he thinks. He should know he is building up his mind, unconsciously, it is true, by the character of the thoughts he is thinking. One can train his mind in any direction desired or considered needful. Remember, it is the conscious mentality training and shaping the subconscious. It shows that mind is but a tool of the Real Self, a machine to be taught to do his bidding. You are building up your mind constantly. How are you building it? What materials are you using?

MY ESTATE AT DAWN.

Erma W. Wells.

The morning's rare splendor breaks
 through the tall trees,
 The mist slowly rises, the sun
 brighter grows;
 The leaf-loving chorus peal forth
 ecstasies
 In joyful accord with the stream
 as it flows.
 The folk of the woodland acclaim
 the new day,
 The murmuring winds fill the
 branches above,
 And, listening closely, I hear Nature
 play
 The harp which is vibrant with
 God and His love.
 'Tis music poured out from the In-
 finite Mind,
 containing a power transcendent-
 ly great;

It thrills me, it stirs me, it helps me
 to find

My heritage priceless, my bound-
 less estate:

Estate of completeness, where lack
 cannot be,

Where knowledge, dominion and
 love always dwell,

Where blessings of Heaven are
 showered on me

When I to the Father my grati-
 tude tell.

I recognize Love as the dynamic
 power,

And constantly vision the Christ
 in each soul;

I play on the harp in this still, morn-
 ing hour,

In conscious attunement with
 God's Perfect Whole.

"Beware," says Emerson, "when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. There is not a piece of science, but its plank may be turned tomorrow; there is not any literary reputation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization. Generalization is always a new influx of the divinity into the mind, hence the thrill which attends it."

THE PATH OF LOVE

August Hashagen in Unity.

The way to Peace—this is the Path of Love.
The way to Faith, the way to God—this is
the Path of Love.

WHO is there among us, who does not desire Peace? And if there seem to be so many of us today who appear to be so completely taken up by their various pursuits in life or by a life of pleasure perhaps, in their heart of hearts there always remains the eternal desire for peace! It is only a question of time with each one of us, when the gayeties of life, when wealth and riches will appear in their real light, stripped of their glamor. Then comes the longing for peace; to each one of us; to all. And love is the one and only way to bring to us the one and the only thing in life, which makes our lives full and blessed.

Love, love and love again for every living thing in this world of ours. Love for those whom we love, as well as for those whom we have counted our adversaries. Love for all of God's great, wonderful creation, love for God himself.

I have met many good and earnest souls in my life, who were doing their best to lead what they considered an upright life, full of Love. They loved their friends. They were willing to make sacrifices for these friends, without thought of reward or return, and still they had not peace.

They loved, but they did not love well enough. For if you would have peace, peace of the heart, peace of the soul, then you must love all whom you meet in your daily walks of life. And your love shall go further and you shall love all those whom you do not meet and know; all those who but live with you in this great city, in this great land, in this great world—in God's world.

Your love must reach to all and you must love all of those who even at the present moment are trying to injure you. This last seems a very great task indeed to many of us. It is the stumbling-block where so many of us fall short of the goal which is almost within our reach. And here some one will say: "I have forgiven! I have tried to forget! But I cannot love this person, who is wronging me day after day! I cannot, I will not love him!"

And here is the reason why you have not found the peace in your life that you have been hungering for! The world around you may be full of sunshine, but if the sunshine is not in your heart, then there will be darkness within you. Your soul will be troubled, your heart will be full of fear—and you will not have peace. It cannot be otherwise.

"I cannot love him! I will not love this enemy!" To those who will not love I have little to say; but to those who think they cannot

love the one who is wronging them, I can show the way. The path will not be as difficult as you may believe it is. In truth you will find that it will become more and more easy from day to day, and once you are firmly walking this path, you will not be likely to forsake it again.

There dwells within every living thing on this round earth of ours the everliving spark of God. If it did not dwell there, the thing which lives could not live. For Life is God.

MY BETTER SELF.

Within my soul two natures dwell—
Two natures, yet they're both my own—

One pulls towards ill, one pulls towards well,

And each one seeks to mount my throne.

They're both myself, and yet they're not—

The mystery I cannot delve,
But this great truth I've not forgot:
My real self is my better self.

My little child approached one day
With wistful look in sky-blue eye—

A battered toy, broke in her play,
Asked me to mend. But I

Was busy with a score of things—

Aside I thrust the waiting hands,
And salved my conscience's smarting stings

With this: "My work demands!"
Another man as busy as I

Harked to the plea of the tiny elf,
And fixed her toy. Her grateful sigh

His pay. That was my better self!

I live each day midst stress and strain,

I strive with men for daily bread;
In business battle fling my main
Until I fear my soul is dead.

But now and then, above the guile
And scramble for the worldly pelf

I rise supreme, and live awhile
Companion with my better self.

Some day I'll stand at Peter's gate,
And wait the great key's turning grind—

I've not been good, I've not been great,

I've trailed a path of sins behind.
I am not fit for sainted throngs,

I never earned a harp or crown,
I have no right to angels' songs—

I ought to hear: "Go, get you down!"

And yet, perhaps, St. Peter great,
Will take the key from off the shelf

And turn the lock and swing the gate

And pass inside my better self!

—H. Samuel Fritsch.

War on a great scale today implies such gigantic economic disaster as means national ruin for both combatants and loss to all the world. Dead men and beggars are poor customers. Future war between equal forces will bankrupt both, under modern conditions, and decide nothing.—Jean de Bloch.

The love of God in our hearts spreads fragrance like unto the most delicate, sweet-scented flowers.—Mary L. Stuart Butterworth.

THE LAW OF CHANGE

From The Revealer.

CHANGE, change has been the order of this year, 1917, and as we progress we court change. We know that all is good for us, and that we must press forward, upward, onward, then all who cannot climb with us must stay behind, for our destination is the goal of the Soul-Perfection.

This continual change may not seem just the best thing for us when viewed from the plane of appearances, but it is the only means by which we can ascend into higher states of consciousness. The Soul that tarries on the plains may settle down and contemplate the same prospect from year to year, perhaps for a life-time, but the ever-expanding progressing Soul will move upwards, onwards, continually changing its point of view, because it is ascending a mountain of consciousness, and the panorama stretching far below changes as the greater heights are scaled, till at length, from the mountain peak a comprehensive view is obtained of all that lies below, or it views its many mansions in which it tabernacled while dwelling on the plain.

So in the world today there is change, turmoil and unrest, because man is progressing rapidly on his long Soul journey, and no longer will the eager, progressive Soul be held back, merely content to be idle on the plain, but a great inward

urge prompts it to be up and doing, for the time is short in which the ascent must be made. So there is a great Spiritual awakening now coming into the world. It is the stirring of the Colossal Sleeper, the Adam-Man. Now in the Valley of Dry Bones there is a mighty stir, for all are arousing from their long, long sleep of ages, and soon the whole Human family will stand upon their feet and know they are alive, and alive for evermore. It is the awakening of the great sleeping hosts on the Battlefield of Life that is causing these many disunions of bodies and separation of bone from bone which have lain side by side for centuries in that vast battlefield of life.

Now, as one by one they awaken, and stirring, rise and disappear, those left in the great torpor stir restlessly and murmur in their sleep, or half waking, dream that they have lost their own, and repine that they are left alone and solitary. Their aloneness is the very best tonic for the Soul that is inclined to sleep, for the very pangs of the so-called loss is the surest awakener for that torpid Soul, and compels it to arise and seek ease, comfort and consolation in its hour of bereavement. So sorrow is the great Soul-awakener for the sleeping sons of God, and today the Bugle Call is sounding in thousands of ears till its clarion notes are heard from

shore to shore, and all nations are answering to the clear call.

Soon there will be a World Review and Grand Inspection of Troops, but the Great General of the Hosts will be Jesus Christ (The Spirit of Truth), who comes to awaken his sleeping disciples in the world's dark Gethsemane after it has passed through its midnight baptism of Blood and Sweat.

Let us be ready when the trumpet sounds, for there is no time to tarry. The hosts of darkness are already within the gates, and the evening of the age is closing with the rapid changes and great upheavals. But the mornings of the New Age dawn, bringing sweet Peace and Rest, Truth and Goodwill from God to Man and from Man to God, the Great Mystic Duality now being manifested as the Sacred Unity that, being expressed, reveals the Divine Trinity. Then submit to the great Change, for Change is God growing in and through you.

A VIEW OF THE SPIRIT LIFE.

Just a few words to you—you, gentle reader—hoping to incite in your inmost being deeper thoughts and loftier ideals. Listen: You, my friend, brought nothing into this material world but a little naked body, some infantile screams, some inherited tendencies, spiritual possibilities and a life germ of immortality. How very poor and dependent you were!

Well, you can take nothing out of this world in passing through death's grim gateway, but con-

sciousness, memory, mental attainments, moral qualities and spiritual treasures—nothing else. Where—and what then? I know, and you know; and you ought to so live as to hear beyond the curtain of change: "Well done, thou good and faithful servant."

Behold now your waiting friends, your lovely home and the indescribably beautiful scenery. Looking farther, behold those crystal fountains, those gardens, groves, flowers, schools and lyceums, colleges and universities, limited by the laws of adaptation and merit. Behold the historical libraries extending back to the period that marked the era when first inhabited by rational intelligences. Wrapt in the beauty of this vision, you will begin to realize that spirit life is an active life, a social life, a disciplinary life, a constructive life and a progressive life, guarded and infilled with the presence and the glory of God.—J. M. Peebles.

The crowning lesson is to obliterate,
For men remember, but the gods
forget,

Dwelling immortal high above re-
gret,

While human clay is dried to dust
by hate.

Happy are they who drink the
opiate

Of loving-kindness, and whose lips
are wet

With Lethe, undefiled by any threat
Or grudge against their fellow-men
or Fate.

—Robert Vansittart.

BROTHERHOOD

John Milton Scott in *The Revealer*.

BROTHERHOOD! The brotherhood of the strings, of the pipes, of the notes, making their glorified fellowship of music. Except there was some voicing together in unity, there were no song, the winds were blank of the music-glorification. When there is a dwelling together in separateness, in a selfness disregarding of others, in disunion, in incompleteness, music is murdered, and "the deep damnation of its taking off" distresses the winds with discord. Each note itself, but regardless of each other note, each other note, each value's full to the Over Soul joyously given, music's mellow full lyrics its flight of song, adores in its anthem or overwhelms with the vastness of its symphony.

Read man for music, and men for notes or instruments, and Life for Over Soul, and living is pure delight, service a holy gladness, and brotherhood the eternal beauty which looks from human eyes.

Brotherhood! The brotherhood of the petals making the rose, and every fairest flower that fragrances glen and garden, orchard or grove, each in its place and each bothering the other, from the root in the dark, through rejoicing woods, and saps to blossom and orange in the light—this makes glorious the green world of grasses and trees. When this active unity ceases, there is that tragic pathos we shudderingly name

death. So brotherhood of the fins swimming; the brotherhood of the feathers flying; the brotherhood of the hairs walking; the brotherhood of the furs burrowing, wintering in the blessedness of life.

Brotherhood! The Brotherhood of this Temple of the Holy Breath, this brotherhood of the flesh made fair by the brotherhood of the indwelling spirit; this wonder-thing in which we live, and call it body, almost minded to call it Soul when it is at its full of human loveliness, Madonna, or baby, or Christ. The brotherhood of the rills and rivers of blood, each corpuscle at its full-throated ease cloiring in the red anthem. The brotherhood of breath and heart-beat rhyming out their song of the physical gladness. The brotherhood of the nerves, thrilling their white joy, making us conscious of some intimate brotherhood of the world within and the world without, their holy blending seeming to be this mystery and majesty, myself. The brotherhood of their flower and fruit, the marvel brain domed in from the earth and sky that it may envision a sky vaster, cell unto cell calling in the joy of truth until wisdom orbs like some new planet swimming into the ken of some lone watcher of the skies. The brotherhood of the senses, diverse, unlike, opposites, almost, in the outer seeming, and yet in the inner reality rayed out of unity, fel-

lowshipping in service, making the joy of sensation, undraping to our marveling consciousness the wonder world which so gloriously lies about us, and of which we are some glorious part. Is not here in many a painful evidence the injury of one, the injury of all? Bruise your finger and the whole of you aches. Abrade the crystal clearness of the eye, and life seems but a nerve with which we suffer. The goal of each is the goal of all. Each perfect, each at the full of itself and at the full of its fellowship, the joy of the whole of you sits in the joy of the eye, listens in the joy of the ear, delights in the breath of the orchard, and enchants in the silken touch of a baby's face against your cheek.

Any failure of this brotherhood is that discorded consciousness we call disease; the full failure, that ending of the years of fond and fair companionship we call death. Contra, the established holiness of this brotherhood is health, fulness of life, fulness of years. Be gracious and brotherly to every member of that perfect masonic lodge we call the body, and it will brother back again, and give unto you the fulness of its service in that delight of the earth, a healthy body.

Brotherhood! The brotherhood of living together in a human world, the very ends of the earth looking unto us to see wherein they may serve us. Best always to spin and weave; but sit you down and unravel. Take apart the house which shelters you, and lo, it is builded with many hands—brother hands;

the garments which clothe you—and what a multitude of spinners and weavers and sewers are these which are serving you; the food which made your last meal, and behold, how many have plowed and sowed and reaped and toiled that you might enter into the joy of hungers satisfied.

For you, sweating in the fields, how many? For you, mining in the dark, how many? For you, burning at fire and forge, how many? For you, guiding train through winter storms, and ships across tumultuous seas, how many? For you, aching at spindle and loom, how many? For you, wearing the brains in large enterprise and wearing out the flesh in offices and behind counters, how many? For you, the inventor invents, the farmer farms, the miner mines, the merchant merchandises; for you the teacher teaches, the poet sings, the philosopher thinks; for you, the statesman's great task, the reformer flames word and deed, the Christ's consecration to the utmost dark hour; for you, brother palms hardened, sister arms ache, and mother love gives in unstinted sacrifice.

And you! For it all, what have you done? What are you doing? Does your voice halt and discord and blank in the holy hymn of brotherhood? Are you selfish, parasitic, gluttoning all and giving naught? Then you rob God, leaving a blank instead of a full and measured tone—the tone of yourself, intuning service as the symphony of human life sings with the very stars, out-singing the centuries

of time, delighting the heart of that Eternity which God inhabits.

You! You! You! What are you? What are you doing? What are you living? What are you serving? What are you rejoicing? What are you loving? What are you eternalizing in the midst of a brotherhood that is, and is the greatest and sublimest and holiest thing that sweetens in this earth? Wherein do you lack? It is the lack of brotherhood, the plethora of selfishness. Wherein do you suffer—in body, or mind, or estate? It is the ache of loneliness or brotherhood—the open wound of self-inflicted selfishness. Wherein do you fail? It is a failure in brotherhood. Wherein do you sin? It is a sin against brotherhood. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Wherein are you sick? Your disease roots in unbrotherliness. You have wronged someone by the active deed, or the deed which asked in vain the fulfillment of its doing? Wherein do you die? Where brotherhood fulfils not, there is the abode of death. Nothing can redeem the world from death but brotherhood. For men, in brotherhood only lies Godhood, and only Godhood inhabits eternity with the deathless living.

Brotherhood! It is everywhere, within and without. It is in your shelter, your food, your clothes, your education, your business. It is the reality of you and the world of which you are some human part. It breathes in each breath. It is a pulse in each heart-beat. It is the

deepest reality of man. It is the holiest reality of God. It is the only natural of man. All else is the unnatural. To be unbrotherly is not human nature. It is human nature perverted. It is human nature disordered, diseased, deathful. It is the unnatural, the unhuman, the inhuman.

Said the Son of Man upon His throne—the Humanity regnant unto which God gives His throne—"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world;" for ye were brotherly, ye were brothers to the least of these who belong in my kingdom eternal of brotherhood, my heavens everlasting to the Ideal, the Perfect Man, which is man loving and serving.

Brotherhood is natural, and therefore eternal. They fight yonder in Europe without hatred, and if the vice-habit of the unbrotherly, the unnatural, were broken, the deep truth of man would appear as it does appear in divine flashes, even amidst the horrors of horrid and hellish war. There, in that French hospital, flashed the divine fire. On fellowing cots a French soldier and a German lay in the ache of their war wounds. Their hands touched and warmly pressed in sympathy, thinking each other comrades of the one flag. Then by chance they saw that outwardly, by the vice-habit of racial unbrotherliness, they were foes; but the hands clasped the warmer, as one said: "Pauvre ami," and the other responded: "Ach, mein lieber Freund."

Even so the only balm which can

heal the hurt of the human race is the balm that is in the Gilead of the brotherhood, the love that is in the heart of the Christ, becoming the love greater than any flag, the love great as the human race, and holding in its tender and true heart the slightest one, with Tiny Tim praying with the consecrated life: "God bless us, every one!"

People say we have too much science because we have learned how to make smoke and noise, and to spoil the face of the country in many ways; but the fact is we have got just enough science to make a mess of things, and not enough to put them right again. We have to go on, and that is what universities exist for.—Sir Oliver Lodge.

HOPE.

Life holds no woe for me. I know
full well,

However evil things may seem to
me today,

Some future joy is certain to dispel
The clouds that lower darkly o'er
my way.

No night e'er was whose darkness
did not fade;

No storm e'er raged whose course
was not soon run;

And so my soul, by troubles undis-
mayed,

Doth simply wait the coming of
the sun.

—John Kendrick Bangs.

When down in the mouth, think
of Jonah—he came out.

INVALUABLE AIDS TO STUDY

**The Sabin Books Should Be Used in Connection With the
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THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

TODAY

Well Lived Makes Every Tomorrow a Vision of Hope.

I. M. M. in Unity.

GOD will take care of the yesterdays and tomorrows if we will let Him, and, through His transmuting Spirit within us, give us today all that there is in Being when we understand how to appropriate his good gifts. The fullness of today will be sufficient to meet our every need as they become apparent, and man will be relieved from storing up treasures for the proverbial rainy day, when he has learned to live in Omnipresence.

For yesterday is but a dream
And tomorrow is only a vision.
But today well lived,
Makes every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well, therefore, to this day!

Such is the salutation of the dawn! It would be wise for us to salute each day in this spirit.

Jesus lived in the present, and His words are recorded as if He were speaking them. He affirmed: "My words are spirit and they are life." We know that life and spirit are qualities of Being and are Omnipresent, always present in all their power and might. "Everyone that is of the Truth heareth My voice," said this master of men, and when we get ready for the fullness of the presence of Christ in

our own souls, we turn to his Shepherd for individual instruction, and get far more inspiration and reality from His words than if they were written as relics of the past. Man, spiritually awakened, is reading Jesus' words as living messages, and not as historical fact. The very tense in which they are written spoils them as historical lore. Much of the New Testament is written in the Now.

We may find ourselves looking ahead, but in a moment we can return to the present and claim all power necessary to meet any test of faith or understanding. When Jesus came to the hour when he would pass over from the mortal to spiritual consciousness, He concentrated his forces in the present and affirmed: "Now shall the prince of this world be cast out." As man gives the substance of his thought to the present moment, he will come into a control over the mortal consciousness that he has long desired. We can then say to the thieves, the yesterdays and tomorrows: "Today, shalt thou be with me in Paradise." Paradise is a state of continual harmony and bliss, and we enter into it when we have met and overcome the prince of this world, in our bodies and affairs, as Jesus did.

Now is the time to offset the effect of erroneous ideas of time that have heretofore been established in

our consciousness. The Spirit of our words will descend into the body consciousness and we will be freed from all man-made limitations. To have more abundant life is to have more abundant youth and energy. Through understanding the directive power of the I Am, we can plant the seeds of Truth in our consciousness that we wish to manifest in our lives, thus entering into such a fullness of life now as to make it utterly impossible for a belief in time to survive. Affirm with conviction:

I am born and reborn three hundred and sixty-five days of the year. I lovingly co-operate with the changes of each day, thus growing younger and newer every day.

I do not believe in the idea of growing up, or maturity, but am always perpetually renewed and eternally young in Spirit.

Every morning I am young and inspired, fresh and vital, filled with the zest, joy and peace of the Divine Spirit of Life and Youth.

I am an unfolding child of God, and am eternally young in the realization of my Divine parentage now.

I am Spirit; I am Life; I am unfolding; I am growing; I am a child of Infinite Youth.

Every cell in my organism is stimulated to express youth, health, life and energy by my thinking and desiring that expression now.

I die every moment; I let the old go. I am rebuilt every moment and the balance between birth and death (waste and repair) is equalized in me. Therefore, I am perfect Life, Youth and Energy now.

AFFIRMATIONS.

My Life is in the Omnipresent and Omnipotent Life.

I contain all the possibilities of this Life.

As Life I am perfect.

Perfection is an inherent quality of my subconsciousness.

As Life I am Health!

As Life I am Wisdom!

As Life I am Power!

All my ideals are held in this realization: I am one with Omnipotent and Omnipresent Life.

I am Omnipresent and Omnipotent Life now.

In my personality I am a manifestation of the endless life. That manifestation is more or less perfect as I am more or less conscious of my unity with the One. In my individuality I am a perfect manifestation of the Infinite One.

In the Consciousness of Unity with the One I find Health, Happiness and Prosperity.

In the consciousness of Unity I am not limited to the personality of the objective.

From the consciousness of the Unity of Life I affirm: I am Health! I am Power! I am Wisdom!

In the consciousness of Being I affirm: I am Happy! I am Peace! I am Blessedness! In this consciousness of the Immortal Life I am realizing the Kingdom of Heaven here and now.—From Now.

One part of the science of living is to learn just what our responsibility is and to let other people's alone.—Harriet Beecher Stowe.

CARNAL MIND, THE DEVIL.

The devil is carnal mind, the old man, the serpentine tempter, another state of consciousness, the most subtle in which man can become involved. It is the adversary or adverse thought, that seems to be a very part of man. It questions, opposes and denies God, standing apart and asserting its own sufficiency and assumed wisdom. It is not subject to the law of God, neither indeed can be, because it is untrue in its very nature. It rises again and again in opposition to the overcomer. It is that in man which refuses to become as a little child, but vaunts its supposed wisdom and wants to have its own way.

* * * *

It is overcome through Divine Love which flows through us as channels to all mankind. We must first cast it out by denial, and refuse to fall down and worship him, or recognize him at all, and in the hour of trial be ready to say: "Get thee hence, Satan." We must keep our minds fixed on Truth.

* * * *

The law of Jesus Christ is the basis of universal unity; when it is put into operation all selfishness will be eliminated. This is the law of Spirit, of Life, of Truth, and of Love. Thou shalt love thy neighbor as thyself.

The place of overcoming is within man. Until he rises in consciousness above the conditions that seem hard to him, until he transcends the bounds of personality, he finds no permanent relief. As we lift up the

Christ in our conscious thought and action, we realize that this is the true Way and that the Father can help us to overcome all obstacles here and now.

* * * *

In scriptural symbology a mountain is a place of high thought. It is clearly allegorical to speak of the kingdoms of the earth; therefore, the temptation of Jesus is not the narration of an historical fact, but a terse description of the overcoming which took place in his own consciousness. He entered the wilderness of his own mind and there met and overcame the "adversary," so that peace and harmony reigned finally. "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil." The Spirit of Truth would have us reduce this mental chaos to order, this confusion to harmony, this discord to peace. We must all do this sometime. "Choose ye this day whom ye will serve. How long halt ye between two opinions?" Two opposing states of consciousness scatter the forces of man's mind and he accomplishes nothing that is worth while. Jesus met and overcame the three adverse states of consciousness, the world, the flesh and the devil, and thenceforth his mind was free with the freedom of Spirit. This victory gave him the consciousness of power that is manifest throughout his life. The higher understanding (Christ) declares the necessity of affirming the Word of Truth as the real life-giving Substance. The pinnacle of our temple is the realization of spiritual Truth.

and the power that goes with it. The tempter suggests various ways of using that power. We must not exalt the personality: "Be not wise in your own conceits." "Not by might, nor by power, but by my Spirit, saith the Lord," shall we overcome temptation.—Unity.

WHAT IS NEW THOUGHT?

Many inquiries are received at headquarters asking this question. To answer in a word: New Thought believes in Good. The motto of the old crusaders was: "God with us." The motto of the New Thought is: "God in us." The consciousness of the divinity at the heart of things gives life a new meaning. If man is made in the image of God, he partakes of the divine nature. God is love, God is Health, God is Abundance, God is Joy, God is Peace, God is Illuminated Intelligence, God is Everlasting to Everlasting, in the eternal Here and Now, and man, who is the child of God, made in His image, partakes of all these things. This is the New Thought—the New Thought of God. He is not alien, He is not distant, He is "nearer than hands and feet," He is the one life, and we are in that one life. All the Good belongs to us. It is our divine inheritance.

"New Thought" is not a name or expression used to designate any fixed system of thought, philosophy, or religion, but the term itself conveys the idea of a growing or developing thought. When New Thought is moulded and formed into a system it ceases to be "New" Thought.

Truth is not susceptible of monopoly or being made into a system. It cannot be encompassed by institutions, but its living Spirit is present in every manifested form and object of nature.

The New Thought practices in the twentieth century what Jesus taught and practiced in the first century. He taught healing—it practices healing. He said: "Judge not that ye be not judged"—it discourages condemnation and sees the good in others. He admonishes us to take no anxious thought for the morrow—it practices the divine supply. He taught faith—it makes faith the central principle of its theory and practice. He taught love and brotherhood—it is demonstrating unity and co-operation. The New Thought is the Christ thought made new by being applied and proved in every-day affairs.

The New Thought is positive. It would overcome sickness by health, error by truth, anger by love, evil by good. The things of God are all positive, for any negation is lack of God.

The New Thought is constructive. It is a philosophy of optimism. Jesus said: "I come not to destroy, but to fulfil," not to tear down, but to build up. New Thought is the recognition, realization and manifestation of God in man.—The Revealer.

My first wish is—to see the whole world in peace and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind.—Washington.

RENUNCIATION.

At eventide the Pilgrim came

And knocked at the Beloved's
door.

"Who's there?" a voice within, "thy
name?"

" 'Tis I," he said. "Then knock
no more,

As well ask thou a lodging of the
sea,

There is no room herein for thee
and me."

The Pilgrim went again his way

And dwelt with Love upon the
shore

Of self-oblivion; and one day

He knocked again at the Beloved's
door.

"Who's there?" "It is thyself," he
now replied,

And suddenly the door was open
wide.

—Ameen Rihani in Harper's Monthly
Magazine.

THE HEALER.

A healer is merely an instructor,
a teacher. There are no healers.
The one Healer in the Universe is
Infinite Life Itself. No man can
arrogate to himself such a proud
title as that he is a healer. No
teacher of mathematics could say
that he is mathematics. All he is,
is a guide to those who know less
than himself. And so in this great
science of spiritual healing. This
science is as exact as mathematics—
the very underlying fact or prin-
ciple of mathematics itself—the
science which has for its basis the

unit, the One, the one spiritual Cause
and Creator, the one Healer, the
one Divine Principle, than which
there is none other, the spiritual
means, the divine method, to which
there is nothing opposed, nothing
quite like. Other things have a
semblance only to the man who does
not know the Truth. Other things
appear to be true to the man who
has not yet discovered what is true;
but that man who has discovered
the Truth immediately detects error
in the vainest and proudest philoso-
phies. He is not deceived.

"A commonplace life," we say, and
we sigh,

But why should we sigh as we
say?

The commonplace sun in the com-
monplace sky

Makes up the commonplace day;
The moon and the stars are com-
monplace things,

And the flower that blooms and the
bird that sings;

And dark were the world and sad
our lot,

If the flowers should fail, and the
sun shine not,

And God, who studies each separate
soul,

Out of commonplace lives makes
His beautiful whole.

—Susan Coolidge.

Each day is a blessed stepping-
stone to a higher, better, fuller and
richer life, if we live each day in
love, faith, hope, and service. Not
one of us but can render some daily
service, if we but aspire to be help-
ful to the All.

ONE WAY TO CONQUER WORRY.

Let's take a little scrutiny of that word "worry" and see if, when we know it in all its parts, we can't banish it.

It has the upper hand of many of us now, and is driving us with the lash of a slave-driver. We are cowed and helpless before it. But if we will just take our courage in our hands, get a scalpel, and begin to dissect this worry, we may find we are letting ourselves be pursued by a bogie, which, after all, has no parts.

Worry comes from a Dutch word, *worgen*, to throttle. And therein lies its whole power. We let it throttle us. We let it choke our courage, or our faith, or our self-reliance, and then we are a helpless figure before it. It has us, and we are weak, dismayed, cowed.

Worry seizes us about money matters, and instantly we are in a panic. It throttles the power to do. We can't think calmly or decide wisely. All we see is failure. As soon as we worry, we shut off instantly the ability to recover ourselves financially. It weakens and disheartens us. But if we refuse to worry, if we turn on this bogie and vanquish it, if we do not let it lay its paralyzing hand on us, we can begin instantly to think of ways and means to recoup. Hope energizes us. We begin at once to plan new lines of work.

Or perhaps it is gossip of some misconduct on the part of a member of the family that reaches us,

and worry seizes us. We can't breathe. We scarcely seem able to live, so strong and relentless is the grasp of this seeming fiend. In this condition we are utterly unable to give needed aid to the one who is beginning to stray, the aid perhaps that would bring his feet back before he has wandered far into forbidden paths.

We do not understand, perhaps, just this physical power of worry. Though we know it injures us, it has seemed some intangible thing that we could not free ourselves from.

But its intangibility becomes tangible in this actual physical effect that renders us incapable of doing our best. Just as throttling us shuts off our heart's blood and makes us limp and weak, so worry shuts off the life blood of the spirit, and leaves us faint and trembling. So with this understanding of it, we should fight it, the same as we should fight any disease that was attempting to lay us low. We must fight it in its own field, the mental; but now that we know where to center the fight, victory may be ours.

When something happens that is a worry-breeder, we must turn a resolute face first upon worry itself. We must know that though it is immaterial, it can fasten itself upon us like a material thing and drain all energy, all courage, all power to do. We must fight it valiantly, knowing that once vanquished, we will be left with courage undaunted and mind undimmed to handle the real problem that is pressing for

solution. And, if clear-eyed and cool-headed, we can settle it successfully.—Barbara Boyd in Washington Post.

WHAT IS GOD TO ME?

The thing most sought for, heart's desire,
The soul's home, sought by wanderers weary,
The love that glows, a burning fire,
The Source of life in desert dreary.

Oh, searching, permeating thing
That wakes to power what'er it touches,

Uplifts the bird on flying wing,
And feeds the poor in hunger's clutches!

Oh, thou Omnipotent, Supreme,
The Principle on which we build;
Thee only will we see in all
The creatures with which earth is filled!

"Thou only" in my heart of hearts,
"Thou only" stilling all my sighs,
"Thou only" in my brother's face,
"Thou only" in my sister's eyes;
Thou only One, the Law, the Way,
The Love that knits all souls as one,

With thee, in thee I'll conscious dwell,
And find in thee my glorious Day.
—Caroline M. Belcher in Unity.

Justice is the scales in which all thoughts are weighed by a law that knows not malice and has no fear. Love stands for a boundless freedom which says you don't have to be what you are; your right is to be just what you will.

THIS IS MY DAY.

This is my day—today.

It was my day from the moment I awoke.

It shall remain my day until I fall fast asleep.

There are two days which are not my days—yesterday and tomorrow.

I cannot unsay anything I said yesterday. I cannot undo anything I did yesterday.

I wish to remember it only for its beautiful memories—only the heart of it.

Its sorrows, its regrets, its woes—all of these I bury with the passing of yesterday.

I felt that another world was born with the dawning of today.

I feel that I can bring forth honey today from the rocks that were impregnable yesterday.

I feel that I can pluck flowers today from what seemed to be a desert yesterday.

I feel that I can traverse the highways and byways today with my comrade who I thought forsook me yesterday.

Today is mine to live, to do, or to die.

Tomorrow is beyond the range of my vision; it is hidden by a mystic veil through which the mental eye of man cannot penetrate; it is a lure, a hope, a threat.

Tomorrow is like a shadow; you may pursue it, but you cannot overtake it; it is there and it is not.

Yesterday is my guide; today is my strength; tomorrow is my dream.—David Fulton Karsner.

THE ENDURING BOND.

Once there was a woman who loved a man, and he died; and she sought some way to reach him where he was, and could not. And One came to her, and said: "I have been sent to help thee, for thy crying has been heard; what is thy need?"

And she answered: "That I might find the soul of my husband, who is dead."

And the Shining One said to her: "That may be done only if there is a bond between you that death could not break."

And she said: "Surely there is a bond! I have lain in his bosom; I have kissed his dear hands and over and over for love of him."

But the angel shook his head and said: "There is no bond."

Then she raised her head proudly and said: "Surely there is a bond. I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them, there is an enduring bond."

But the angel said, very sadly: "Even this will not suffice."

Then the woman paled; but she said: "My spirit and that of my husband were one; in naught were we separate. Each answered without speech. We were one. Does not this hold?"

But the angel answered very low: "It does not hold. In the domain of death all these bonds of which thou speakest crumble to nothing. The very shape of them has departed, so that they are as if they never

were. Think yet once more before I leave thee, if there is one thread to bind thee to him whom thou lovest; for if not, he has passed from thee forever."

And the woman was silent; but she cried to herself desperately: "He shall not go from me!" And the angel withdrew a little way. And the woman thought a thought, with deep inward communing; and after a space she raised her pale, drawn face, and gazed with timid eyes at the pitying angel.

And she said, though her voice was as the last whisper of the dying waves upon the shore: "Once, but long ago, he and I thought of God together."

And the angel gave a loud cry; and his shining wings smote the earth, and he said: "Thou hast found the bond! Thou hast found the bond!"

And the woman looked, and lo! there lay in her hand a tiny thread, faintly golden, as if woven from strands of the sunlight.

THE JOY OF PROGRESS.

Whether or not life be worth living will depend on the way we are moving—whether we are ascending or descending the scale. When we feel that life is not worth while, we may know that we are going down grade. Life is always a burden while we are descending the scale. But when we begin to ascend the scale every moment will become richer, larger, greater and more wonderful with the coming of every new day.—The Revealer.

LIFE INDESTRUCTIBLE.

Thou grievest where no grief should
 be! thou speak'st
 Words lacking wisdom! for the
 wise in heart
 Mourn not for those that live, nor
 those that die.

Nor I, nor thou, nor any one of
 these,

Ever was not, nor ever will not be,
 For ever and for ever afterwards.

All, that doth live, lives always! To
 man's frame

As there come infancy and youth
 and age,

So come there raisings-up and lay-
 ings-down

Of other and of other life-abodes,
 Which the wise know and fear not.

This that irks—

Thy sense-life, thrilling to the ele-
 ments—

Bringing thee heat and cold, sor-
 rows and joys,

'Tis brief and mutable. Bear with
 it, Prince!

As the wise bear.

* * * *

Indestructible,

Learn thou! the Life is, spreading
 life through all;

It cannot anywhere, by any means,
 Be anywise diminished, stayed, or
 changed.

* * * *

He who shall say, "Lo! I have slain
 a man!"

He who shall think, "Lo! I am
 slain!" those both

Know naught! Life cannot slay.
 Life is not slain!

THE WISDOM OF FRIENDSHIP.

We take care of our health, we
 lay up money, we make our roof
 tight, and our clothing sufficient;
 but who provides wisely that we
 shall not be wanting in the best pro-
 perty of all—friends?—Emerson.

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DOING IS ALL.

This is just the point at which so many people fail—they don't get down to doing things. And the mere ambition to do even the strongest determination, the most vigorous resolution to carry out some plan, will not strengthen you a particle unless you get to work on your plan or project. In fact, planning, resolving to do things, no matter how great, without the actual doing them, will not make you. You might stand in a gymnasium and look at the apparatus as long as you live and never get a particle stronger. The pulley weights and dumbbells and parallel bars only develop your muscular system when you exercise with them. It is the actual doing of a thing that develops the muscle of character, strengthens the sinews of manhood, and buttresses the ambition.

Unexercised ambition is like unexercised knowledge. A great many college graduates imagine that the mere possession of knowledge will insure their advancement. But knowledge will remain mere information, memorized facts, until it is transmuted into power by actually using it. Knowledge, like ambition, becomes power the moment it is used, and not before. It might remain in the memory forever without helping you, unless you digest and assimilate it, make it a part of your being by using it.

Nature's law, "Use or lose," is everywhere imperative. There is no getting away from or ignoring it. Whether it is ambition, talent, or a

seed planted in the ground, the law is operative. That which is not used, taken care of, or cultivated, will slide backward.

The orange tree which produces the most delicious fruit, if utterly neglected, if weeds and bushes are allowed to grow up about it to sap the nourishment from the surrounding soil, will deteriorate from year to year until it slides back to the wild state.—O. S. Marden.

GRATITUDE.

Make a joyful noise unto the Lord,
all ye lands.

Serve the Lord with gladness:

Come before His presence with singing.

Know ye that the Lord He is God:
It is He that hath made us, and not
we ourselves;

We are His people, and the sheep of
His pasture.

Enter into His gates with thanksgiving,

And into His courts with praise:

Be thankful unto Him, and bless His
name.

For the Lord is good; His mercy is
everlasting:

And His truth endureth to all generations.

—Psalm 100.

Stay at home in your mind. Don't recite other people's opinions. See how it lies in you. If there is no counsel, offer none. What we want is not your activity or interference with your mind, but your content to be a vehicle of the simple truth.—Emerson in "Social Aims."

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DETACHED THOUGHTS.

Humility and meekness are not states which, as states, are thirsted for by many people, but the results of these states are longed for by the whole human family.

As man's mentality is created and constructed for the express purpose of thinking about Life, reasoning about Life, imaging Life, remembering Life, what must be the result of it, and to its work, if its time and energy be given to decay and death?

It is not strictly true to say that man has Life, for man is Life.

As long as a man can reverence himself, he lives in a land of glorious accomplishment, though all the world condemn and despise him.

If the body were composed of a substance so tenuous that it could not be seen with the naked eye, it would still be substance, and, as such, a spiritual substance.

Slowly but surely people are awakening to the goodness of one another. In a home here and there, in a little circle of friends, and in more widespread ways, the heaven is working.

Love is silently but powerfully coming into its kingdom. It is taking its place in the hearts of the people, and before its amazing loveliness and gracious grandeur all unworthiness disappears.—Alma Gillen.

SAYINGS OF PHILOSOPHERS.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.—Hume.

If thou canst not give pleasure to all by thy deed and thy knowledge, give it then unto the few. Many to please is but vain.—Schiller.

True greatness consists in being great in little things.—George MacDonald.

Contentment lies not in the enjoyment of ease—a life of luxury—but comes only to him that labors and overcomes—to him that performs the task in hand and reaps the satisfaction of work well done.—Oscar Wilde.

Reflect upon your present blessing—of which every man has plenty—not on your past misfortunes, of which all men have some.—Dickens.

To be good is noble, but to teach others how to be good is nobler—and less trouble.—Mark Twain.

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, bring forth. If no useful seeds are put into it, then an abundance of useless weed seeds will fall therein, and will continue to produce their kind.—James Allen.

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THE CHILDREN'S SONG.

Father in Heaven who lovest all!
 Oh, help Thy children when they
 call;
 That they may build from age to
 age
 An undefiled heritage.

Teach us to rule ourselves alway,
 Controlled and cleanly night and
 day;
 That we may bring, if need arise,
 No maimed or worthless sacrifice.

Teach us to look, in all our ends,
 On Thee for Judge, and not our
 friends;
 That we, with Thee, may walk un-
 cowed
 By fear and favor of the crowd.

Teach us the strength that cannot
 seek,
 By deed or thought, to hurt the
 weak;
 That, under Thee, we may possess
 Man's strength to comfort man's
 distress.

Teach us delight in simple things,
 And mirth that has no bitter
 springs;
 Forgiveness free of evil done,
 And love to all men 'neath the sun!
 —Rudyard Kipling.

ONENESS.

Unity—oneness twixt God and man,
 Logos of creation's mighty plan;
 Cosmos of Christ's Universal Truth,
 And hidden source of everlasting
 youth.

—Jas. H. Montgomery.

HUMANITY'S WORST ENEMY.

I am more powerful than the
 combined armies of the world.

I have destroyed more men than
 all the wars of the world.

I am more deadly than bullets
 and I have wrecked more homes
 than the mightiest of siege guns.

I steal, in the United States alone,
 more than \$300,000,000 each year.

I spare no one, and I find my vic-
 tims among rich and poor alike; the
 young and old; the strong and
 weak; widows and orphans know
 me.

I loom up to such proportions
 that I cast my shadow over every
 field of labor from the turning of
 the grindstone to the moving of
 every railroad train.

I massacre thousands upon thou-
 sands of wage-earners in a year.

I lurk in unseen places and do
 most of my work silently. You are
 warned against me, but you heed
 not.

I am relentless, I am everywhere
 —in the home, on the street, in the
 factory, at railroad crossings and
 on the sea.

I destroy, crush or maim; I give
 nothing, but take all.

I am your worst enemy.

I am Carelessness.—From the
 Fourth Estate.

No man or woman of the hum-
 blest sort can really be strong.
 gentle, pure and good, without the
 world being better for it, without
 somebody being helped and com-
 forted by the very existence of that
 goodness.—Phillips Brooks.

NOW SAYS "AMEN" TO THIS.

In a recent number of the "Outlook," Dr. Lyman Abbott includes in his "Reminiscences" a confession of his faith, which is as follows:

"I have invisible friends who people my quiet home with their companionship. I believe that death and resurrection are synonymous, that death is the dropping of the body from the spirit, that resurrection is the upbringing of the spirit from the body, and I think of my friends and companions not as lying in the grave waiting for a future resurrection, nor as living in some distant land, singing hymns in loveless forgetfulness of those they loved on earth. I think of them as

a great cloud of witnesses, looking on to see how we run the race that is set before us, grieved in our failures, glad in our triumphs. I think of my mother rejoicing in the joys of the boy whom she was not permitted to care for on earth, of my father still counseling me by his unspoken wisdom in my times of perplexity, of my wife giving me rest and invigoration by her love. So I am never lonely when alone, rarely restless when I am sleepless."—Now.

One God, one Law, one Element,
And one far-off Divine Event,
Toward which the whole Creation
moves.

—Tennyson.

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ANSWERS TO VITAL QUESTIONS.

Dr. Julia Seton.

What is New Thought? New Thought is that quality of human wisdom which enables man to live life as an art.

What is Life? Life is the means to an end, and that end is God-consciousness, or consciousness of the whole.

What is the Purpose of Creation? The purpose of creation is creation. Universal intelligence creates and destroys that it may create again, and through this endless creation and recreation perfection is.

What is the Great Surrender? The great surrender is giving up that thing for which you have surrendered all else.

What is an Injustice? Injustice is your own law coming home to you in its destructive action. It is your own consciousness embodied in negative form.

What is Truth? Everything in the Universe is truth, but truth to you is just whatever you accept as truth in your own consciousness. There is no such thing as a lie, only in man's mind.

What is Law? The Law is Universal and personal intelligence in action. Upon the degree of our intelligence depends the law we express. If our intelligence and comprehension is limited, the law of our life will be limitation. If our intelligence and our comprehension are big and inclusive, the law of our life will be unlimited action in the

form of freedom, power, peace and plenty.

What is the New Civilization? By the New Civilization we mean that form of civilization brought about by the intelligence and impulses of united people who have been redeemed from the savage, barbaric, semi-civilized, civilized and supra-civilized races of the past and present. It rests upon the cornerstones of Love and Service, with material supremacy through spiritual dynamics.

THE IMMEDIATE THINGS.

In order to achieve the things you desire you must first conquer the immediate thing. You must conquer the thing that presents itself as the first thing to be done.

And it is my belief that you never conquer anything until you love it and are satisfied with it.

As long as you dislike a thing and hate it and fear it you are hypnotized to it. As long as your heart is set on anything—even on an unformulated idea—your whole being is tensed and you are demagnetized so that you cannot attract the thing you desire.

The immediate thing is an opportunity to turn something to beautiful results.

The immediate thing is a stepping stone to the next thing, and that one to the next, and so on.

You never know where the immediate thing will open out into the thing you desire.—Elizabeth Towne in *The Nautilus*.

GIVE.

Give, and thou shalt receive. Give
thoughts of cheer,
Of courage and success, to friend
and stranger.
And from a thousand sources, far
and near,
Strength will be sent thee in thy
hour of danger.

Give words of comfort, of defense,
and hope,
To mortals crushed by sorrow
and by error.

And though thy feet through
shadowy paths may grope,
Thou shalt not walk in loneliness
or terror.

Give of thy gold, though small thy
portion be.

Gold rusts and shrivels in the
hand that keeps it.

It grows in one that opens wide and
free.

Who sows his harvest is the one
who reaps it.

Give of thy love, nor wait to know
the worth

Of what thou lovest; and ask no
returning.

And whereso'er thy pathway leads
on earth,

There thou shalt find the lamp of
lovelight burning.

—Ella Wheeler Wilcox.

THE VALUE OF A FRIEND.

So long as we Love, we serve. So
long as we are loved by others I
would almost say that we are indis-
pensable, and no man is useless
while he has a friend.—Robert
Louis Stevenson.

THE MASTERY OF SELF.

When we wish to change things
we must not misplace them, but
proceed to transmute them, not by
interfering with the external condi-
tion of things, but through the ex-
pression of superior power into the
interior life of things; hence, we
must control the mode of thinking
The expression of supreme power
through every part of the self con-
stitutes the mastery of self. We
deny sickness, we deny disease, and
in this way we make ourselves let
go of them and they fade out of
consciousness and disappear from
the body. Having cleaned house,
we are ready to replenish the mind
with new ideas of Truth. We affirm
that in Spirit, in truth and in body
we are free, pure, strong and per-
fect with the life, strength and per-
fection of the Infinite, and building
our minds up by affirmation we at-
tain the consciousness of this state
and are uplifted in mind and body,
both being at one with the Father.
"All power is given unto me in
heaven (mind) and in earth
(body)." Our crude and ignorant
ideas must be expunged from mem-
ory and the subconscious recon-
structed symmetrically by the pow-
er of the Spirit of Truth. "I am
the Way, I am the Truth, I am the
Life. No man cometh to the Father
but by me."—Unity.

Man is a magnet. To be opulent
within is to charge oneself with the
magnetism that attracts friends,
ideas, money.

THE MODERN WORLD'S POET.

I do not believe that the immense modern ideas of life can ever be interpreted by such voices. (The Voices of the Guns.) Or that a cannon ball can ever sing the new tones. No, the poet of the modern world must bring us the voices of the humanities, or he surely belongs with the singers of the past. We must now expect from the poet loftier, more spiritual ideals.

In his prophetically beautiful essay on the poet, Emerson says: "O poet! a new nobility is conferred in groves and pastures, and not in castles or by the swordblade any longer." And it is true that our ears are attuned these days to something infinitely more powerful than the roar of guns. The cry of brotherhood is the mightiest voice in the world today.

All the big new poets are poets of peoples, not poets of coronations and aristocracies and wars. Men like Verhaeren, Whitman, Carpenter, Traubel, have broken loose from the trammels, not only of old techniques, but of old points of view. The critics of the poetic revolt have an idea that the break-away had simply to do with traditional poetic forms. It is true that the departure is also verbal. But it is not only that or chiefly that. It is primarily and vehemently the assumption of a popular as opposed to an aristocratic theory of art. We are pressing on to a natural normal literature of an ascendant democracy.—Mildren Bain in *The Poetic Journal*.

DOING VIOLENCE TO THE BODY.

It is a mistake to do violence to the body by defying persistently all the laws of Common Sense: i. e., sense common to the mass of human beings, based on consensus of human experience and judgment.

And it is a mistake just the same, whether we do it from sheer ignorance of common sense, or from a Christian Science determination to declare all common sense as fool-sense, without intelligence or truth—for that is what it amounts to, as I see it, to say the "laws of nature" are "carnal mind," non-existent in truth.

If they are "nothing," they should be ignored and abjured instantly and wholly.

If, on the contrary, the "laws of nature" are what I believe they are: i. e., an expression of as much of the divine law of being as man has proved out by experience and reason; a consensus of experience and judgment, of the one divine law of being, then they should be reckoned with in our thinking and acting.—Elizabeth Towne in *The Nautilus*.

We believe they are right who hold that the future peace of the world will be more permanently assured should this European war end before either side is entirely crushed and humiliated. A triumphantly victorious nation, and a sadly defeated power, are both dangerous elements for the future to deal with.—Our Dumb Animals.

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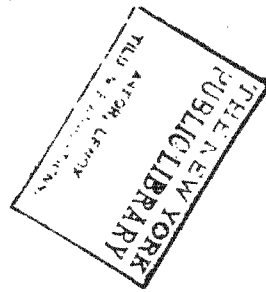
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Oliver C. Sabin.



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Oliver C. Sabier Jr.

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Remember that all new subscribers will receive 15 issues for one year's subscription, \$1.00, paid in advance.

UNITY OF SPIRIT AND LIFE.

Unity is the crying need of the hour. The civilizations of the earth had their origin in selfishness, and their development in prejudice.

These conditions have served

their purpose. They have been the cause of all of the troubles and wars between the peoples of the earth, but at the same time have served to educate the peoples. Now the ends of the earth are brought together by immediate communication. Communications are flashed from one continent to another within a few moments.

The divine educator has come and prejudice and selfishness must go, must give place to the spirit and life of the Unity of Mankind. It is the crying need of the hour, and the ends of the earth yearn for it. But the "old bottles cannot contain the new wine." The structures built upon selfishness and of prejudice cannot contain the divine order of things. Justice must reign without quivocation. The divine right of man must be respected, and not his national, social, racial or commercial value. The new order must be established, if needs be, through an absolute destruction of the old.

Be not disturbed because of the clouds of trouble and war now hanging over the world; behind those clouds the sun of the new order is rising; but rather rejoice in this day, and pray for the speedy establishment of the Kingdom of God upon the earth.

Oliver Sabin Jr.

Chain of Golden Thoughts

June

PAULINA B. SABIN

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

To think, to feel and to act is the God-given prerogative of every man, and through feeling, thought and action comes all that is real or vital in life. To feel is first, to express is last; thought is the connecting link.—C. B. Patterson.

If you would overcome the tempter, master self, for he is self and can never go beyond self. If you can go beyond self, you are beyond all temptation.

The mind and body act and react continually, one upon the other. Mind not only builds body, but body also affects—therefore, helps or hinders—mind.—Trine.

Every natural function can be dignified by deliberation and privacy. Let us leave hurry to slaves. The complements and ceremonies of our breeding should signify, however remotely, recollection of the grandeur of our destiny.—Emerson.

Blessed, thrice blessed, was that day when purity was born to us.—Lily Allen.

The love of a neighbor must be made practical in every day affairs of life. In daily transactions with your fellowman you must cease this worldly scramble, so-called, to prevent your neighbor from cheating you; but look to yourself; go over on his side and see that you do not cheat your neighbor. Then you are bringing the doctrine of love your neighbor as yourself into practical action.—Bishop Sabin.

THE SABIN LESSON COURSE

A Review—A Benediction—The Financial Situation—Supreme Importance of Thought—The Great Truth Can be Learned Only by Hard Work and the Assistance of God.

LESSON NO. 10.

IN delivering this, the tenth lesson of the course, I have thought perhaps it would be just as well to recapitulate, to a certain degree, and review some of the more important questions which have already been discussed so as to more firmly fix them in the minds of all. The first subject which I will take up is that of the dominion of man; his original dominion as given to him by his Creator. When man was created God gave him dominion over all the earth, the beasts of the fields, the fowls of the air and the fishes of the sea; and where man has not that dominion today he has lost it through some renunciation of his original endowments, either by himself or his progenitors. Man, when originally created, was given Eternal life, was put into a garden where all was prepared to his hand in perfection. He was in the enjoyment of God's perpetual plenty, perpetual happiness, and perpetual harmony; but in an evil hour he bowed the knee to the laws of materiality and accepted the plea of evil when evil said, you do this and you shall have the power of God, for you will know good from evil. I say this argument was sufficient to carry man, through his power of

independent selection, which had been given him by the Creator, to make this choice, to make this error, and accept this statement by materiality. The result of that fatal, or almost fatal, mistake, was that man was driven from this garden of perpetual ease, perpetual happiness, eternal life, and condemned, as God had said: "In the day that thou eatest thereof thou shalt surely die," and man did die that very day, for a day with God is as a thousands years, and a thousand years as a day. No man ever lived over a thousand years, the day with God. Man was driven forth, his pathway was hedged with thorns and thistles, he was cursed and told that he should earn his bread by the sweat of his face; and woman was promised that materiality would multiply her sorrows. If we look at man from that day to this, and see how perfectly fulfilled has been God's judgment, then it should be a lesson to us that we must cease to bow the knee to materiality and return by the road whence we came, so that we may again enter into the perfect Garden of Eden, and enjoy God's eternal pleasure.

This is a new science, we call it new, but there is nothing new, there is no new science, there is no new

principle, but chronologically its development is new, and such is its progress that I predict that children are living today who will live eternally in the garden of God's love in the spiritual realm; I mean that death will be abolished; I mean that through Jesus Christ all shall be made alive, and the time is fast approaching its fulfillment when all, through Jesus Christ, shall have eternal life. This dominion of man and what it means is a subject so wonderfully pregnant with important facts that it leads in significance all others, and is the key to the very existence of man. I sometimes think if I only had the language to portray what this mighty being called man is, how happy I would be, for then I could lead my brother back to the lost dominion which he has left, back to his own, and there in the enjoyment of blessings given him, he would again enter into that perfect state which he has voluntarily abandoned. You take happiness, health, and all that appertains to man, and it is for him to say whether he will be in the enjoyment of perfect peace, and whether he will go on to perfect development or not. When we look all over this world and see our brothers and our sisters in squalid want, groveling in the street, in the dirt and in the gutter, nothing but the very essence of evils brooding over them, then when we look and see what that man could be, if he would only go back to his own, it is enough to make us weep for the condition of the human race.

Another very important feature

of this lost dominion of which I propose to talk but a moment is what I term

THE FINANCIAL SITUATION.

Our race has become a race of money seekers, money grabbers and money lovers, and the result is that a majority of them are lacking of money and only have want. How can this be remedied? When Jesus was on earth He told us how to remedy this under any and all circumstances, in the last ten verses of the sixth chapter of Matthew. These verses give you a perfect answer and a perfect remedy and a rectification of all the wants in finances, and all of the wants and necessities of our material nature. Jesus, after making the broad proposition that you cannot serve God and mammon, argues the case and shows you why this is so; and He finally comes to this conclusion and tells us what to do in order to reach this perfect position of perfect finances; He tells us to seek ye first the kingdom of God and His righteousness and all these things shall be added unto you. Now, what does He mean? Seek the kingdom of God. What does that mean? The word God in the Greek language through which we received it, means good. Therefore if we seek the kingdom of God and His righteousness, we seek the kingdom of good and its rightness. Therefore the statement which Jesus said: "Seek ye first the kingdom of God and His righteousness," means simply this, nothing more and nothing less, seek ye the kingdom of good and its rightness, and all these things shall be added unto

you. Now, where are we to seek? Where is the kingdom? How are we to seek? These are questions that are perfectly practical. Seek where? Where is the kingdom of God? Where is the kingdom of Heaven? It is within you. Therefore when you are seeking you do not have to go to China, nor Africa, nor England, nor Boston, nor New York; but you go to your inner consciousness, seek within you the kingdom of God. To sum up the complete remedy which Jesus gives is this: Seek within you the kingdom of good which is within and all these things shall be added unto you. It means this: That those of us who consecrate our lives to the propagation and dissemination of good and practice the love of good, dedicate our lives to that not for the love of gain, but for God's sake, then God in His wisdom and His love and His goodness feeds us as He does the birds. And as to raiment, He points to the lilies that toil not, neither do they spin, but which He tells us Solomon in all his glory could not challenge in beauty.

Our object therefore should be to devote our lives to the upbuilding of man, the alleviation of suffering, to the advancement of good and the love of God, and God will feed us. I wish that all of you had a slight taste of this remarkable demonstration as I have had in the last five years. I have come to that place where I do not worry about money. I have worried but little during that time, but I worry less and less, and God feeds me as He does the birds. I have plenty, I have confidence, I have reliance, I never have a worry.

If I have a bill to pay the money is there. If I want to do any work now along this line of good, the money is there to pay for it. I do not scheme for money. God gives it wonderfully, sometimes it is simply wonderful. Follow the code which I have given you. Seek the kingdom of God. Let the good thought of your nature burst out from you as the bubbling spring does from the mountain's heart, and let it go down into the valleys of misery and relieve your brother and God will give you all.

THOUGHT.

The next subject which I wish to notice slightly and to call attention to its supreme importance is the subject of thought. It is by thought that we build up our characters and our bodies into symmetrical lovely conditions, or it is by thought and its effects that we destroy our happiness, destroy our bodies, and descend into the dregs of misery, for, as Solomon says: "As a man thinketh so is he." Therefore let me impress upon your minds the supreme importance of banishing every ill thought, every unhappy thought, every thought of doubt and fear against God and His goodness; every thought that bespeaks for you a catastrophe, want or misery—banish them, banish them from your mind. If they come up and look like a wolf with his mouth wide open and his teeth glistening, say: "Go, you can have no entrance into my thought; God Almighty is my strength, my reliance; I defy you," and this wolf will slink away and will leave you; everything in-

harmonious will pass you by and you will sit at the right hand of God in the enjoyment of good. Build your thoughts up, build them up for good, with good, for happiness, for joy, for contentment, for love, and drive out everything else that is not in perfect harmony with God's eternal law of Good and Love. Do this, for this is the key to perpetual happiness on earth.

CHRISTIAN LIFE.

The next thought to which I wish to call your attention is that we, as Christian Scientists, must always be ready with a life to present before men which is in harmony with these thoughts, and this doctrine which we teach. We teach the doctrine that we should love God supremely with all our mind, and all our strength. We teach the doctrine that we should love our neighbor as ourself, and this love must be put into perfect practice. It means that in our daily transactions with our brother, employing him to work or doing anything with him, that we should see that we do not wrong him, instead of eternally watching to see that he does not wrong us. Carry this doctrine of love your neighbor as you do yourself into the every day affairs of life, look at his side as well as you do your own, live with perfect honesty, perfect integrity, perfect godliness, and this will go far toward making your life such that men will honor you and will honor the cause you represent.

MUST WORK.

I wish to impress one thought further upon your minds, that you

cannot learn this great Truth, this great system of God's unfoldment to man except by hard work, and also by the assistance of God himself. Therefore make it practically the rule of your life when sitting down to study, when sitting down to read, when sitting down to think or to meditate, to ask God to give you wisdom and spiritual understanding, to fill your heart with righteousness, holiness, and guide you in your thoughts, direct you in your mind, and you will see the wonderful results of Infinite Love, because he who seeks finds, and he who asks receives an answer.

In closing the lessons I always feel sad, and yet at the same time I feel joyful. You are going forth as the disciples of old went. You remember that before Jesus ascended He and His disciples walked along up the mountain and He talked to them as they gradually ascended, and when they reached the summit, all surrounding Him, with the Divine halo about His brow, He told them to go and preach His gospel to all the world, and he that believeth shall be saved, and he that believeth not shall be damned, and these signs shall follow those that believe; in My name, they shall cast out devils, and among other things they shall lay their hands on the sick and they shall recover. He told them to go, and these were His last words ever spoken to man—and He said Go—and I say to you now, Go, as Jesus commanded, go, for it needs you now as bad as it did then. Go everywhere, let this perfect love of God and perfect love of man be taught

to all men that they may know this blessed doctrine of healing the sick and the sinful, go with "the signs following." The only definition that was ever given by Jesus of a believer was given by Him in these few words: "These signs shall follow them that believe;" and I say to you, my friends, Go! And wherever you can find a stricken mortal, go. Teach the gospel, not only in your own land, but in all lands, not only in your own tongue, but in all tongues; go with healing upon your wings, and teach this blessed thought of healing commanded by our Savior, whose command shall ring down through all the ages to come. Go, teach this truth till all shall know that Jesus Christ is the Son of God; till all wrong shall be destroyed; till the human family shall be emancipated from all evils; till sickness, sin and death shall have been banished, and we, the children of God, shall have reached the garden of eternal life, from which our parents were driven and we lost our first inheritance. Then we can sing the song of the redemption of all of God's children, through all eternity, that God is love, and God is good, and God is with us. I give you my benediction.

"Everything begins in mind, is expressed in thought, and manifest, or spoken forth in word. Mind is the actor, or thinker, thought is the action, and word is the fruit or result. Every action must have an actor before it and a result following it. Mind is the spirit of man; his Divine being and Life; his in-

telligence and substance. Thought is the soul of man, Image of Eternal Mind, Life, Being, Intelligence, Substance. Thought is the invisible form of Mind, Life, etc. By one spirit are all baptized into one body."

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

"When we see no cause but Infinite Mind, we shall see no result but a perfect body."

"Mind works through thought into word. Spirit works through soul into Body."

"Mind is the only power and Cause of everything. All things begin to form in Mind."

"Thought is the action that forms things. The work of the soul is to form the Image of the Divine within itself; and to bring Its likeness into the visible."

"Body is the thing formed by this action. The body of this perfect method is the likeness of God, the fruit of the Spirit."

"Stillness is the Universal Man, the 'I am;' enter therefore into the silence, if thou, my soul, would'st learn what I am."

"Action is the individual man, expression of God, manifestation of Divinity."

"Mind is the Universal Man, fullness and Freedom. Thinking is the individual man; the Divine Acting, declaring itself."

"Spirit is the Universal Man, Changeless self-hood."

"Living soul is the individual

man, 'Thought of God,' as Philips Brooks has said, Image of God, action of God."

"Thought stands between the Invisible and Visible. By the action of thought is the Invisible made visible; this is the law of expression."

"Divine thoughts are the angels of God; Love Messages straight from the heart of the Infinite Soul, to the living soul—the spiritual 'ear' of man. 'When angels look into the soul of man, they see only the good and true.'"

QUESTIONS, LESSON NO. 10.

(1) What is the first subject discussed in this lecture?

(2) What is your understanding of what God meant when He said He gave man this dominion?

(3) What does man enjoy when he exercises this dominion?

(4) What lesson do we learn from the history of man?

(5) Why are so many people poor and in want?

(6) What is the remedy for poverty?

(7) What should be the central object of every life?

(8) What does Solomon say on the subject of thought?

(9) How can we destroy bad thoughts?

(10) To be successful what must a Christian Scientist have?

(11) Upon what does all the law and the prophets hang?

(12) In dealing with our fellowman, for what should we look out?

(13) How are all these great truths of God to be learned?

(14) What commission did Jesus deliver to His disciples just before His ascension?

(15) What rule did Christ give by which we can distinguish a believer from a non-believer?

ANSWERS TO QUESTIONS, LESSON NO. 9.

Question 1. "The chief aim of Christian, or Divine Metaphysics, is to emancipate the soul and body of man from the belief in the bondage of carnal mind."

Carnal mind is that state of mind which looks to appearance, to the material and changing world as reality. The phenomenal world is subject to the law of change—to apparent renewal and then decay; to life, then death; and he who is enamored with the idea of the physical or material as reality is disturbed by every change incident to the laws of that realm. But he who is conscious of the Allness and perfection of Infinite Good, is spiritually-minded, and is free from the bondage of the errors of carnal mind.

Question 2. "It is fear that invests airy nothing with the form and substance of reality."

Fear is the ruling deity of carnal mind, and in the valley of imagination it creates hobgoblins of infinite variety—airy nothings—that pose as reality and enslaves with cruel servitude their devotees.

He who looks to the earth continually sees the earth, with its con-

stant change and decay; and, though what he sees is by means of the light of the sun, still, unless he looks upward to the sun, he will never see the orb. But he who looks to the sun, to spiritual Reality, walks through the world of change undisturbed. He hath said: "Get thee behind me, Satan," "thou shalt serve the Lord," not enslave him.

Question 3. "Job said: 'The thing which I greatly feared has come upon me, and that which I was afraid of is come unto me.'"

"The source of his malady was within, for Satan, who was alleged to have inflicted it, but symbolizes carnal mind."

Whatever ill-fortune, unhappiness or inharmony comes to people there is something within that attracts it, and when the adversity comes it serves as a fire to purify, to purge, to drive out this false or carnal state of mind—to cast off the dross and to bring out the pure; and as long as the impure or carnal mind is there in any state, shade or complexion, it will attract a state of fire of adversity to purge it out. But the moment the soul yields to the spiritual law, submits to the divine will, then it reflects the perfect image of the great refiner. Then God is seen in man as man may see his own image in a mirror.

Question 4. While the book of Job may, as critics think, be a sublime allegory in which great truths are expressed, nevertheless it is radiant with Divine Truth, and teaches the resurrection, the doctrine of redemption—a redeemer who shall stand upon the earth.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

Question 5. "In particular, Christian Scientists may well point to the book of Job as embodying the principles they contend for, which is that disease, so-called, is not an organic force operating in the human body, but it is a delusion created by carnal mind."

Question 6. "Satan typifies the All-Evil" or the carnal-minded belief in an evil power, "in contradistinction to God—the All-Good." Now, remember, carnal mind is that state of the human mind which considers the phenomenal world—appearances, the ever-changing—as reality. When the carnal state of mind dominates the human soul it is a slave to the mortal world, and is driven hither and yon by the winds of error incident thereto, but when the consciousness of reality, "the light if immortal truth," dawns upon the soul, the darkness vanishes, the soul is thereby lifted up from the valley and shadow of error and death on to the mount of transfiguration, and is then transfigured into the image of God, knowing that all is good, and that the evil recognized is but the servant of the master.

Question 7. Satan, being allowed to afflict Job, typifies the ceaseless conflict between innate Good, divine reality and the beliefs in carnal mind.

Question 8. "The result of the conflict in Job's case serves to illustrate the final triumph of truth over error, and that with assured faith

in God, immortal mind will in every contest prove victorious over all the forces of carnal mind."

Question 9. To the end Job clung to the justice of his Maker, and never despaired of his final redemption.

Question 10. "Though he also slay me yet will I trust Him," was the declaration of the climax of Job's sublime faith.

Job attracted his adversity by his fears, and justified his Creator in giving a full harvest of his own sown seeds.

Question 11. For answer to this question, and also to Questions Nos. 12 and 13, reread from the text of Lesson No. 9, beginning on page 456, of the May News Letter, with the sub-topic "No Self-Abasement," and read through to the sub-topic "Newton, Watt and Galileo."

For answers to Questions Nos. 14, 15 and 16, read the rest of the text.

Mental transference has now become a matter of accepted truth. The thought vibrations go in much the same way as do the light and sound vibrations. In every human mind is a wireless station, and in every brain is an instrument for translating the messages; development, training, is all that is needed to demonstrate the practicability of the theory.

The lower animals are quite sensible of these powers of the mental states to transfer themselves. Think kindly of the domestic animals and, though you be mute, they love you, but think unkindly and they resent it in all the ways they know how.

Love is the great power. It is the one ray of light that unveils truth

and points the way to God. He who loves God with all his heart and his fellowman as himself has fulfilled the laws and the prophets, and overcome the world.

DOUBT.

I stood alone in the shadows of night. My eyes were open, but I could not see. The darkness was slowly closing around. Only the thistle of the cactus could I feel, as they tore my flesh, on the pathless desert, where I roamed the dreary, hopeless stretch, my soul parched with thirst.

No path in sight, alone, so desolate on the burning sands, as night was closing in.

No sound but the beating of my heart to the tune of despair could I hear as I sank amidst the cactus spikes on the sands of doubt.

Alone on the desert of thought. The night was long and dreary. At last a light breaks through the dark, showing a stretch of gleaming sand, with here and there a shadow from a cactus, a flitting tombstone marking the spot where the skeleton of a fear and doubt lie bleaching on the sands of time. I call but my voice is lost in the vast, endless space.

How am I to know where you are? I stand ready to greet you, waiting for a message from afar.

Where that light breaks through the darkness of night, my spirit wanders on across the space that grows brighter, to find the voice that calls me; ever calls: "Come this way."—Lillian A. Sackman.

THE POWER OF PRAYER

Susan Q. Morris, Washington, D. C.

NEVERY few of us yet know how to pray—but we are thankful that, day by day, we are learning to come to the Father as little children, asking, believing, knowing. God cares not for the length of our prayers, or the beauty of our words. It is the faith back of them that counts.

The glorious privilege, the blessed comfort, of prayer! By this means our spirits open to vibrate in unison with the Father, and we thus attain the consciousness of communication.

PRAYER IS NOT A DUTY OR A TASK which we are compelled to perform. We can deprive ourselves of this great privilege if we so choose. We are the losers, though, if we neglect this great opportunity, just as we are the losers when we deprive ourselves of the sunshine, oxygen, pure water, sleep or any other requirements of our physical selves.

Prayer is infinitely sacred. Between ourselves and God. Our spirits can open up instantly, anywhere; and we may have the tonic and uplift of intercourse with all power, all wisdom and all love.

Prayer is not necessarily standing in a pulpit or meeting-place and crying out to God with a loud voice. Nor is the repetition of sonorous sentences of any avail. But rather the earnest, sincere petition and supplication of a serious, contrite heart.

AND TO BE TRUE, EFFECTIVE and acceptable to the Sovereign Power of the Universe, our prayers must go forth with good will to all His creatures. An earnest conviction that we are trying to be worthy of our stewardship, a determination to do our part in the accomplishment of what we pray for, and to deserve the co-operation of the Father in all things is the only desirable attitude.

Christ prayed even upon the cross, and the Apostle Paul enjoins upon us to pray without ceasing.

Jesus spent whole nights in prayer, and His greatest healing was done after long and continuous prayer.

One of the disciples said: "Lord, teach me how to pray," and Christ's reply was: "When ye pray, say: 'Our Father, which art in heaven.' " Your Father, my Father. Are we not all His beloved children? It is the great Father principle, the indwelling life in each one of us. Is He not drawing us nearer and nearer to the great heart of love through the degrees of life year by year? The only condition He places upon us is that we

STRIVE EARNESTLY TO IMPROVE.

But this improvement must be founded upon larger, deeper, broader love. If we cast out love, we cast out everything. The abounding, unchanging happiness, is that which comes from our real

acquaintance with God. Our God is a loving Father, who lends a listening ear to that which is uttered in faith and love. When sore beset, and longing to escape from our hurts and our outer selves, we should meditate upon the universe of which our little world is so small a part, and if we then realize that the One who holds all of the limitless spaces and countless numbers of suns and myriads of stars in the hollow of his hand is Our Father and Creator, and cares for such as we, then will our cares and petty worries vanish as dew before the sun. But we must not stop here.

When the calmness of this realization is ours, then we may possess

THAT INWARD PEACE AND QUIET

which are indescribable, but none the less positive. Then the chafing waves of thoughts concerning our poor human woes are still, and we wait upon the voice within. Try it, not once, but many times, and some day, in some wonderful hour, the marvel of your effort will come upon you, and the miracle of the spirit which inhabits every human soul, will speak its comforting words to your very heart. You have obeyed the words of the Master, and subjected your own will to the will of the Spirit, and its truth has healed you, and connected you with the will of God. When we master anything it no longer has the power to harm us. When we are no longer afraid through knowledge, we are freed from it, and it no longer exists for us.

FAR-REACHING PRAYER.

Nothing is so far-reaching as prayer. It places its hand on the brows of the sick ten thousand miles away, and by its power they are restored to perfect health. There is no distance with God.

What is prayer? Prayer is simply the soul's taking hold of God, with all its powers, and lifting itself up toward Him, in fulfillment of His promises.

Prayer is the soul's sincere desire,
uttered or unexpressed,

The motion of a hidden fire that
trembles in the breast.

Prayer is the heaving of a sigh, the
falling of a tear,

The upward glancing of an eye,
when none but God is near.

NEW THOUGHT MAKES NEW ENVIRONMENT.

New Thought is making over the states, and the world.

New Thought is bringing the new heaven and the new earth.

It is bringing equality of opportunity—even at the ballot box.

It is making a new environment in which the little children may be educated to life, liberty and the pursuit of happiness in right directions, where booze and crime do not lie in wait to destroy.

The New Thought is building a new heaven on earth, a heaven of equality of opportunity for self-expression, equality of income for all. Peace on Earth, Good Will to men, and a United States of the World to guard nations as nations now guard individuals.—Elizabeth Towne.

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 cannot 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 any one 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.

THE NEW KINGDOM

Wm. E. Gibson.

IT is surely apparent to even the casual observer that a mighty change is coming over our world, a change that is very perceptibly rapid, so rapidly is it pushing forward that the human mind in general has become the weather-cock, yielding with more and more willingness to winds from all quarters, lest, perchance, the breath of the Master may breathe forth from a rejected quarter, and the devotee, being otherwise faced, shall miss its bounty.

The nations now at war are testing the reality of kingdoms that rest upon purely material bases, and in the most gigantic of human struggles are destroying that which they are striving to preserve.

But back of and underneath the show of things—behind the shadow of things that appear in the substance—is the consciousness of the imperfect in spirit and organization of the material kingdoms and a willingness bubbling forth from the human consciences that all shall pass away, if necessary, that a more perfect concept of life may appear.

There is apparent willingness to start anew, to do the work of life over again if perchance it may be done on a more just and harmonious basis.

The most advanced of kingly powers have become the chief

actors in this grand drama. Each are playing their parts bravely and courageously, testing the power of organizations based upon selfishness and prejudice.

That kingdom which shall stand must rest upon a Spiritual basis—a basis inspired by the Divine Will of God for the divine right of man.

It must be a united kingdom of the nations of the earth, with laws of freedom and justice to all.

By divine law everything comes ultimately to its own.

If you, as an individual, have trouble, disappointment or bereavement, there is something in your soul life that attracts it, that by natural law draws it to you, and the trouble, which is merely the effect of a cause, serves as a fire to purge you of that something in you, that condition of mind or soul-consciousness which is the cause of the trouble.

Then why fight against it? Nay, better fight together with that which attracted it. "Agree with thine adversary," that the adversary and you may join hands to cast out the cause. At any cost cast it out.

What is true of individuals is true of nations. If nations have trouble there is something in the inner national life which attracts that trouble, which arouses and stirs up trouble for the national body.

The trouble is the adversary—the effect. Why fight against the effect? Wiser by far is it to join

with the effect and exterminate the cause.

The president of the United States has surely observed this.

Standing by those principles of right, and defending the dove of peace until the machinery of war uproots the perch of that dove, he stood for the highest good of mankind. But when the trouble came unmasked and forced itself upon the nation, he seized the enemy with iron grip and said: "Be thou my servant." He agreed with the adversary, the spirit of war, and by means of it determined to cast out of the world the spirit of injustice, selfishness and prejudice that a new order might be established, based upon the divine right of man—all men—to the divine bounties of God.

His slogan is: "No matter what the cost, the freedom of man must be secured."

The freedom of man is based upon a spiritual foundation, and, if needs be, it is better to destroy all of the kingdoms based upon selfish principles, nay, to root up their foundations, that this rock-bottom spiritual foundation may be found.

It is of paramount importance that the people of this country read and study President Wilson's proclamation, and to co-operate with it in every way within their power.

It is the voice of the need of your soul speaking out to your consciousness.

Many tests and severe trials may come to you, as also to this and all nations. You may be called upon to sacrifice in unseemly ways, but be equal to the test, agree with the

adversary, make common cause with it, and by means of it cast out the foundation upon which it rests.

The trials of individuals at this time, as of nations, are as the flames in the crucibles of individual and national life, burning away the dross and bringing out the gold, consuming prejudice and making pure the soul. It is fitting that this country, born of freedom and clothed in democracy—that divine right of man—shall take the stand that she has taken; shall declare unselfishly for the freedom of the world from militarism, commercialism and all the isms based upon selfishness and prejudice.

We enter into the war with no hope of gain but the freedom of man! With no hope of glory but to glory God in bringing the conditions of permanent peace to the world. It is an inglorious war, the culmination of human selfishness on a gigantic scale, and no participants in it, who shall survive it, will look back to it as a source of fame, honor or valor, but will rather glory in the fact that through it they have helped to destroy the causes that made it possible, and to establish those causes and conditions which shall henceforth make such a calamity impossible.

The president has brought a divine message to this nation, speaking as from the great heart of the nation in its moment of greatest concern.

All opposition will be overcome. All barriers will be broken down. Hate no one. Hate no nation, but act faithfully and conscientiously for the highest good of all mankind

and you conquer for God and Truth.

If any nation or individual has discovered any law of nature or invented any contrivance or concocted any scheme which may be used to his own advantage, and to the disadvantage of others, whether it be a scheme of commercialism, a submarine or a Zeppelin, he has taken from the divine bounty that which is the property of all and diverted it to selfish ends. The fact of such selfish selfishness is a disease germ in the consciousness of that individual or nation, which leads speedily to its destruction.

Thank God, "freedom of the world, land and seas" is our war cry. Freedom with no other price than the sacrifice in gaining it.

Let no one shirk his duty.

The world is laboring under a great burden—bear your part!

This is the day of great darkness. Let the light of your love and faithful conduct help dispel the night.

The world is suffering the malady of many generations—help to free the future of this disease by destroying the causes that have produced it.

The sun of a new day is rising—welcome it, and help to prepare the world for its beatitudes.

Let not selfishness prompt your action, but rather the spirit of justice to men and the freedom of humanity.

By all means get a copy of the president's proclamation. Read it carefully and prayerfully. It will surely correspond with the procla-

mation of the highest and best that is in you.

Then think and act accordingly.

It is but the steel point of a mighty wedge, of which every American will surely join in spirit and conduct to complete the wedge, and which the spirit of freedom and justice will drive through the masses of injustice and oppression, and destroy their powers for the good of humanity.

Peace rejected becomes a sword, that the sword rejected may become peace.

PERFECT FREEDOM.

Do you know that the New Thought means the organization of the whole human race to express the whole divine God?

That is what the United States idea will mean when it is applied to the whole world: the organization of the whole world to insure national freedom. Just as the United States is organized to insure states' freedom.

And nowhere on this earth will there be perfect freedom of the individual nation until there is perfect freedom of all nations. Perfect freedom of one nation includes perfect freedom of all nations.

You may rest assured that not one individual nor one nation will achieve heaven on earth very much ahead of all of us: for we are all members of the One. This is the day of New Thought co-operation to organize heaven on earth.—The Nautilus.

THE OLD AND THE NEW

MRS. HATTIE E. BAKER,

66 Walker St., Atlantic, Mass.

I sat one day disheartened,
And weary with all my life,
With spirit broken and body racked
With pain and ceaseless strife.
While thus I sat discouraged
And brooding o'er my fate
An angel came, in the guise of a friend,
And loudly knocked at my gate.

He whispered to my burdened soul
A message sweet and clear;
I listened as I heard the words:
"Faint not, for hope is here.
There's help for you, if you search aright,
In Wisdom's abundant store."
And then it was the light shone forth
From God's wide open door.

I went to Wisdom and knelt at her feet,
And earnestly sought for the truth,
And daily she gave me of her best,
From the eternal fount of youth.
I found at last the pearl of great price,
All riches and honor are mine,
All health and strength and newness of life,
All crowned with the love divine.

And now I dwell in the promised land,
With richest abundance blest,
And find this is home for the weary ones,
In the secret place of rest.
I linger no more by the wayside path,
Nor sit in the desert Despair,
But free I stand in the Infinite Truth,
And see Good everywhere.

SPARKS OF TRUTH.

W. E. G.

To man every truth is but half truth, for man is but half man.

This is the dawn of the brightest day of the world hitherto. The glory of the lord of creation is being revealed to humanity.

He who knows that the sun is behind the clouds—who can recognize its signs—can rejoice even in the midst of this weeping.

He who serves mammon shall have mammon's rewards—material gains, vainglory; then disappointments, wars, misery.

Each leopard his spots must own, every shepherd to his flock is born.

He who answers kindly the call of needs plants truly in the garden of deeds.

Each kind thought wrought into action makes a cell in the cosmic brain; in the records eternal it finds a place which time cannot erase.

He who lets his desire for amusement bring suffering to man or beast is not yet wholly man.

The selfishness of the world is self-wardness in its destructiveness, but universal in its ultimate beneficence.

Divine laws—and all true laws are divine—also the forces and powers of nature are all for the good of mankind—not for the

selfishness of the few who discover them.

He who deceives for the sake of gain builds upon the sand.

Power vested in one man is a good condition when that man is inspired with the strength of the divine right of man, but "woe to that nation whose king is a child," and whose princes play at the games.

To tell men of their wrongs, even though they know you speak truly, is to incur their ill-will, but to tell them they are right, even though they are conscious of its falsity, is to merit their approbation, but when the veneer peels off and the true stands out, blessed is the truthful and woe to the false.

He who sells his bread while his children are in want makes trouble for his household.

The most concealed will come to light, the true and good to bless its hour, but evil will be the day of revelation of the wickedness.

Life is one and the same in every realm, and is wholly true in essence and expression. Man is of the essence of life, and the expression thereof. His duty is to express it truly, nobly, wisely and fully; failing in this he will express it painfully.

Wise is that judge who takes the place of the offender, then passes judgment, for as you judge others so are you judged.

LIVING THE TRUE LIFE

Kathleen M. H. Besly in "The Divine Art of Living."

WITH each of us there is the strong desire to lead the life that holds the greatest sum of happiness.

What is that life? Is it the life of social dissipation, or that of study or sensual indulgence? Or is it the Spiritual Life?

Those who have endured many trials and sorrows and have viewed life from many points, have decided that social dissipation is hollow; that study of material science unelevated by spiritual science is fruitless; that a life of sensual indulgence is followed only by misery and degradation.

The conclusion reached is that the only life worth living and worth while is the Spiritual Life. If that is true, it is important above all things for us to learn the meaning of the Spiritual Life, and how to live it.

At the beginning, we must know that we must live to our highest and do our best in the circumstances in which we are placed. Associated with this effort must be the realization of the oneness of God. If God is Omnipresent, there can be no separation between the material and the spiritual.

With this as an accepted view, we cannot think one thing more wonderful than another, because God, the Infinite Perfection, is in and of everything.

People often complain of the monotony of life. The attitude to-

wards life depends wholly upon the individual. The interest is as one makes it. There need be nothing monotonous in living life as one finds it.

There are things of wonderful interest all about us. The renewal of the earth each spring, the changes of the seasons, the glory of light and shades, the wonder of the color that changes with the light—all these are of marvelous interest to the observant mind. Above all is the joy of helping one's friends or neighbors, or strangers.

The possibilities of the new day are infinite. If one chooses there needs be nothing tiresome or monotonous in one's daily life existence. A cultivated interest in the lives and things surrounding us gives the spirit of youth and holds back age.

We make our own conditions, and create our own atmosphere.

The spoken word, which is the thought expressed, is the creative power. If we really desire to live the true life we must guard our words carefully, and send them to create right conditions. It is both foolish and harmful to give expression to depressive thoughts, just as it is to refer to disease or fear, because these unfortunate expressions create like conditions.

A beautiful faith is the rock foundation for the right method of living, the faith that illuminates our daily life, our home and our en-

vironment. The true spirituality is practical, useful in all immediate and daily affairs of life. It is not vague or misty, to be merely dreamed of, or to be viewed as only a subject for poets or singers.

Spirituality, rightly applied, enters most helpfully into all details and occupations of life. We have so many hours in each day. We desire to divide our duties properly between these hours, giving time for everything in the day's work.

The most necessary and important apportionment of time is that which is given to silent spiritual meditation. That should be a form of preparation for work.

A man's daily business at his office can be made a channel of spiritual power if he consecrates each minute of time to the highest expression of spiritual life of which he is capable, always doing his work from the highest and most honorable standpoint.

The same method may be applied to every form of occupation—housework, typewriting, the care of children. Brother Lawrence, in his kitchen, scrubbing his pots and pans or mixing his sauces, did it all for the glory of God, and his life was truly spiritual.

We need sleep and recreation and exercise. These elements of our daily life are of the greatest benefit only when consecrated to the highest purpose, and this can be done only when the spiritual thought is right.

Living in this constant thought of the omnipresence of the spirit, we must, as a logical consequence, cast out fear. We cannot fear anything

or anybody if we have the full realization that God is everywhere, that God is love, and that is the greatest power of life. Here it may be said again that it is well to read often and to remember the wonderful thirteenth chapter of First Corinthians, and make our daily life according to its teachings.

If we follow the rule of right thinking, we shall obey the command: "Pray without ceasing." Our whole life will be a prayer, a song of praise to the giver of all life, a joyous, happy realization of oneness with the Holy Spirit. That is the true prayer.

Prayer is the food of the soul, and is more necessary to us than physical food.

This teaching, while called the New Thought, is not new. It is as old as thought. It has been practiced in the oldest religions. The only new thing is that it has been made to fit the needs of our new, modern life. It is a simple, practical Christianity, and, like everything else taught by Jesus, is easily clear to our understanding.

The fruits of this teaching we may acquire only by effort, by constant daily practice. If we fall short of our ideals, let us not be discouraged. Instead of groaning when we fail, let us begin again with the thought that there is always progress made with every renewed effort, even if the gain is not always apparent.

It's just as bad to say things that disagree with others as it is to eat things that disagree with yourself.—Anon.

THE COMRADE IN WHITE

Martha Elvira Pettus in Master Mind.

At Nancy, at Soissons, in the Argonne,
and at Ypres men talk with hushed voices
of "Le Camarade Blanc." After many a
hot engagement, a man in white has been
seen bending over those who lie on the
field. Shells fall all around him. Nothing
has power to touch him. Many of the men
from the Eighty-seventh and One Hundred
and Twenty-sixth Infantry have seen him.
On several occasions he has walked through
their trenches. He has been chiefly ob-
served after severe fighting—bending over
the dying and helping them to pass away
in peace.—The Literary Digest.

The battle? Ay, the battle has
been dire.

My captain shot to death: his
dying sigh,

His parting words I heard above the
fire

And the guns' thunder; his last
low "good-by"—

"No war in heaven, brother." Then
he smiled

And died. While I (the pang no
words can tell!)

First knew that I was wounded:
anguish wild

Clutched me with iron hand, and
then—I fell.

Yes, I have seen the vision. That
dark night

When all the world seemed van-
ishing in flame,

Wounded, I lay upon the ground—
my sight

Striving to pierce that blackness:
then, he came.

The One who walks the field of
Death and Night—

Who bends down to the dying;
his eyes meet

The closing eyes; his touch, his arm
is might—

Nor Death, nor darkness, check
those coming feet.

I hear the rifle shots, the bullets
groan

Fast through the air. On him
they have no power.

He speaks—his arms outstretched.
"If thou hadst known

Thy peace . . . 'tis hidden from
thine eyes, this hour."

And he was close beside me—Com-
rade, friend—

Gently his hand had touched my
throbbing breast:

All pain was gone, all terror at an
end.

Soon, gathered in his arms, I lay
at rest.

He carried me where ran a moun-
tain stream.

He washed my wounds, bound
them with tender care.

I strove to speak my thanks—so
poor they seem!

But he spoke not; his hands were
clasped in prayer.

The while he prayed, a drop of
crimson blood

Fell slowly from his hands. I
cried in pain:

"Whence are these wounds that
pierce thy hands, my
friend?"

"An old wound, yes," he said.
"but keen again."

And then I saw the blessed sign—
he bore

Upon his feet, the cruel crimson,
too.

I had not known—I had not known,
before,

But when I saw his wounded
feet—I knew.

Friend of the dying! Is it not like
thee

To stand beside us, in our dead-
liest woe?

Ah, when our eyes thy radiant
presence see

Our hearts cry out, "We will not
let thee go!"

No, in the darkest battle hour, be
sure

Brother, though sorely stricken,
do not fear;

He's by thy side. Know this: thou
canst endure—

All is not lost. Our Comrade
will appear.

There, on the dreadful field, among
the slain

Bending above the wounded,
drawing nigh

To every passing soul; comforting
pain,

Yes, we have seen Him. We fear
not to die.

It is a great mistake for adults
who work their brains much to give
up sports and games. The maxim
on which I have acted, and the
maxim which I have often com-
mended to my friends is: Be a boy
as long as you can.—Spencer's Au-
tobiography.

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 Phi-
lippians; 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 re-
port;

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 pic-
tured in the verse preceding:

And the peace of God, which
passeth all understanding, shall
keep your hearts and minds.—Dr.
Frank Crane.

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 be-
stowed on that plot of ground which
is given to him to till. The power
which resides in him is new in na-
ture, and none but he knows what
that is which he can do, nor does
he know until he has tried.—Ralph
Waldo Emerson.

THE LAWS OF DIVINE HEALING

Horatio W. Dresser, Ph. D., in *The Nautilus*.

SPIRITUAL healing is distinguished from mental healing because directly attributed to the divine power as the real efficiency. This means far more than the acceptance of a theory regarding the restorative processes of mind and body, it means an attitude and conviction very different in type from the attitude and theory of the mental healer. For the one who attributes the efficiency to an immediate manifestation of divine power on the spiritual level regards himself as an instrument of the divine love and wisdom. Consequently, he endeavors to cultivate the kind of life that is most in accord with the divine presence. Such consecration involves sure belief in the divine wisdom as an inward light ready to shine upon the particular pathway and make known the wisest course for the occasion. It implies something more than complacency or poise in oneself. It could hardly be called receptivity or humility, for these are apt to be negative. It calls for a particular attitude of co-operation with divine leadings in the endeavor to be a bearer of light in the dark places of the world. It also implies faith in inner or spiritual perception, the conviction that the powers and conditions discerned through such insight involve the deeper realities of life.

It is difficult to describe this attitude of co-operation with the divine because it is attained through per-

sonal experience involving certain trials and failures. In contrast with the mental therapists who claim too much for the finite self, as if the human will were the central efficiency, one is apt to overdo one's humility and self-effacement. In truth, one should not be any less positive and affirmative but in a different way. One may rightfully believe that the human self is an efficient instrument of divine power and employ all the volitions of the self with as much vigor as if the human will had power of its own. Nothing short of this flood-tide of activity will achieve the desired results in crucial cases. But this activity is not of the sort that calls attention to itself. It may spring out of the greatest calmness and peace, thought may be relatively quiescent. The emotions may be wholly still. The point is that the human spirit as a whole is active. The spirit is "the heart" in us, that side of man's nature which lies open to God, the immortal part, "heir of the ages" and superior to the trammels of sense. In other words, the spirit is an incarnation or individuation of God, manifesting a divine purpose and serving others. Man is never more truly himself than when most active as a spiritual being. Yet in another sense he is never so unobtrusive, never so free from self-assertion and that independence of will which closes the door to divine guidance.

BRANDS FROM THE BURNING.

W. E. G.

He is rich indeed who has yielded his will wholly to the will of God. All of his wants are supplied, for whatever God gives, He wants. Whether it be sunshine or rain; profit or loss, pleasure or pain, he is content with his lot, knowing that within himself is the magnet that attracts whatever comes: If peace, then the cause of peace is there, and peace comes to its own; if pain, then the cause of pain is there, and pain comes to purge out the cause and to usher in peace.

"Self-examination is a mighty good remedy for a fault finder."

Analyze your own tendencies and dispositions. The faults you find in others are most often rooted in yourself; and if those particular faults are not, you may have others far more pronounced than those you condemn in others.

The fault finder is faulty, the faultless finds no fault.

A true friend befriends you for what you are, not for what you have or for what you may dispense.

True national patriotism consists not in the waving of flags or in the exclamations and hurrahs of patriotism, but rather in the calm and unwavering adherence to the principles of right and truth. These protect the nation and befriend the nations.

"The house divided against itself shall fall."

Is the Christian religion the religion of Jesus the Christ? By reason of doctrines it is split up in hundreds of ceremonies and forms of worship. By reason of national influence it is made the slave of the several nations to which it has gone, yielding pliantly to the political whims of those nations; by reason of the color of the skins of the people it is divided in the places for worship.

If it is divided in the outer life (the skin) and in the inner life (the doctrines), how can it be united in the spirit of Oneness as Jesus the Christ taught and manifested it?

The cloak must now be thrown off and the reality now be revealed.

"Two wrongs can never make right." If you receive evil, it is not corrected by returning evil. Do good for evil is the command of Jesus the Christ.

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel: '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,' that church will I join with all my heart and all my soul."—Abraham Lincoln's Confession of Faith.

JESUS CHRIST PREVENTS A TERRIBLE CRIME.

The following was given to me by a lady of my congregation who experienced it. This lady, whom I shall call Mrs. B., told me with the greatest reverence and awe her experience in meeting Jesus Christ face to face.

Living with her as roomers, at the time, was a family, consisting of a mother and father with an infant a few days old.

The man was a drunkard, and when intoxicated had often appeared like a mad-man. He came home in this condition one day while his wife was still confined to her bed. He was obliged to pass through Mrs. B's rooms in order to reach his own, and as he stepped into her room she saw that he was not only intoxicated but also in a rage, for in his hand he held a long, sharp knife, which he swung in the air, at the same time declaring:

"I have come to kill my wife and baby!"

As soon as his wife heard him, she started screaming for help, but there was no time to obtain physical defense, for she was facing a mad-man.

Mrs. B. knew their help must come through faith in God that would be equal to a miracle, so with all the concentrated energy of her power to command, she silently called upon Jesus Christ three times, saying:

"Jesus Christ! Come and save her!"

Without approaching, but suddenly appearing at her side, was

what she confidently affirms to be the very presence of Jesus Christ, whom she beheld with physical eyes, and heard speak with physical ears. He came in a garment of light, not a fabric, and gently touching her on the arm, as though to give her confidence, as well as to obtain her attention to himself, He spoke in familiar words:

"It is I, be not afraid."

Passing quietly but swiftly into the other room, she saw Him no more, but this resulted: Just as the drunken man was bringing the knife down on the breast of his wife, that hand was stayed as by an invisible power, and the man fell heavily to the floor begging for mercy and promising peace. He was perfectly sober by that time, but continued to affirm that he had been struck a terrible blow on the head.

Mrs. B. explained to him her part in the defense, which so aroused his sleeping faith in God as to utterly change him and his habits, so that he became a man to be trusted and a good father and husband.—Harriet H. Rix.

ADVANCED COURSE FREE.

With this issue we give notice of the proposed publication of an advanced course on Divine Healing and the Divine Art of Living.

The course will begin with the September issue, and continue throughout the twelve succeeding months.

See further announcement and explanation on an editorial page of this issue.

TRUE ORGANIZATION.

Life is organic. The life principle is always manifested through harmonious co-operation of different cells and organs. A movement that is vital must have the same harmonious co-operation between the individuals that compose it. True organization is the very opposite of crystallization, for crystallization means death, while organization of the right kind means life and life more abundant.

Organization in no wise limits individuality, but rather supplements and completes it. There are certain things that many working together can do better than the same individuals can do working alone. Team-play is the keynote of this age—the most vital and progressive age in history.

An organization does not believe, and, therefore, should not dictate the belief of its members. Only individuals believe. Each man has his own creed. The very word is from credo, which is a singular verb in the first person, meaning, "I believe." True organization has no right to interfere with this most sacred prerogative of the human soul. It is the divine right of each individual to believe what he pleases. As a man's home is his castle, so his conviction is sacred, and belongs to a realm that society has no business to invade. With belief, organization has nothing to do, although the beliefs of its members have everything to do with organization, for they constitute its soul. In the true sense, individuals should have more liberty in co-oper-

ation and co-relation than when working at divergent and cross purposes without being rightly related each to the other. For what is liberty but the freedom to fill one's own part in the divine scheme?—and how can we best fulfil this part except as we work in harmony with others who are filling their parts?

Organizations are created to do things which can better be done by working together than by working singly. It is on these lines that the International New Thought Alliance is proceeding. It is merely a band of individual centers and individual teachers and followers working together in freedom for one common purpose, and this purpose is to carry the truth message and the healing message to all who are ready to receive.—The Revealer.

THE ILLUMINED SOUL.

You and I either degrade or uplift our work in accord with the attitude we hold toward it.

By aimlessly looking into the future we miss the blessing at hand. There is but one place and one time—here and now.

By working heartily in the place where you find yourself does not mean that you are bound there and must always submit to its limitations. No. The attitude that sees only Good loosens the bonds, and lifts you into a different and suitable environment.

I am conscious one with the Loving Intelligent power of Mind.

Love is the transforming power.
—Daily studies in Divine Science.

THE BUILDERS.

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the
rest.

For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we
build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest
care
Each minute and unseen part;
For the Gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where Gods may
dwell,
Beautiful, entire and clean.

Else our lives are incomplete,
Standing in these walls of time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build today, then, strong and sure,
With a firm and ample base;

And ascending and secure
Shall tomorrow find its place.

Thus alone can we attain
To those turrets where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

When we cease thinking of our-
selves meanly we shall cease to be
mean in our actions. When we
truly believe that we are the chil-
dren 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 continuous-
ly that he is a sneak and a liar and
he will become such—at least, un-
less he is great enough to 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.

The Divine Plan of the Ages is
the absolute Truth and all thinking
of man must conform thereto. "The
straight gate" or the narrow path
which we must strive to enter is the
mental gate of right thinking which
comes from right living, in harmony
with Truth, the Absolute. Though
hard at first, it leads to perfect
ease, freedom and joy. "I am the
Way, the Truth, and the Life. * * *
I am the door: by me if any man
enter it, he shall be saved, and shall
go in and out, and find pasture."—
Unity.

IDEAS.

Ideas are the pure gold of spirit. They are the "treasure in heaven," the gift of Divine Mind to its offspring. Through ideas we recognize our real nature as creators, and bring forth abundance for ourselves and enrich the consciousness of the race. Plenty and abundance are the outworking of these rich God-ideas, and is one of the good gifts of the Father to all who are willing to sell what they have, and follow the Christ Principle. To such as forsake all the ideas of the personality, looking to the law of righteousness rather than to appearance, are promised an increase of an hundred-fold and eternal life, here in this time, proving that riches

are the natural result of righteousness. Some one has written it "right-use-ness;" and so it is. The right use of ideas in mind, of talents and inherent capacities bring their own increase and establishes man in the kingdom of heaven. "Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments. Wealth and riches are in his house; and his righteousness endureth forever." "The blessing of Jehovah it maketh rich; and he addeth no sorrow therewith."—Unity.

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.

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

KEEP YOUR GRIT.

Hang on! Cling on! No matter what
what they say.

Push on! Sing on! Things will come
your way.

Sitting down and whining never
helps a bit;

Best way to get there is by keeping
up your grit.

Don't give up hoping when the ship
goes down,

Grab a spar or something—just re-
fuse to drown.

Don't think you're dying just be-
cause you're hit.

Smile in face of danger and hang
to your grit.

Folks die too easy—they sort of
fade away,

Make a little error, and give up in
dismay.

Kind of man that's needed is the
man of ready wit

To laugh at pain and trouble and
keep his grit.

—Louis E. Thayer.

Spiritual life cannot be material life, for the latter has its beginning and ending in time, and manifests many facts directly opposed to actual being, material life meets with none of the requirements of actual being, and is clearly phenomenal in all of its facts. Its only reality is based upon the immanence and manifestation of spiritual life in its forms, phases and activities. Spiritual life is the support and sustaining essence of phenomenal life.—William Walker Atkinson.

THE NATURE OF MIND.

The qualities that constitute a thing—what it is—is called the nature of it.

The Nature of the God Mind is Absolute Perfection as to the Idea it holds and its power to think about it. Its Perfection is eternal and changeless in each of Its expressions.

In other words, whether Mind is expressing as the Universal or as the Individual it is the same in quality and power, and the great fundamental and self-evident Truth is Unity.

It takes much courage, and certainly love, to stand firm for this Truth, but the reward is magnificent—Eternal Life. It is the Consciousness of Power that lifts and keeps one out of the deepest rut, and the overcoming of the seemingly deepest mistake.

I am that which Life is.

I am that which Supply is.

I am that which Intelligence is.

I am that which Power is.—
Divine Science.

Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.—The Life and Letters of Huxley.

Why has Christianity been powerless to abolish war? Christianity would have abolished war centuries ago if men had lived it one half as vociferously as they have professed it.

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.

Ralph Waldo Emerson regarded all religions as but rehearsals for the World Religion that would be given by the Great Teacher when He came again. He said:

"I look for the hour when that Supreme Beauty, which ravished the souls of those Eastern men, and chiefly those Hebrews, and through their lips spoke oracles to all times, shall speak in the West also.

"The Hebrew and the Greek Scriptures contain immortal sentences that have been the bread of life to millions. But they have no spiritual integrity, are fragmentary; are not shown in their order to the intellect. I look for the new Teacher that shall follow so far those shining laws that He shall see them come full circle; shall see their rounding, complete grace; shall see the identity of the law of gravitation with purity of heart; shall see the world to be a mirror of the soul; and shall show that the Ought, that Duty, is one thing with Science, with Beauty and with Joy."

We are just as fond of animals as we are willing to make sacrifices of time and money in their behalf.

FAITHFUL UNTO DEATH.

"One of the bravest acts I witnessed during the whole war," said an officer of the Army of Northern Virginia, "was that of a young soldier who was probably not over sixteen. We had thought of him as only a boy, although he went with the regiment on its marches, and lived with it in its encampments.

"One day there was a fierce engagement. In the midst of it a bullet struck this boy in the breast and he fell. Our Colonel ordered his men to dismount, and as he himself sprang from his horse, the boy called out in a weak voice: 'I will hold your horse, Colonel!'

"Stopping in the midst of the storm of bullets to gaze in pity on the white boyish face, the Colonel said: 'But you can't do that, lad—you are dying.'

"'I know I am, Colonel,' the gallant boy replied. 'But I can hold the reins when I am dead.'

"The Colonel placed the bridle in the trembling hands and went forward. When the fight was over he hurried back and found the boy lying dead, the bridle reins still wrapped tightly round his limp right hand."—Canadian Onward.

They grow too great
For narrow creeds of right and
wrong, which fade
Before the unmeasured thirst for
good; while peace
Rises within them ever more and
more.
Such men are even now upon the
earth.

—Robert Browning.

PRODUCING GREAT CAUSES.

We live for the purpose of growth, and, that growth may be promoted, the subconscious must constantly be developed and enlarged in action because it is from the subconscious that every building process proceeds. To produce great effects we must produce great causes. And the subconscious is the realm of cause. Every cause in the human system is rooted in the subconscious. Therefore, to produce more causes and larger causes, so that growth may be continuous, we must regularly enter the subconscious. To cause man to enter the subconscious regularly, nature has provided sleep, and has made it necessary for man to sleep regularly in order to live.

God never buys anything, but is forever at work; but if anyone does trust in work, he has yet to learn that he must trust in nothing but strength—"the self-existing strength only." The man has begun to be strong who has begun to know that, separated from life essential—that is, God—he is weakness itself, but of strength inexhaustible if he be one with his origin.—George MacDonald.

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 soul in a crisis of weakness; this is to know the glory of life.

RAYS OF TRUTH.

Nothing in the world is more beautiful, or more winning than the one through whom the Spirit of God habitually radiates, where we find always faith and courage and tranquillity, escaping, in turn, in the form of love and sympathy and good will for all. These are they who are always expecting the best, through this silent, subtle force are always attracting the best. There is some mystic force that comes into actual operation when this God-consciousness in man is once awakened; whether it be by virtue of the qualities of the subconscious mind, as some are thinking, or whether through some other agency, we do not know. That such a force does become active no one who has become at all intimately acquainted with the lives of any of the world's great mystics, or who realizes such results in his own or her own life, can have any doubt. It lifts one into a sense of the eternal in the midst of difficulties, the problems and even the sorrows of the common daily life. Thus is the whole life lifted up, as through the human there flows, so to speak, the illumination and the strength of the Eternal.—Trine.

It is a great debt the humane cause and all benevolent and charitable organizations owe the public press. The publicity given to the work of these societies by the newspapers not only stimulates interest in their activities, but brings financial help.

STAND FOR SOMETHING.

Why is it that, in spite of the ravages of time, the reputation of Lincoln grows larger and his character means more to the world every years? It is because he kept his record clean, and never prostituted his ability nor gambled with his reputation.

Where, in all history, is there an example of a man who was merely rich, no matter how great his wealth, who exerted such a power for good, who was such a living force in civilization, as was this poor backwoods boy? What a powerful illustration of the fact that character is the greatest force in the world!

The young man who starts out with the resolution to make his character his capital, and to pledge his whole manhood for every obligation he enters into, will not be a failure, though he wins neither fame nor fortune. No man ever really does a great thing who loses his character in the process.—Dr. Orison Swett Marden.

"God is omnipresent—like the one current of electricity shining in many light, as if itself many, yet one continuous and undivided force. Or, like endless space, occupying endless cavities. He is here and now—dost thou not feel His blessed presence?"

Blessed is the man who has the gift of making friends, as it is one of God's best gifts.—Thomas Hughes.

FEAR.

One great task is to remove this cause of fear from the race. Another is to knit together the races of men into so close a bond of fellowship that no one need fear that he will be compelled at the call of an irresponsible autocrat to slap his brother. The fear of kings, and what kings may do, shall be banished from all lands.

But another task awaits us. It is to reveal to men that there is no power on earth or in heaven that can rule the souls of men. It is to make men see that as spiritual beings they can rise triumphant over every circumstance and be master of themselves. "No harm can come to us on ocean or on shore," except such as we inflict on ourselves. Be it joy or pain, man's business is to be superior to it. Be it satisfaction or disappointment, the soul can rise superior to either.

The great message that comes with modern science is that there is no vengeance in any nook or corner of the universe. No spot in which the temple of love may not be erected.—Arthur L. Weatherly.

Never the spirit was born; the spirit
shall cease to be never;

Never was time it was not; End and
Beginning are dreams!

Birthless and deathless and change-
less remaineth the spirit for-
ever;

Death hath not touched it at all,
dead though the house of it
seems!

—Sir Edward Arnold in *The Song
Celestial*.

**FREEDOM IN OUR RELATION-
SHIPS.**

Since man is ready to acknowledge his unity with the Universal Spirit of helpfulness, and obedience to the Law of Giving and Recieving, his climax is reached. He now rests assured of the abiding Principle of Love, and with the broader viewpoint of speech that is given his spirit is quickened into a more trustful and confident appreciation of himself and desire to help his brother.

His perception of his highest joy is in his co-operation with the true Intelligence; thus is he free to manifest his highest ideals and his truest and most profound impulses. He may also know that the "earth is fair and the people are kind," and finally declare with Phillips Brooks, that "character and service both fling their doors wide open to him that knows himself to be the Son of God."

No greater freedom can a man know for himself or another than the power to manifest health, supply, joy and happiness.—Power.

THE LIVING FAITH.

Think not the faith by which the
just shall live

Is a dead creed, a map correct of
heaven;

Far less a feeling fond, and fugi-
tive;

It is an affirmation and an act
That bids eternal Truth be present
fact.

THE TRUTH—THE CONDITION AND THE CONSEQUENCE OF KNOWING IT.

Golden Text: "If ye abide in My word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." (John 8:31, 32.)

In the words of this golden text Jesus states both the condition and the consequence of "knowing the truth." The condition is that we abide in His word. The consequence is freedom. Why do we spend our energies trying to straighten out consequences when by putting the conditions right we can make the consequences right themselves?

A disciple is one who learns. To learn the truth of that which is taught, the disciple must "abide" in his teacher's word; that is, he must attend to that word, he must absorb that word, he must accept that word, he must act upon that word, he must spread that word, he must illustrate that word. Whoever shall do all these things with the Word of the Christ shall surely Know its truth.

How shall we who live 2,000 years after Jesus obtain His word? We have two ways. First, certain men who were near Him wrote down a part of His sayings and these are interwoven into the four brief biographies of His life. Second, the Holy Spirit whom He sent after His ascension is commissioned to interpret to men both the things Jesus said, and the further impressions which this same Spirit shall make upon the souls of men. These impressions come as we read the

words of Jesus; as we ponder them; and as we sit silently waiting to hear the unspoken word of God.

What of the "freedom" which is promised to those who abide in the word of the Christ? That word acts with power almost unbelievable. It cures the sick, liberates the prisoner, awakens the sluggish, restrains the impulsive. That word dispels fear and quickens faith. Jesus had great respect for it because He declared that it was the Word of God. He said that the passing away of heaven and earth should have no effect on His word. Human experience since His day proves that the freest people on earth are not the proud and lordly and powerful. The freest men and women are the lowly, who trust in His word.

We shall not care after while for many of the things that when said of us now curdle the heart with resentment and fill the soul with pain. A time will come when the young life that bristles at an unkind word will be sitting in the shadows thinking how little the opinion of the world is worth, after all; how little we should care for the uncharity of men; how noble it is to have the counsel of a gentler heart and to know how to regard all men with charity and forgiveness and Christian love.

Our Father, or Creator, has not thrown us into existence as a painter works his idea into a picture. Our souls and bodies are, to the Creator, as children to parents, flesh of its flesh, bone of its bone.

OUTDOOR TRAINING.

The tremendous educative possibilities in the child's eyes alone, in the development of his powers of observation, we have not yet begun to realize. Instead of poring over books and memorizing things, children should be sent out of doors and trained to see, to observe with accuracy. What a splendid discipline children would get from being turned loose in the country in the spring, just to study the things that are coming to life—the buds, the flowers, the grasshoppers, the butterflies, and the various insects and animals. Then they would come to the school and describe what they had seen, and the teacher would enlarge their knowledge upon these subjects, by easy steps awakening the curiosity so that they could easily be led into scientific knowledge of nature.

Children should be taught to conquer the things in their environment. It is a modern notion that education comes largely from books. Education consists in knowledge of people and things. There are marvelous possibilities in natural science, and children could absorb information without really knowing they were studying. Their knowledge would come in as interesting a way as their play.

The boy chafes under the grinding monotony of his studies for which he cannot see any special use. He does not see the use of being shut up in a close schoolhouse on a beautiful spring day, when the miracle of nature is going on outside, when the birds and flowers

and sun and every growing thing is beckoning him to come out and play. What use is it to tell him that when he becomes a man and goes into business, these hard problems in arithmetic and algebra will be of great value to him?

I often wonder that the youth has sufficient self-control, and power of application and good judgment and good sense, to hold himself to a task which is nearly all focused in the future and which does not mean much of anything to him today. The boy wants to play; he wants to have a good time. Is it any wonder that so many youths grow up to hate their studies and to hate books and school?—Marden.

Can a man be like God? Can we be perfect as our Father in Heaven is perfect? Yes! We can have the same kind of character; not the same in degree, but the same kind. We can be perfect or complete in those elements of moral goodness that are found in God. The dewdrop upon a flower reflects the whole vault of the sky. It is a miniature, but complete. So we in our small lives may reflect all of God's moral goodness. Jesus did it, and it is not unfair to say that it is impossible for any of us. He would not demand an impossibility, and He has commanded us to measure up to that standard.—Rev. H. Grant Person.

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

THE VOICE OF SILENCE.

We feel the heart of silence
Throb with a soundless word,
And by the inward ear alone
The Spirit's voice is heard.

The spoken word seems written
On air and wave and sod,
The bending walls of sapphire
Blaze with the tho't of God.

O blind ones! outward groping,
The idle quest forego,
Who listens to his inward voice
Alone of me shall know.

Climb not the holy mountains,
Their eagles know not me;
Seek not the blessed islands,
I dwell not in the sea.

The eye shall fail that searches
For me the hollow sky.
The far is even as the near,
The low is as the high.

A light, a guide, a warning,
A presence ever near,
Through the deep silence of the soul
I reach the inward ear.

—J. G. Whittier.

How frequently through history,
we had almost said how generally,
have the intellectual classes been
wrong upon the great political, so-
cial and moral questions of the
hour!

Man is a holy trinity, holy spirit,
soul and body. This conception of
man does not allow the body to be
called the servant of the spirit.

A WONDERFUL EXAMPLE.

We have an example in the life
of Jesus Christ of the abundant
fruits of Spirit, when consciously
co-operating with God. Jesus em-
phatically declared: "I am the Way,
the Truth and the Life; no man
cometh unto the Father, but by me,"
meaning that we find the Father
only through the Christ, our divine
self. We do not come to the Father
unless we enter in at this "straight
gate" and "narrow way," which
leadeth unto life. He who expects
to put on the whole armor should
comply with the directions given by
Jesus. He meant what He said and
proved it by His works. He recog-
nized no limit of thought, of word
or works, and admonished that the
works He did should be done by all
who believed, and even greater
works. "If ye know these things,
happy are ye if ye do them."

Every lover of Truth who em-
bodies in his own life an under-
standing of the principles of Truth
as advocated and demonstrated by
Jesus Christ, has become a law unto
himself; a light that shineth more
and more unto the perfect day. This
is glorifying the Christ (Universal
Principle of Truth) with the glory
we had with God before the worlds
were formed.

The New Thought is simple,
plain, acceptable, and carries with
it its own proof of verity. Its sum-
ming up is this: "As a man thinketh
in his heart, so is he." "Love is the
fulfilling of the Law."—Elbert
Hubbard.

VOICE OF THE SOUL.

To the seekers of Light, in this time of darkness; to those who yearn for peace, in this day of turmoil and war; who desire the reign of justice and love; to all who long for the highest good, we commend you to cleave to God—to the highest, broadest and deepest, nay, to the truest principles of Good resident in you.

At any cost or sacrifice turn aside from the ways of evil, from deception, false pretenses, lying and stealing—turn away from licentiousness and lasciviousness in every sense. Turn aside from prejudice, from religious prejudice, social prejudice, national prejudice, race prejudice—turn to God.

This is the course of salvation in this day of trouble, and the only course by which mankind shall escape the wrath of this day, for the earth of humanity is entering the throes of a mighty quake. The sun of religion is becoming black with the darkness of ignorance and superstition, and the moon of civilizations that have developed under that sun has now become a sea of blood—the consequence of rejected truth. The stars of the heavens—the religious teachers and divines—are falling to the earth, because they have neglected the spiritual and eternal need of men, and have bowed to the mortal—to the material and vanishing imaginations: As a result, the kings of the earth and those in high places are confounded and know not whither to turn, nor how to distinguish the gold from the dross, the true from the

false; and all, the slaves and the free, are seeking shelter in this time of storm, in this day of amazement.

Stand fast upon the foundation of good—of love and justice to all mankind. Disrobe yourselves of prejudice, for behind the darkness of the clouds of this time is the essence of good; and the sun of the manifestation of that Essence is now ascending the horizon of humanity.

You will recognize it by its virtues co-ordinate in you, and by those virtues alone. Therefore cleave to the highest good of which you have knowledge. That path leads to life and the knowledge thereof. All other roads lead to misery and death.

“O, mortal man! Thou canst not contain other than thyself.

“That which proceeds from thee in word, thought or deed, is the over-flow of thyself, for weal or woe.”

“Of the birds you send out the raven will return. Beware of its horn cres and the beak that seeks thy breast.

“Better that you send songsters warbling through the sky, or the dove with olive soaring high:

“For as you sow you must reap, and the gist of that reaping you must keep.”

Truth is simple, and will not be antique; is ever present, and insists on being of this age and of this moment. Here is thought and love and truth and duty, new, as on the first day of Adam and of angels.—Emerson.

MY SHIP'S COME HOME.

I wandered on the grey sea beach
 When tide was at its lowest ebb,
 I 'joyed the play of waves to reach
 The mark they late had fled.
 Contentment walked with me that
 eve,
 Her opal tints my thoughts did
 weave.

The tapestry of Life's picture fair
 Took color from the setting sun.
 Like dying day had died my care;
 Life's currents now in quiet run.
 Like slumbering gulls on yonder
 wave
 In silent joy my soul did lave.

O Love Divine! Once I, enslaved,
 Trod this same strand in fear and
 pain.

Like dead sea-weed, Hope seemed
 betrayed;

My earnest efforts seemed in vain.
 I've learned in this Gethsemane
 My lesson well! Now I am free!

For riding safe in sunset's glow
 My ship is anchored at her goal!
 She came last night 'neath brightest
 stars:

Is resting now by yonder mole.
 Old Ocean in his might defied,
 But Destiny the Man supplied.

Long years had sped since she left
 port;

No news had any vessel brought!
 A comrade found her all adrift—

He was the One I long had
 sought.

I knew that from the generous sea
 Whate'er was mine would come to
 me.

And now my ship, my ship, has
 come!

This new love makes me glad to-
 night.

My gazing off the shore is done!

And all my sky is filled with light.
 Its coming brought my soul sur-
 cease!

Its cargo's Love! Its name is Peace!
 —Henry Harrison Brown.

When we once realize there is
 no separation then we begin to see
 God. The only separation is in
 man's mind, and that mind trying
 to cause the physical to work sepa-
 rately, which it cannot do, brings
 all the pain, the heartache, the suf-
 fering in the world. That is why
 Jesus said: "Love thy neighbor as
 thyself."

When man in all his parts real-
 izes this, there will be no wars, no
 cold and hungry children, no pain,
 no discontented hearts. But listen:
 Each particle, each man, and on
 up, is a miniature universe in itself;
 all going to make up the great
 whole. What takes place in the
 smaller, takes place in the larger;
 what takes place in the individual
 man, takes place in the body po-
 litic.—Anna Graves.

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

Put away all sarcasm from your
 speech. Never complain. Do not
 prophesy evil. Have a good word
 for everyone or else keep silent.—
 Henry Ward Beecher.

A SHORT PRAYER WHICH WILL HEAL YOU.

Inasmuch as I am God's child, entirely spiritual and not material, I must be perfect; I am whole, I am sinless, I am free, I have all I need, I am without fear, without care, without anxiety; I live in spirit, not matter; I am not in danger, no one can hurt me, or deprive me of any good; I have no such thing as pain, suffering or disease, because I am a reflection of Life, Truth and Love—God. No condition of body, or the presence of any one's personality is essential to my happiness, because God and God only is the Spring of all my joy. I am never disappointed or grieved, the harmony of my being is never broken, because I live in the Infinite. My only life is hid with Christ in God, therefore I am immortal, for nothing can be lost or die in God."

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

DIVINITY OF FRIENDSHIP.

The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is not friendship divine in this?—Thoreau.

AFFIRMATIONS.

"The Indwelling does all the work!"

The Universal Power finds its expression through me.

This Power is Indwelling.

This Power in me is limitless.

I may express all I will of Power.

I may draw from the Indwelling as from a fountain all I wish.

The Indwelling is "a present help in every time of need!"

Faith in the Indwelling gives me confidence to affirm: "I Can!"

Because of the Indwelling "I Can do whatever I will to do!"

No condition causes anxiety, for the Indwelling is there as "Power to Overcome!"

I rest in faith in the Indwelling.

I trust the Indwelling.

Whatever I need in the way of Power the Indwelling always supplies.

In this trust lies my health.

In this trust lies my success.

In this trust lies my happiness.

In this trust I am always at peace.

—Henry Harrison Brown.

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.

There are two sciences which every man ought to learn: first, the science of speech; second, the more difficult one of silence.—Socrates.

ADHERENCE TO TRUTH, AND ITS PRACTICE.

The oft-repeated question arising in the thoughts of us all is: "Is it possible always to rise superior to our environments, the surrounding conditions and circumstances?" We all recognize that we are; but do we all know what we are? This lesson is to be learned only by holding fast to reality with persistency. Let us remember faithfully that our environments, conditions and circumstances are effects, or results, and not cause; while we are cause—not effect. Effect cannot environ, condition nor limit cause; nor is it ever otherwise. Let it be written large; we are always superior to our manifestation, as cause is superior to effect, God to Nature, or the Creator to the created.

If you find that through force of habit, so-called, you are thinking and reasoning in favor of the belief in sin, sickness and death, envy, jealousy, hate, etc., do not feel discouraged, but deny or rub out that line of thought, by thinking, speaking and manifesting (showing forth) their opposite. Train yourself thus and you will, by persistent practice—yes, even though you may not feel the force of your thinking—surely conquer. Do not feel discouraged, though you have tried a thousand times to practice Truth, to live the life of the Spirit, and have seemed to have failed. All effort is success in motion.

If old habits of thought return, keep in remembrance, through renewed effort, what manner of person you really are; what manner of

Spirit you are. If your habit has been to say ill of others, to murmur at others, or complain of or pity self, change the idea and say: "My soul did not hear it or speak it," and refuse to admit its use. If we give willing place in our thought to the prejudicial word spoken by another, we have sown discord, and it will bear its fruit in us. No ill can befall one who sees no ill. When will we learn that each and every claim, or recognition, of that which is the opposite of Truth, is a denial of its presence? Do not forget that affirmation brings realization, and that you are superior to time, place and circumstances—Clara S. Carter in Unity.

We have believed that if we wished we could shut up within our soul, our thoughts, feelings and ideas, and no one would or could know what we really felt.

We thought that we must say in actual words what we felt if we would have people know our lofty aspirations, kindly feelings and noble aims.

But since New Thought has come to the world we know that this is an untrue conception of ourselves.

We know now that we are giving out, whether we will or no, to the whole world, all the best and highest that we know and feel.—Alma Gillen.

The great majority of men who have passed forty are old or young according to their belief. Those who think themselves old are old; those who think themselves young are young.

SPIRITUAL THOUGHT ACTIVITY AND ITS FULFILLMENT.

Primarily, all the energy in the universe is thought. We look out upon the realm of things and at first sight are inclined to believe that the world of effect is the reality of living. But with the second sight, which is the development of understanding, we perceive that we are living in a world of vital thought-forms, everything in the manifest world being charged with the idea that created it, and bringing into the world of effect a greater or lesser degree of harmony.

No one desires to manifest inharmony of body and affairs, and no one need continue in this unhappy state if he will earnestly and patiently give his attention to the cultivating of those thoughts that produce good results. Man is not the creature of circumstances, but the creator of circumstances. To become convinced that "thoughts are things," and that the undesirable "things" in our living are the effect of undesirable thinking, acts as an incentive in the elimination of false thoughts. Realizing that we created an ill-fitting condition, is to be assured that we have the power to create the condition of good that we desire. The truth that man is the offspring of a Creator is sufficient proof that he is by nature endowed with creative powers, for the fruit is like unto the tree that bears it. It is well to realize that God is Spirit-Mind, that sequentially man's creative powers must be spiritual or mental. The command: "Be ye fruitful and multiply and

replenish the earth," was given by God to his Man-Idea. It follows that as man re-establishes himself in the spiritual consciousness, he will come again to the giving of all his forces to the bringing forth of God's ideal universe, the kingdom of heaven.—Ida M. Mingle.

"But is not man the sum of his thoughts?"

No, man is not the sum of his thoughts. Man's conditions are the sum of his thoughts, but not man himself. Man is ever the glorious Being of Life, Love and Power. Even though his mentality be thronged with false conceptions and untrue thoughts he will ever be the Being of Perfectness. Not even a lifetime of untrue thinking can change man.

Man is eternal Life, boundless Wisdom, infinite Love, and limitless Power. This is man now and always, and, crowning all, man is Creator.

I can imagine things so great to do in the universe that in comparison with them not dying would be child's play.

A wise teacher is one who knows exactly how to meet the very dissimilar natures which he has to teach in the best way for each.—Alma Gillen.

Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—Emerson.

THE OPTIMIST.

There was once a man who smiled
 Because the day was bright,
 Because he slept at night,
 Because God gave him sight
 To gaze upon his child;
 Because his little one
 Could leap and laugh and run,
 Because the distant sun
 Smiled on the earth, he smiled.

He smiled because the sky
 Was high above his head,
 Because the rose was red,
 Because the past was dead!
 He never wondered why
 The Lord had blundered so
 That all things have to go
 The wrong way here below
 The overarching sky.

He toiled, and still was glad
 Because the air was free,
 Because he loved, and she
 That claimed his love and he
 Shared all the joys they had!
 Because the grasses grew,
 Because the sweet winds blew,
 Because that he could hew
 And hammer, he was glad.

Because he lived he smiled,
 And did not look ahead
 But nightly sought his bed
 As calmly as a child.
 And people called him mad
 For always being glad
 With such things as he had,
 And shook their heads and smiled.
 —Bolton Hall, in Practical Ideas.

God always gives us Light and
 Direction in our doubts when our
 only motive is to please Him.

THE KINGDOM OF HEAVEN.

Has your heart grown sad and
 weary?
 Are you longing for the day,
 When all doubt and fear and error
 Shall be driven forth to stay?
 Are you tired of restless wander-
 ings—
 Searching vainly everywhere
 For the fount of life's elixir,
 For deliverance from despair?

Then retire into the chamber
 Of your heart, and close the door,
 So that nothing false can enter—
 Then behold the priceless store
 Which unfolds itself before you
 Like the opening of a rose;
 In the midst you'll find Life's river,
 Which unceasing onward flows.

Oh, the glories of that storehouse!
 Oh, its peace and liberty!
 'Tis the kingdom of God's heaven,
 'Tis the throne of Christ in thee;
 And the walls are all of jasper.
 All that troubles left without;
 No more sadness, no more worry,
 No more fear nor pain nor doubt.

'Tis a perfect, calm contentment
 Radiates this heaven within,
 Shining outward, shining upward,
 Shining till the shades of sin,
 Sickness, death, discord, and failure,
 And the whole attendant train
 Of false seemings shall be van-
 quished,
 And the Christ in us shall reign.

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

LEARN TO LAUGH.

It is a well-known fact that everyone fares better for having a good, hearty laugh. Laughter is a great health promoter, an explosion of laughter being extremely beneficial in driving away those oppressive clouds of care which sometimes darken the mental horizon. But while we advocate laughter, we beg you to be careful how you laugh. Keep the face as much in repose as possible so as not to cultivate wrinkles. If you laugh with the side of your face, the skin will work loose in time, and wrinkles will form in exact accordance with the kind of laugh you have. A person who is accustomed to suppressing his feelings generally has a deep line running from each side of his nose to the upper corner of his mouth, which in time extends to the chin, forming the shape of a half moon. The scholar's wrinkle forms on his brow, while a schemer's wrinkles come around his eyes. The woman who always wears a smirk will have a series of semicircular wrinkles covering her cheeks. Learn to laugh properly. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sickroom. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one earache, headache, or rheumatism.

cares to hear whether you have the Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humored man or woman is always welcome, but the gloomy person is not wanted anywhere and is a nuisance as well.

It is scarcely possible to overestimate the value of chastity as an aid to health and longevity. The chaste man possesses a brightness of the eyes, a smoothness of the skin, a firmness of muscle, a magnetism of personality, and a clearness of thought that is lacking in those of opposite tendency. But he who obtains full control over the fountain of life ever springing up within his body, will be himself astonished at the increase of the powers of his intuitive and intellectual nature. It is indeed the key to dominion over all the life forces, physical, mental and spiritual. For in due time when through regeneration the spiritual man has begun to take form, the creative force will be drawn off and become operative in the building of the spiritual man, just as it has been operative in the building of physical bodies through generation in the natural world.—Henry Proctor in "Bible Review."

Spiritual gifts have never ceased to gladden world-weary hearts, and never will. They are God's present witnesses of immortality. What happened once in a spiritual phenomenon, will always happen as long as there is a mortal on earth.

CHEERFULNESS.

It emanates from its fortunate possessor like a vapor from water; it is absorbed by the atmosphere, then condensed to return again to its source in the form of a gentle dew or a fructifying rain, says C. De La Baere, in the *Philosophical Journal*.

Cheerfulness does not depend on honeyed words or artificial smiles, which oftentimes produce the opposite effect that they were intended to convey; neither is it a projecting effect like a hypnotic power, but as a sweet-scented flower it attracts silently and is the expression of charity in thought and action and the fulfillment of—"Love endureth long and is kind."

In its highest form cheerfulness is of the soul and above physical considerations and social appearances; it radiates from the character which the individual has builded for himself and forms the unseen aura which impresses itself upon those who approach him; even under the pressure of personal troubles, it will help and uplift others. Who has not been comforted by the cheerfulness of some friend prostrated on a bed of suffering, or under crucial trials of long-lasting material difficulties?

Blessed are they who, through discrimination, have developed the power of right thinking, for thoughts are like messenger birds, which carry evil or good news to the recipients; thus the virtue of cheerfulness, emanating from a pure heart, brings heaven down to

earth, and by its genial glow imparts its mellowing warmth to others, who, in their turn, reflect its limitless vibratory circle like rings around a pebble thrown into the water by a powerful hand.

Dieterich, Ill., August 29, 1906.
Oliver C. Sabin, Washington, D. C.

Dear Sir: Having read several of your magazines, and also your book entitled, "Christian Science Made Plain," I am now convinced that this is the "Truth" that heals. I come to you for some information, which, I am sure, will be very much appreciated.

* * * *

About two years ago I had what the M. D. termed an abscess, which terminated into tubercular sores, which never healed until about six months ago. I began reading your book and following your rules, and continued to do so for a month, when all at once my shoulder healed up. It healed within two days. I am well and hearty, and I think I can do as hard a day's work as anybody.

Sincerely yours,

W. D. C.

Instead of healing being something out of the order of the cosmos, disease and death are out of the order and abnormal. Let us come into this consciousness of the Christ so that we will enter into vision and have clear-seeing in deed and in truth. There is no sense in anyone being blind or deaf or in any other way diseased. It belongs to that world of war and confusion.—Shelton.

THE TONGUE.

"Thou shalt be hid from the scourge of thy tongue." (Job 5:21.)
 "The boneless tongue, so small and weak,
 Can crush and kill," declares the Greek.
 "The tongue destroys a greater horde,"
 The Turk asserts, "than does the sword."
 The Persian proverb wisely saith,
 "A lengthy tongue—an early death;"
 Or sometimes takes this form instead,
 "Don't let your tongue cut off your head."
 While Arab sages this import,
 "The tongue's great warehouse is the heart."
 From Hebrew wit the maxim sprung,
 "Though feet would slip, ne'er let the tongue."
 The sacred writer crowns the whole,
 "Who keeps his tongue doth keep his soul."

—Selected.

'Wist ye not that I must be about My Father's business? Service in the good insures an eternal inheritance of peace, perfection and prosperity. Goodness pays better wages than any other concern. The accumulations of the world pass away, but spiritual acquisitions remain permanent. You are always sure of your job and your pay if you work for God.

WHEN TROUBLE IS NO MORE.

Every one has trouble, either real or imaginary. It is a thing that is real because we all recognize it, cater to it and help its growth by worrying ourselves into a state of mind that makes mountains out of mole-hills. We go to bed at night troubled by thought of what the future may have in store for us. Now there is no question but that every man, woman and child has something to do each day that requires some thought and effort, and it is true that all work and thought carries with it a certain responsibility and duty that has a tendency to unsettle the mind, keep one in a constant state of tension and thereby results in worry and trouble. Americans are too prone to look for trouble where none exists, too fearful of what may happen, but is not likely. As a people we are restless, uneasy and ever pushing and rushing ahead. This has made us great, made us a strong-willed, virile world power that other nations respect and admire, but with it has come an ever-menacing danger of going over far, becoming hysterical, excitable and not sure of ourselves.

When we live in the senses alone, for pleasure alone, we have no fixed nor well defined purpose in life, and are at the mercies of every ill-wind that blows, and encounter failure after failure, much disease, much worry, much sorrow, and usually kill the body at an early age.

SUCCESS IS YOURS

Kate Atkinson Boehme in *The Nautilus*.

YOU may appear to be a dismal failure, but in spite of that I repeat that success is yours, now at this very moment. In fact—you are success, for the reason that you have climbed the long and difficult path of Evolution from the one-celled organism to the many-celled human.

You have scaled many mountain peaks in your journey and descended into many valleys. What you call failure now is only one of the valleys in your ascending progress.

Life itself is a success. Life, wherever it finds expression, in so far as it expresses itself at all, is to that extent a success. For what is success? It is the accomplishment that crowns effort of any kind in any direction.

And so I say again: The very fact that you have come up through the process of Evolution to the place where you now stand proves you to be a success. If you are down in a valley just now, what matters it? You are soon to climb another hill. A few depressions here and there are nothing to him whose present valley is a height compared to the hill-top farther down in the range.

Did that ever occur to you, my disheartened friend? If not, let it occur to you right now.

Today you are a success so far as you have gone, but you have not gone far enough.

Brace up and press onward and

upward, knowing that however weak, however imperfect you may seem to yourself, and to others, still you are in reality a success. If you could look back into your unconscious life where it began as a tiny bit of protoplasm, and see what you have been through in your ascent, what you have had to contend with, and what you have overcome, you could better judge of your success.

For my part I do not believe in failure. There may be stoppage or hindrance on the way to success, or motion may be discontinued in some one direction, but that does not mean failure by any means.

Was it failure when Hawthorne lost a position with a fixed salary and thus found time to write that great book, "The Scarlet Letter?" Hawthorne himself thought it the worst moment of his life, but his far-seeing wife knew better. She said to him: "You have always wanted time to write a book. The time has come. I have a little money laid up that will support us until the book is written."

So Hawthorne wrote his book, and many others, to the delight of the world, and his own financial benefit—but he never would have known that success had he not met first with failure, had he not descended into the valley in order to climb the adjacent hill.

Hawthorne was fortunate in having a good wife at his elbow to suggest another channel for his interrupted force to flow into. You may

not have a good angel at your elbow, but you have one within who will guide you into the new and better path.

No matter how sick, how weak, how wretched you may be at this very moment, listen to the angel within, and you will take up your journey again and become what you wish to be.

Do not say: "I am old and life is nearly over. There is no use in attempting anything at this late hour." Do not compare yourself to a flower withering on the stalk or a leaf falling from the tree. These are not true symbols of your life, for the real flower never withers, and the real leaf never falls. They only discard their external envelopes. The real thing, whether it be flower, leaf or man, always and forever IS.

When once you get the true idea of yourself as substantial, permanent, self-existent, indestructible being, you will know there can be no real failure, for all failure is intended to point the way to success.

Some one writes me saying: "Life is too hard for me. Things are not going smoothly." My answering thought is: Who wants things to go smoothly? I do not, for is there not a charm in adjusting by your own effort warring circumstances to your liking? Does it not develop resource, open up chambers in the mind, clear out brain cells and promote healthy activity, both mental and physical? I am sure it does.

If one were only sure of power sufficient to cope successfully with all obstacles, one would enter the

fray with colors flying. But when obstacles rise up and look immense and threatening, as they have a way of doing, then one shrinks down powerless, and is beaten without even a struggle. There is a certain condition of the physical atmosphere in which self looks small and fled far beyond their natural proportions, and there is a corresponding condition of the mental atmosphere in which self looks small and weak while environment looms large and forbidding. This is a matter of mental state, and can be reversed so that self looks large and powerful while environment turns passive and unresisting.

It all depends upon what you think about yourself. If you see yourself as a worm out of the dust, in the dust you will crawl. If you see yourself as a god and wish to ride, Emerson says that "Every chip and stem will bud and shoot out winged feet to carry you."

Nothing can shut you away from ultimate success, but something can hold you back from it for a time, and that something is your low estimate of yourself and your enfolding powers. The low estimate is not the true one. It is a hypnotic spell cast upon your mind by your inherited false beliefs. The truth about yourself shall set you free.

You are a Gulliver in the hands of the Lilliputians. They have twisted tiny cords of false belief about your giant muscles and left you bound and helpless, not realizing that you could break those fragile threads like cobwebs.

FREEDOM AND PROGRESS.

The News Letter stands for Freedom and Progress. The freedom of man from slavery of every kind. When man is unhampered by enslaving thoughts and conditions he becomes a natural, a spontaneous expression of the Divine Will—which will is resident in every soul—and if freed from the errors of mortal thought it buds out, flowers forth and gives off its fragrance and fruit as naturally as do the flowers and trees of the garden and orchards.

The natural expression of human life is ever in harmony with the Divine Law that underlies it.

The Divine Law has ever been progression. Whatever stands in the path of progress opposes the Divine Law, and is doomed to failure. No matter whether it be an individual's ideas, or the ideas of association of individuals—peoples or nations—if that idea or set of ideas put into operation hinders in any way the progress of the world towards Truth and Goodness, that idea becomes ultimately a curse to its devotees and thereby the cause of its own ruin.

"Love to God and to Man," veneration for that something back of and projecting every physical appearance, underlying and vitalizing every thought and mental action; going out in admiration and desire for that something which is law and order in itself and in all expression thereof—Love to God is the first law. And Love—the square-deal to the fellowman—all men—is the second law.

The News Letter stands for the working out of this Divine Law in all of its phases.

It stands for the unity of the world of mankind—unity in social and economic relations, unity in religion, unity of religion and science.

The Psalm of Life is Unity, and all awakened souls are unitarians.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for \$10.00, but the books can be discounted where persons take them in quantities.

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The world is One, even as God is One; there is no world peace short of recognition, realization and expression of that oneness in all our ways. The only righteous government is One Government of all the people, by all the people and for all the people in the world.

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Therefore let us make war well, more efficiently and more honorably than ever was made before. And let us make it promptly and strongly, not feebly, in the interests of human life and a United States of the World.

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Why undervalue this light which is God in us? It has a place in the Divine Whole, and its non-expression leaves somewhere a bank of darkness untouched by the light. This darkness may be in the hearts of our next door neighbor, our own immediate family, or in many out-of-the-way places, all of which are awaiting hungrily.

VERS LIBRE FOR THE LIVER.

As to podophyllin for a sluggish liver,

You would be more scientific

If you would substitute

Good

Healthy

Outdoor

Activity

And a rational diet.

These,

Along with New Thought affirmations

Of health, happiness, prosperity.

And usefulness

Will make the liver laugh

And all the internal organs

Play pleasantly together.

—The Nautilus.

The New Thought philosophy helps us to conquer discouragement by putting the emphasis on the right things, the things that are worth while. This is why the Christian Scientists and New Thought people generally do not go to pieces when they happen to fail in their vocation. They have learned that material things are not the great life essentials. They know that the great emphasis should be placed upon the life, the reality of man, which is divine. They know that a person can be a tremendous success although he has not a dollar in the world, though he has no home, no abiding place, no money, and dies in the poorhouse. In other words, the new philosophy teaches that real success does not consist in accumulating mere things.—Marden.

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SUPPLY

Henry Harrison Brown in "Dollars Want Me."

He who dares assert the I,
May calmly wait
While hurrying fate
Meets his demands with sure supply.
—Helen Williams.

HARMONY.

THERE is neither health nor prosperity without harmony. There is no peace, no health, where there is want, be it want of material Supply, wisdom Supply or love Supply. Love, Truth and Dollars—these are necessary to human well-being.

Mind, body and estate must be cared for. In order that there may be health, happiness and prosperity, there must be Harmony. This harmony is found in merely giving Self, the Soul, its way. Harmony is living in obedience to mental law. It is found in right thinking.

BANE OF POVERTY.

Poverty is the main cause of the unrest, the dis-ease (the un-ease) that afflicts mankind. Remove poverty by right thinking and all attendant evils will disappear. This right thinking means that there shall be on part of the individual a change of attitude toward the Dollar.

MENTAL ATTITUDE.

The prevalent attitude is want for the Dollar, belief that Dollars are power. This must be outgrown and the attitude must be that all power is in man. Dollars are machines with power delegated to them by man. They are useless

without man. Dollars want me! is to be the thought of the "coming man." A few so think now and have obtained mastery of Supply.

DEMAND AND SUPPLY.

It is a legitimate demand on the part of each individual that he have enough.

To supply human needs is the function of the universe. All is for man. The sun shines for him; the waters run for him; the flowers bloom for him; the grain ripens for him; and the earth teems with beauty for him. All would be useless, would be purpose-less, but for him. When he ceases to be, there is no use for the universe or anything in it. Without Man these are virtually non-existent. Man alone gives a meaning, a use, a value, a purpose to the universe.

There is enough in the Universal One from which all things materialize, for each one to have enough to meet all desires without robbing any. Infinite Supply is all about us and yet there is want. Whose the fault? Not of The One. It is in ourselves. We have not known how to claim, nor have we claimed our own.

LAW OF SUPPLY.

The law is simple and it is laid down by the greatest political economist as well as the greatest Mental Scientist the world has in its historic records. He was not a theologian, neither did he deal with questions of a future life, as many seem

to think; he was a sociologist, and a socialist. He dealt with questions of "the life that now is." His name was Jesus. He gave the Law thus: "Seek first the Kingdom of God and His righteousness, and all things shall be added unto you."

STUDY THE LAW.

Analyze the Law thus: "Kingdom of God?" Where? "Within you." "God is Spirit," He said. "The Kingdom of God" is then in the Soul. It is the Ego or Soul of man. Know thyself as Soul; know thyself as Spirit—this is the Law. Live rightly, is the meaning of "His righteousness." Live in accord with your sense of right; obey your own conscience. Then all things shall be yours. Things of whatever kind, of all kinds, are manifestations of the One Substance. Things are, like yourself, manifestations of the One God. Dollars are things. Dollars are manifestations of the One God.

THE LAW IS SIMPLE.

Plain directions, these: Live true to self; live spiritually; give the first place in your thought to the eternal, from which things come and then all things will come to you at need. "First?" Yes! Not things first, but that mental condition which controls things. Not Dollars first, but that mental attitude which attracts Dollars.

I TRUST MYSELF.

That mental condition is Faith in Self as a manifestation of Omnipotence, Faith in Self as a manifestation of the All-Good, Faith in the Universe as Justice, Faith in the Universal One as entirely Good, Faith in the Life you are, to draw

its necessary Supply of things demanded for its highest expression. Then let things come. This is all, but it is—God. This is the "strait gate." Few there be that enter in, but all may.

THINGS ARE SECOND.

Few place things "second." Dollars, position, influence, show—these, in common thought, come "first." But these are results of Power. First become one with the Power, become the Power, and these desired things will come. The ordinary process of business, the customary method of thinking, is to be reversed. Think from inward Power, think from Being.

BE MASTER.

You will then be the Master and things will take their right place. Become "One with God" by recognizing Him as King in your Soul. Listen to Him in the edicts of your Soul. Say, as you thus become negative to the Higher in you: "Now, God, do your work your way! and it will be done satisfactorily to me." No one can fail when he assumes this attitude of Love and Trust. It would be an impotent God, and therefore no-God, that did not work when these conditions are made.

POVERTY: HOW CURED.

Poverty is a mental condition. It can be cured only by the Affirmation of Power to cure: I am part of the One and, in the One, possess all. I possess all! Affirm this and patiently wait for the manifestation. You have sown the thought-seed, now, like the rancher, wait for the sprouting and the harvest. It can

never fail you when, like him, you trust.

CURE OF POVERTY.

Repeat this Affirmation, no matter what the appearances. No matter if hungry, houseless and alone, affirm: God is my Supply. My Supply is Infinite. Dollars want me! Trust implicitly in the inviolable Law of Cause and Effect. You are Cause; Supply is the Effect that must follow your Affirmation.

"AS YE SOW SO SHALL YE REAP."

In the past, you have sown poverty-seeds, and are now reaping the crop. You do not enjoy this harvest. Sow, amid these results of previous sowing, Plenty-seeds and Plenty will come. Supply is yours when you sow Supply-seeds. Sow, no matter how seemingly black the conditions. The seeds have God-in-them and cannot fail.

AFFIRMATIONS FOR USE.

My supply is Infinite! For God is my Supply. Supply can never fail me. Make this your Affirmation and hold it. Hold it!

SUPPLY IS SURE.

The Law of Supply is as sure as gravity. In this Affirmation, All is Mine! Dollars want me! you have repolarized your aura. You have changed your vibrations and you will draw, as the magnet draws the needle, all you can use. Try it! Never let go of your trust that Dollars, or that for which they stand, will come. Thy Kingdom, O Soul, has come and thy will is done for God and Soul are One.

All is mine; 'tis but by asking:

Ere I make my silent plea
Life unlocks her richest treasures
For my waiting eyes to see.

SOME MAXIMS.

Think before you speak.

Let your recreations be manful, not sinful.

Speak no evil of the absent, for it is unjust.

Let your conversation be without malice or envy.

Detract not from others, but neither be excessive in commending.

Let your discourse with men of business be short and comprehensive.

Be not apt to relate news if you know not the truth thereof.

Be not hasty to believe flying reports to the disparagement of any one.

Show not yourself glad at the misfortune of another, though he were your enemy.

Speak not of doleful things in time of mirth nor at the table.

It is very helpful to spiritual growth to often meditate upon the greatness, immensity and grandeur of the universe. Who can look out upon the heavens at night and view the countless heavenly bodies and not be impressed with their beauty, and adore and worship the Supreme One Principle that orders and sustains the universe? When we thoughtfully and reverently contemplate the great and mighty works of God, we rouse our spiritual natures and also glorify the All-Father.

Today is the tomorrow you worried about yesterday—and it did not come.

HOW TO KNOW GOD.

"Be still and know that I am God." One of the reasons why men do not know God, is that in this world of clatter and activity He cannot get them still enough to speak to. We are too restless and impatient. This is not the stillness of indifference, but of attentive, patient listening. It means the bringing under of the human, so that the Divine may be known. It is the only way to really know God. When we are still before Him, all our doings are stopped; all our noise has ceased; all our fussing has come to an end, and we are there to receive—not something to

use, but a knowledge of Himself, as He makes His presence real, banishing doubts and fears and cares, and pouring Himself by the Holy Ghost into the soul with floods of Divine glory, without hindrance on our part. This is indeed the place of "holy quietness" where and when God does His greatest work in the soul. Beloved, "Be still and know God."

Who prays, does well;
For then the soul mounts heaven-ward,
Bearing its troubles to an unknown sea of rest
It feels is there where every hope seems blest.

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PREPAREDNESS.

Preparedness is the burden of the President's message to the American people.

It is well; yes, well to prepare—to shift, from the luxurious and easy going, to the simple, real and genuine—to conserve in every way.

Spend only for necessities; not fancied necessities, but real necessities; to get the full value of your clothes by throwing off the season fads and fashion manias.

Get the full value of your foods by eating simply plain, wholesome foods, and avoiding too much sweets and spices, as well as meats.

Get the full value of every foot of ground at your disposal by growing vegetables or raising chickens, etc.

But the real preparedness which you need, which all men need, is a Spiritual Preparedness.

"A new order of things cometh." By prayer and right conduct resign to the inevitable, make the best of the conditions incident to the change. Sacrifice and be sacrificed, that the Divine Order may the more speedily come to bless our world.

If you have lost other interests, and do not know the relation of your own interests to those other interests, then you do not understand your own interests and have lost yours. What you want is orientation, relationship to the points of the compass, relationship to the other people in the world, vital connections which have for the time being been severed.—Woodrow Wilson.

DOLLARS WANT ME.

Henry Harrison Brown, editor and publisher of *Now*, has published the thirtieth thousand-copy edition of his wonderful little book, "Dollars Want Me." A chapter from the edition is printed in this edition of *The News Letter*, under the heading, "Supply." Since 1903, when Mr. Brown printed the first copies of "Dollars Want Me," the little book has been read by many thousands of thinking men and women, and has aided very many people along the way to Prosperity and Harmony. It is a wise and comforting little volume, a pleasant and cheery pocket companion on a journey, during vacation days or in the study. Requests for this volume should be sent, accompanied by 25 cents, to Henry Harrison Brown, 589 Haight St., San Francisco, Cal.

Material possessions are great blessings to the spiritualized man or woman, but often a curse to the unawakened or unrighteous. Man's first great need in this world is sanity, dignity, justice, exact right action to all men, all things, all events. Herein lies the secret of every permanent blessing—righteousness. The test of whether a thing is a blessing or not is whether it does good to all. For instance, will the possession of a fortune make you act foolish, or will it make you more considerate, more just, more helpful and more forceful for the good of the All? God's withholding power is as wise as His giving power.

GOD HATH DECREED HEALTH.

Health is universal. The Father has declared Himself to be the Health of His people everywhere. Each living soul is innately strong and well and free, having been actually born of God, brought forth according to His perfect Will and Law.

The irrevocable decree of God is the establishment of His Kingdom on earth; that men seeing and acknowledging the Divine Purpose and Plan will express literally the Fullness of Life, which is their nature and therefore their natural right.

Life is immortal, every part of it; and I say part, because Life is such an all-embracing word, it implies Substance, Intelligence, Power, Law, Order, Activity included within its center. Life is perfect; therefore the seed Perfection—limitless opportunities and possibilities—lies at the heart of it. Since this is true, "Be thou perfect, even as your Father in heaven is perfect."—Power.

How can one hold one's friends through thick and thin? By being a friend through thick and thin, at the same time exacting nothing in return, but at the same time appreciating to the full all that comes without expecting.

How can you gain peace? By keeping your thoughts right with the Spirit of Love which is your real self. Peace is of the spirit, it "takes no rise from outward things."

DISCONNECTED THOUGHTS.

J. Arthur Hamlett.

Selfishness will impair the usefulness of any man.

Some people know the addition table well, and add everything to their own interest, but they never learn how to divide.

The man who doesn't do anything but complain will soon be out of the way. Nobody wants his company, and he will be kicked aside.

Don't worry your brain over your seeming lack of popularity—just go on and do your work.

When people set out to show what they can do, about the first thing they show is what they cannot do.

Any man may be a good part of the church, but not all of it.

The God-loving man derides no man, no thing. Contempt, ridicule and scorn is no part of a spiritualized mind. As the mortal mind broaches and merges into the Divine Mind it sees order and perfection throughout the universe; it sees ultimate perfection in the temporal and transitory effects caused by God's grand evolutionary plan.

Shaler Matthews, speaking about the white man's burden, says: The white man's burden is largely composed of loot which the white man has taken from his yellow friend and brown brother.

BUILDING GENIUS.

When anyone resolves to become a genius along a certain line and lives in that desire every hour in the day, he will every night as he goes to sleep, carry into the subconscious the mental material that is necessary to the building of genius. And when enough of this material has been supplied to complete the talent desired, the powers and ability of that talent will be expressed in the objective ready for practical use. Through this simple process anyone may develop his talents and faculties to a remarkable degree and thereby gain the power to do what he may desire to do, even though his ambition be very lofty and seemingly most difficult of realization. To secure exceptional results from this process may require years, however, but it is certainly better to build nobly for the future than not to build at all.

The law of righteousness is fixed, eternal and unvariable. "It cannot be accommodated to man, man must reach up to and obey it; it consists of an undeviating line of conduct, apart from all considerations of loss or gain, of reward or punishment; that, in reality, it consists in abandoning self, with all the sins of desire, opinion and self-interest of which that self is composed, and in living the blameless life of perfect love toward all men and creatures." Living under this blessed law, "life is fixed and perfect; it is without turning, change or qualification, and demands a sinless and perfect conduct."

BE STILL.

"Be still and know that I am God!"
Since on this earth the Master trod
Full many a soul has sought to hear
The still small voice that whispers
near.

But doubts disturb and fear dispels
The calm wherein the Presence
dwells;

'Mid jarring notes of worldly strife
We fail to catch the words of life.

Return, my soul, nor ever fear,
Far-seeking, thou shalt find Him
near.

Self-sentenced bow beneath the
rod:

"Be still and know that I am God!"
—Odell T. Fellows.

As it appears now, peace will soon appear; but if the struggle cannot be brought to an end within a few months, the much prophesied world war will be imminent. The principles of Christ's teachings have been wrongly interpreted and applied by the so-called religions of the world. All of them, nearly, are already in the titanic struggle, which is fiercer, more cruel and blood-thirsty than any combat in the earliest days of history. The Protestant and the Roman Catholic religions are alike involved. One cannot lay the wrong at the door of the other. They are alike guilty. What is needed and is surely and quickly coming is a religion based upon Love, and Love only.

Kindness—A language which the dumb can speak and the deaf can understand.—Bovee

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Oliver C. Sablin.



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THE FORTHCOMING FREE LESSON COURSE.

Of great interest and value will be the forthcoming series of 12 lessons on Christian Science and Divine Healing, which is to begin with the September number of The News Letter.

The readers of this magazine and students of Science in all parts of the world have read with much pleasure and profit the writings of Mr. Wm. E. Gibson, of Washington, published for some years in this publication, appearing under his name; as also much other matter from his pen printed under such captions as "The Voice of the Soul," "Sparks from the Anvil" and "Gleams of Starlight." These briefer articles contain bits of wisdom, gems of clean thought and a quaint and homely philosophy so beautifully worded that they have been



Oliver C. Sabier Jr.

most favorably received and have been copied by many journals.

It was Mr. Gibson who edited the course of Sabin Lessons which will end with the August number, and who also furnished in this connection the answers and questions accompanying the course.

Mr. Gibson has been a close student of Christian Science for many years, and was brought to the faith by the remarkable healing of his own sufferings, lasting for a long

time. He was a student particularly of the Sabin Books, but has also read deeply of the works of most of the other great Science writers. In the new course Mr. Gibson will endeavor to lead the reader on to the deeper contemplation of the basic thoughts of Christian Science. He will also endeavor to make the course one of lucid simplicity, and of the most practical value to those who wish to devote their lives to Divine Healing.



Be still, the crown of life is silentness;
Give thou a quiet hour to each long day.
Too much of time we spend in profitless
And foolish talk, too little do we say.
If thou would'st gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale,
Study the golden speech of silentness.

—Andrew L. Solomon.

Chain of Golden Thoughts

July

PAULINA B. SABIN

One may cut down trees, make bricks, hammer iron without Love, but you cannot deal with men without Love.—Tolstoi.

Nothing can work me damage, except myself; the harm that I sustain I carry with me, and never am a real sufferer but by my own fault.—St. Bernard.

Jesus not only taught the Truth, but He lived it, worked by it, embodied it and ultimately proved himself to be the very Truth itself in the flesh. Whoever takes Him gets the Truth; whoever follows Him becomes the Truth that delivers humanity from every error and every one of the consequences of past errors.

Our God is never so far off
As even to be near
He is within; our spirit is
The home he holds most dear.
—Father Faber.

Thou art enlarged by thine own shining.—Emerson.

Wisdom is oft-times nearer when we stoop than when we soar.

It is not what men say or do that decides what is good or bad, but my own heart.—Tolstoi.

Plant good seeds, cultivate good character, and you will gather good friends.—Mary L. Stuart Butterworth.

The perfect remedy which Christ gives is this: Seek within you the Kingdom of Good and all things shall be added unto you. It means this: That those of us who consecrate our lives to the propagation and dissemination of Good, and practice the love of Good, dedicate our lives to that—not for the sake of gain, but for God's sake, and God in His Wisdom and His Love and His Goodness feeds us as He feeds the birds. Our object, therefore, should be to devote our lives to the up-building of man, and the alleviation of suffering; to the advancement of Good and the love of God. Do this and God will feed and give you raiment.—Bishop Sabin.

THE SABIN LESSON COURSE

**The Question of Money—The Root of All Evil—The Law of Nature.
Seek First the Kingdom—God and Mammon—Where is the King-
dom?—Treatment for Money Troubles.**

LESSON No. 11.

IN the present condition and formation of society money has become a necessity. In this present era of civilization the commodities of all countries and of all lands become common property through the one medium called money. If you wish to influence for good the people in any country, money is the medium to use in spreading the Truth. Take the Washington News Letter as an example. It goes to every civilized country, and to some that are almost uncivilized, and money takes it there. Money runs society. Therefore money has become one of the necessities of civilization. God's own chosen and peculiar people had money, and money has been one of the vehicles of exchange since the race merged out into even partial civilization. Therefore we need money.

The Apostle tells us that the love of money is the root of all evil. Therefore we begin the consideration of this question of money, knowing that we must not love it; and that he who seeks money for the love of money is a sinner—and yet, money is a necessity, and we all should have it. This subject was mentioned by Jesus in His Sermon on the Mount. I call your at-

tention to a few verses to show you what Jesus said on the subject, quoting from the 6th Chapter of Matthew, from the 24th to the 33d verse, inclusive, and I will try to apply the lesson.

Jesus said: "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." You cannot love money and love God. "The love of money is the root of all evil." Therefore you must get your money in some other way than by loving it; otherwise your money will destroy you morally.

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

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

THE LAW OF NATURE.

In this connection the objection that is brought against you when you advocate this doctrine is this: They say you recommend a system of idleness, you are preaching idle-

ness, and if the principle is carried out and you do not work any more than do the birds; you encourage idleness. So you would get to the point where nothing would be carried on at all. The argument against that is this, and it is a perfect answer: If you should pour some water out in front of your house, that water would run down hill by natural law. You do not have to tell the water to run, but it goes in obedience to the law of gravitation. So with this question. You do as God tells you to do and He opens up avenues of industry, opens up avenues whereby you will be enabled to make your living; He will supply you with means, and at the same time supply you with the disposition to do that which you should do, just as naturally as water runs down hill.

THE QUESTION OF RAIMENT.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

Now, let us take up this thought: Here come a class of Christians who say you must be very plain, that a woman must so dress that she disfigures herself; you must look like an outcast before you can be acceptable to God. Did you ever think of God's work? Did you ever see anything so beautiful as the

commonest flower? A leaf from any tree, shrub, or anything is most beautiful. The lilies are so gorgeously beautiful that it is beyond the power of the human tongue to describe them. Everything that God ever made He has made beautiful; and that which is not beautiful has been disfigured by this being called man. All that God made is beautiful.

The palaces of the kingdoms are not to be considered for an instant in comparison with these gorgeous beauties of God. Do not worry because you are getting too pretty; you can stand it. I never saw a lady who was properly educated who could not stand all the beauty that was put upon her. So with man. Enjoy the beauty God has given you. Then we are God's children in beauty as well as in likeness.

"Therefore take no thought saying: What shall we eat? or, what we shall drink? or, wherewithal shall we be clothed?" * * * "For your Heavenly Father knoweth that you have need of all these things."

SEEK FIRST THE KINGDOM.

The way that is given is this: This omnipresent God that we have been talking about knows everything we need and He supplies our every want. Jesus Christ says this, and if we cannot believe it we cannot believe the Bible anywhere. We know the Bible is true. How do we know it? God has demonstrated the Truth by the signs following. It is demonstrable, and it is God's eternal Truth. Jesus gives the answer what we must do in order to obtain everything on the

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

GOD AND MAMMON.

We are told that we must not and cannot serve God and mammon. The whole subject-matter is illustrated by Jesus all the way down, as I have been reading, to where He gives you the answer what to do, and that is: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Let us see what that means, "the kingdom of God and His righteousness."—The kingdom of good and His rightness seek. Seek where? If you were to seek the kingdom of God where would you go to seek it? Would you not go where you thought it was? Where is the kingdom of God? We are told that the kingdom of God is within us. Now, what does this mean? Seek the kingdom of Good and its righteousness within yourselves, and all these things shall be added unto you. What does this passage of Scripture mean? Do right; serve God from the bottom of your heart, with an eye single to the glory of God, and God will take care of you and give you all the money and means you need.

WHERE IS THE KINGDOM OF GOD?

When we are told in the Bible to seek the kingdom of God, of course, that means, according to the old ideas, to seek something away up yonder, and that we could not go there until after we were dead. You could not get into the kingdom of

heaven until after you were dead. That was the old thought. You have to be poor all your life. Still you were said to be a child of God and His heir. Suppose that you had been willed a block of buildings here in this city that would give you plenty all your life, but that you would have to work, scrape and get together to live and after you died you could come into possession of it. You never heard of anybody being given anything and having to wait until after he was dead to get it. You are entitled to it now, and the reason you do not get it is because of your self-imposed limitations.

Therefore if you seek the kingdom of God within you, do right, make that the rule of your life in an actual manner, not from the love of money, but from the love of God, Good, of doing good; following in the lines God has laid down. When you see a line open follow it, ask directions and God will guide you, and He will supply you with all the money you want; and you do not have to become a beggar. You do not have to wear poor clothes; you do not have to look like an outcast; you will be entitled to fix yourself up neatly as the child of God. Seek the kingdom of God which is within you. Now, is not that simple?

BUT, HOW?

The question comes up: How am I going to do that? I am going to give you a formula of treatment to show you how. We talked of treatments on other things and I will give you one more treatment with instructions to treat for finan-

cial success. We should give the same opening on these treatments that we do for all others. I will treat myself, as most of you will have to treat yourselves. Consequently I will make this in the first person singular.

The treatment may be made something after this form, but I will say in regard to form that in this, as in all other treatments, no form is requisite; the realization is what you want; you can present your own thoughts to God in your own way and He will understand you and will hear you.

The treatment may be given in this way:

"Spirit is God, and man is His image and likeness; hence man is spiritual, and not material. Therefore my life is a spiritual life. I am the perfect image and likeness of God; I live, move and have my being in God, a spiritual being residing in spirit. Those who would practice their arts of malicious animal magnetism and malicious mental malpractice upon me can have no power or effect. I am in the enjoyment of perfect health and perfect harmony, because living in God, my life is perfect, my surroundings are of harmony, and nothing inharmonious can come near me. God blesses me with happiness, with joy, with peace, with contentment, and with ease; He covers me with His love, surrounds me with His goodness, protects me with His power, and guides me by His wisdom. God blesses me in all my material affairs; He blesses me in my business affairs; He opens up ways and means for me to make

money, plenty of money; and He opens up ways and means for me to expend that money in accordance with His wishes and desires. He leads me; He directs me; He controls me; and He gives me wisdom and understanding, so that I may follow in His lead in all things and in all ways. He directs me, guides me, keeps me. He drives all thought of want or lack, and of financial difficulty away from me and fills my heart with confidence and perfect faith; He destroys all fear, fills my heart with perfect love; and this perfect love drives out and destroys every fear, every doubt and every hesitation. Therefore my heart is perfectly in God's direction, with my own free will and accord, God directing, blessing and covering me with blessings in all things and in all ways. He blesses everything surrounding me, my children, my family and my friends."

You can carry this treatment along and cover everything in any way that you want. Then add: "This I ask in and through the name of Jesus Christ, my Savior."

In closing this prayer always close it as you do every other prayer, by the repetition of the Lord's prayer in full. In asking for anything always ask in and through the name of Jesus Christ. You have no promise of anything in any other way, except through His name and in His name. Put these lessons in your mind and remember them, and as sure as the sun ever shone you will receive an affirmative answer to your prayers.

These things called poverty, lack, want, distress, anxiety, worry and

everything, are blown away. God intended when He created us that we should have all, and all belongs to us; and the reason why we do not have it is because of the limitations we have placed upon ourselves.

If you will take this lesson to your heart, each and every one of you, and put it into practice it will be worth more to you than if I had given you all the money in the United States Treasury, because you will always have all the money you need, without want, without worry, without fear, and the thought of the worship or the love of money never comes into your mind. "Seek ye the kingdom of God and its righteousness and all these things shall be added unto you." That is the key that unlocks the poverty box and fills it full of shekels. Seeking the kingdom of God and its righteousness is the key to financial success.

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

"The outer is not a cause of anything; all cause is invisible; the visible is the effect or result of a cause.

"To work scientifically, and this means to work with certain knowledge, and to be certain of results, we must begin with Source and Cause.

"In Divine Science we accept that the Source of all things is Divinity; that all Cause is Divine Mind. We follow the method of Divine Mind in expressing itself, and know that

its first expression or activity is Divine Thought, and that the result of Divine Thought is Divine Word or Body."

ANSWERS TO QUESTIONS, LESSON No. 10.

Question 1. The first subject discussed in this lesson is the "dominion of man." According to the Holy Book, when God created man He gave him power and dominion over all the earth, the beasts of the fields, the fowls of the air and the fishes of the sea.

Man has that power today, but, lacking in faith and child-like trust, he exercises it rarely, and then only in extremities.

Question 2. Man is the climax of creation on this planet thus far. Man has passed up through three kingdoms and has made each his servants. He has abided in the mineral kingdom, the vegetable and the animal kingdoms, and on the plane of the animal kingdom he has received a consciousness of a spiritual kingdom; a consciousness of a relationship with the great cause of all creation. Thus has he power and dominion over all below him, having overcome them all, and transcended them all on the path of life.

Question 3. When man exercises his dominion consciously, freely and unselfishly, he has all that his life on this plane requires. Man's demand should never exceed his necessity, otherwise he burdens his life with loads of care, and makes misery for himself. Thus, overburdened, he bows to the earth (materiality) instead of following

the Son of Truth (spirituality), which is the only reality. He, therefore, loses his way and becomes a slave to his own servants.

Question 4. For answer read again the latter half of the first paragraph on Lesson No. 10. Also Gen., Chapter 1:26, 31.

Question 5. People suffer poverty and want because they have lost consciousness of their divine heritage; have yielded to false ideas; have worshiped materiality as reality and neglected their spirituality. And when materiality yields to its rightful law of "change and decay," then they are left in the dark without the knowledge of the polar star; souls lost in the maze of materiality.

Question 6. For answers to Questions Nos. 6 and 7 read the paragraph on "The Financial Situation," page 520, June number. It is to the point, clear and pertinent. Read it carefully and thoughtfully, and begin today to put it into practice. You will be surprised with the results.

Question 7. Reread the subtopic on "Thought," Lesson No. 10, page 521, June number.

Question 9. There is but one way to destroy bad thoughts, and to keep them destroyed; reject them, throw them out of your mind by will-power, and, to keep them out, fill your mind with good thoughts; thoughts of the pure, good and true; thoughts spiritualized with the consciousness of a divine fatherhood of man and a divine brotherhood of men.

Question 10. To be successful, Christian Scientists must live the

life they subscribe to; must practice the doctrines they preach or suffer the consequences of rejecting known truth.

Question 11. "All of the laws of Moses and the prophets," nay, of all the Holy Book, hang upon Love. If administered in Love and guided by Love they unlock the divine bounties in normal, natural ways, but short of Love their results are often miserable, and very often fatal to life and happiness.

Lesson 12. In dealing with our fellowmen we should see to it that we Love others as we Love ourselves; that is, that which we desire for ourselves grant it to others.

"Do unto others as you would have others do unto you," was the doctrine of Jesus the Christ.

Don't worry because your fellowman gets the better of you in the deal, but rather see to it that you deal squarely with him.

He who robs the poor, the weak, the ignorant, steals from God and thus becomes a debtor to the human race.

Question 13. Work, study, application, are the price of the jewels of knowledge. Couple on to these prayer and faith, and nothing is impossible to him who climbs the upward way.

Question 14. See Mark 15:15, 18. Read it from the Bible. Then go through the records and see if that command was ever countermanded in any way.

It is the mark of discipleship of Jesus the Christ. Can he who rejects it be a disciple? Nay, the commission is yet in full force. Followers of Jesus the Christ must be

preachers of good news and healers of men.

Know you that men are diseased on more planes than merely the physical. There are mental diseases that do not manifest on the physical plane; diseases which only the word of truth from the heart of love can approach. Then there are soul diseases where the soul desires purity and is seeking light, but chooses its own path, and too often its chosen course is out of harmony with the divine will.

There is but one safe course for any soul, and that is to glorify God by submission to His will, desiring ever that His kingdom come and that His will be done on the plane of earth as in heaven.

You cannot make men learn, but you can teach them. You cannot force the bread of life into them, but you can spread before them the banqueting table. You cannot make seeds sprout and grow, but you can plant them. Your business is to sow the seeds and to create the soil conditions for growth, but the work of sprouting of growth and increase must be left to God.

Question 15. "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 hand on the sick and they shall recover." The foregoing is the rule given by the gospel narrator; as the rule of Jesus the Christ, by which believers are known. Are you known by the signs of this rule?

MAKE THE BEST OF THINGS.

You'll find that luck isn't always so bad,

If you just make the best of things;

You'll find that your lot isn't always so sad,

If you just make the best of things;

You'll find that the mean things of life are but few,

You'll find you have friends that are loyal and true,

You'll find it's a mighty fine world through and through,

If you just make the best of things.

You'll find there is pleasure in toiling along,

If you just make the best of things;

You'll find that your hopes and your courage grow strong,

If you just make the best of things;

Your troubles, you'll find, when they're faced, vanish fast,

And it won't be so long till they're all safely past,

And you find yourself winning the far goal at last,

If you just make the best of things.

A little looking for the light,
That's sunshine;

A little patience through the night,
That's sunshine;

A little bowing of the will,

A little resting on the hill,

A little standing very still,

That's sunshine.

—Stuart MacLean.

BRANDS FROM THE BURNING.

Wm. E. Gibson.

The One and Only true God is now and ever the God of Peace—not of war.

War is the consequence of rejection—the God of Peace rejected—the Divine Plan for man supplanted by the human.

All adversities that befall individuals or nations are the consequences of rejection—rejection of the Divine Plan of dispensation, given through the manifestation of God for that dispensation.

All wars are evil, born of evil and evil in conduct.

He who prays that God shall assist him in personal combat, in resort to arms or in overcoming an enemy in war, prays for divine assistance in an evil thing, and, therefore, prays the prayer of folly.

The war, the combat, the adversity, all but the fire to purge away that which has made these conditions possible.

The causes that led to the hour of trouble were born at sundry times, some generations ago, some in times more immediate and some are in a state of development today.

Pray rather: "Thy will be done," that "Thy kingdom may come" in the hearts, lives and conduct of men. That through these adversities, troubles and wars God's will shall be done for the Good of man.

When the Will of God is done, the will of man is one.

Man is not made better by the house in which he lives, or by the

clothes which he wears, or by the color of the skin that envelops him. None of these things of external nature can make man better. But man can and should improve all of these by allowing the divine spark within to dominate these absolutely. Clear the globes of the lamp of life of all uncleanness—of prejudices of every kind, of selfishness and pride. Then will the divine spark within shine forth as a clean and polished diamond under the rays of the sun and full moon.

When men lose their true sense of the True God, then their respect for truthfulness, honesty and justice in dealing with their fellowmen fall to a low ebb indeed, but when men's affections center in the True God, truthfulness, honesty, justice and generosity are the natural fruits.

He who goes house-cleaning for others often returns to find his own house unbearably filthy.

Seek trouble and you find it nearer than you expected.

Prepare for trouble and you create the cause of trouble.

He who meddles with trouble invites it. But he who keeps away from trouble will have power over it should it come. Sad is the state of that man or people who, forgetting God, relies upon human strength.

Accept God's way and you are accepted of Him. Reject Him and you are rejected. What is true of individuals is true of peoples and nations.

INTERLUDE

ROSE DE VAUX-ROYER.

Each roseate dawn heralds Night!
In the hour of doom and despair,
One soul shines on, scintillant, bright,
To lighten the lone cares of Night;
One the star-broidered Heaven holds fair.
(The star-broidered Heaven holds fair.)

Faint echoes of song and of sighs,
Bear dreams of delight unto me:
Bring visions where love never dies—
But lives in the lure of her eyes
Like the gold of the sun on the sea.
(The gold of the sun on the sea.)

Did Beauty have birth in Cathay?
Crown Capri's cerulean sea?
Is it fairer in Heaven than May
When together through flower-fields we stray—
Together forever to be?
(Forever and ever to be?)

But a cold wind blew in from the west;
A cold wave rose out of the sea
And blighted the love in my breast.
She went with the sun to her rest—
Far, far from the world and from me!
(Far from the world and from me!)

At twilight, when silence greets sound,
A mist shrouds the earth and the sea;
Then I'll welcome my lost there refound,
Where the past with its voices resound,
On the shores of Eternity!
(The shores of Eternity!)

PARALLELS

Edward K. Cowing.

MATERIAL.

Any one of the countless drops of water in the ocean possesses the identical quality of the whole ocean.

It is ocean potentially.

The ocean possesses all of the qualities which contribute toward making it a perfect ocean.

Any drop of the ocean is as perfect as the whole of it.

The ocean is the only thing and the most powerful thing of its kind.

A Law of Creation draws a drop of the ocean up into the clouds, and an absolutely pure and perfect drop of water results.

It has not all of the qualities of ocean, but such as it has are perfect, because imperfection cannot be drawn out of perfection.

The ocean is no less perfect through the loss of a part of it, but is only more concentrated, and any remaining drop of it is still as perfect as the whole ocean.

SPIRITUAL.

Any one of the countless living spirits among mankind possesses the identical quality of the whole Spirit of Creator (God).

It is Spirit of Creator (God) potentially.

The Spirit of Creator (God) possesses all of the qualities which contribute toward making it a perfect Spirit of Creator (God).

Any living spirit among mankind is as perfect as the whole Spirit of Creator (God).

The Spirit of Creator (God) is the only thing and the most powerful thing of its kind.

A Law of Creator (God) draws a part of spirit into life and an absolutely pure and perfect spirit is born.

It has not all of the qualities of Spirit of Creator (God), but such as it has are perfect, because imperfection cannot be drawn from perfection.

The Spirit of Creator (God) is no less perfect through the loss of a part of it, but is more concentrated, and any remaining part of it is as perfect as the whole Spirit of Creator (God).

PARALLELS—Continued

MATERIAL.

In the course of the working out of the Law of Creation, the drop of the ocean which was drawn up into the clouds, fulfills its mission, and drops back into the ocean, to partake once more of the whole quality of perfect ocean.

There can be no discontinuance of this process until the law which compels its observance is altered or withdrawn, and the drops will continue to be drawn up and to fall again into the ocean, until the purpose of creation shall be perfectly fulfilled.

SPIRITUAL.

In the course of the working out of the Law of Creator (God), the part of the Spirit of Creator (God) which was drawn into life, fulfills its mission, and returns again whence it came, to partake once more of the whole quality of the perfect Spirit of Creator (God), and this is death.

There can be no discontinuance of births and deaths until the law which compels their occurrence is either altered or withdrawn, and births and deaths will continue to be until the divine purpose shall be perfectly fulfilled.

HOW SOME PEOPLE TAKE THEIR TROUBLE.

It seems quite wonderful to some people how others take their trouble so calmly. This is indeed an interesting secret and one well worth inquiring into.

We will observe first what most people do when storms come in the material world, and especially what we ourselves do. A dark, stormy, disagreeable night is at hand. The wind howls dismally and lightnings flash. Now we draw our curtains, and turn on the lights and make our home as bright as possible, and for all the dear ones we try to make it so pleasant that they forget the dreariness outside. When morning comes the sun is again shining, and

with joy we open our windows to the sweet air and sunshine.

Now, if we have the same wisdom in higher things, when the storms of adversity come and the clouds of trouble grow dark, we close the doors of the heart against them. We turn floods of light upon the soul and bend our energies to make all cheerful within. In this condition we can have a real praise service alone, one which uplifts and beautifies both the soul and the temple in which it dwells. In the morning the storm has passed and we look out, and all is as serene as ever, and the sun seems to be shining more brightly than before.

That is the secret of "taking trouble," or, rather, letting it pass over without taking it.

THE HEALER AND PRAYER

Who is the Healer?—Certainly no Mortal Man is the Healer.

Wm. E. Gibson.

WHEN this one or that one is spoken of as a healer in any true sense, it must ever be remembered that such a one is one who believes, and has faith in God as the Healer and in the power of prayer, the desire of the soul as a mode of communication between the bounties and mercies of the Healer—God—and the conditions and needs of the afflicted—man.

Belief is power. Belief based upon experience and knowledge is powerful—is Faith.

"Faith is the substance of things hoped for; the evidence of things not seen," but which will surely manifest if Faith falters not.

Man can theorize, and many theories are helpful, but none can tell how God heals the body, renews the mind or restores the soul.

Upon all three of these planes humanity is subject to disease.

One may, by the power of will, concentrate upon the physical organism, arouse the sluggish atoms and restore rates of vibration and thus bring harmony. But how about the states of the mind, when, like a pail of fresh water emptied into the ocean it is mingled and dashed hither and yonder? It is not possible for mortal mind to pick up and reunite the fragments. God alone, the Source of Mind, is able to restore order, to renew the mind.

When the soul has wandered from the path of light and lost its way in the night of ignorance and superstition no mortal can reach it. Blinded eyes cannot see; deafened ears cannot hear; mute mouths cannot speak. God alone can restore that soul to normal conditions.

But the so-called "healer" is the mediator standing between God the Healer and the diseased and suffering ones, and prayer, the desire of the soul, is the Language of Faith. It is the switch that connects the machinery of action with the source of power. It is the button to touch which connects the lamp of life with the source of light.

Through the medium of prayer and by the power of Faith the relation is restored between God the Father and man the child, and order reigns.

Jesus Christ was such a mediator; a man of prayer, a demonstrator of the Faith he had in God as the Healer of men.

Had the world accepted His program, appropriated His spirit and teaching, adopted His methods, it would have been redeemed from this dark record of two thousand years of blood and tears; but rejections and substitution have brought them the natural harvest of misery and woe.

Now, when on every hand are being fulfilled the conditions which

He promised would follow as a result of rejection, what of the healer? What part must you take as a mediator between God, the bountiful and merciful, and man, the self-made miserable.

The end is near. The crucifixion of the world of rejection is being staged. What part can you, as a healer, play in this great drama?

Watch patiently and pray faithfully.

Enter as far as possible into the spirit of the Christ. Let your desire be as was and is His. "Not my will but Thy will be done." Then face the ordeal unflinchingly. Lose no opportunity to take souls to God the Healer, in prayer and Faith, and, when those whom you would take to the Healer turn upon you, rail at and abuse you, yet pray for them, and forgive their ignorance.

Again the day of trial is coming to the faithful. Again the harvest is ripe, but laborers are few. Enter into the harvest with love and wisdom.

Again also is another springtime, another time of sowing. Again is the sun of truth arising in its accustomed quarter. But the sun that goes down in the west is the same sun that rises in the east. Beware, Teachers of Truth, Healers of Men, Servants of God! Beware! lest you reject the sign of the sun, and miss the blessing of the Bountiful One.

Send out every ray of happiness and uplift that you can. Whatever minds your mind may touch, carry to them only that which is Good. Whatever heart yours may reach, fill it with Love, Truth and Justice.

In this great hour the Children

of Truth have no time for war and strife. Give yourselves to prayer and faithful service, that the hour of trial may be shortened, and the day of "Peace on earth and good will to men" may hasten.

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DOES GOD SEND SICKNESS AND SORROW?

Bessie L. Davis, Washington, D. C.

“**B**E not deceived, God is not mocked. For whatsoever a man soweth that shall he reap.”

How often we hear the remark that God has afflicted certain persons by sending sickness, disease or sorrow upon them! How easy it is to put the blame on someone else, so that apparently we may not have to bear the responsibility for our own deeds!

Humanity today is suffering from the effects of its past sowing, and the reaping time has come when the harvest—the harvest from seeds of thoughts and words—of past deeds must be garnered.

Let us remember that all our lives, every day and hour of our existence, we live, move and have our being in God. Therefore, we use God in every thought we think, in every word we speak, every movement we make or action we perform. Now, when we realize how often we utilize this power, and how often it is improperly used, sometimes to speak evil (so-called) of each other, or grumble generally at any and everything which does not just suit us, we can surely understand that we have been sowing seeds of inharmony and, consequently, discordant conditions must be set up or grow in the earth of our bodies, which is the seed ground of life.

If we could but count how often we use the God Essence of Life to satisfy our own unclean desires, our carnal passions, just for the selfish indulgence of the flesh, we would not be surprised that these thoughts and impulses had eventually out-pictured themselves on our physical bodies as diseases which shows the corruption which scarred our souls.

Verily, Jesus spoke the truth when he said that in these latter days there should be nothing hid but would be revealed. Therefore, God does not, as an angry ruler, send punishment upon mankind. Man has been entrusted with the creative power of thought and the word which he may make flesh.

Thus, howsoever he uses it, he draws upon himself like conditions. If he will persist in thinking unkindly, unjustly, then he is making these same conditions in his body. The wages of sin is death. The gift of God is Eternal Life. Do not wonder, if you are suffering, lonely or sad, why these things are, and blame God for sending them. God's gift is not these inharmonious conditions, but you have refused God's gift, and now murmur at the wages you have earned.

Thus you will learn that God sends nothing but that which you draw for yourself. Then no longer blame him for your ills, but change your way of thought, speak words

of truth, and, like the life our great teacher Jesus Christ showed us, was the only way to attain unto life and to come unto the Father.

THOUGHT'S INVISIBLE WORK.

If spoken and written words are dear, how much more so is the fact that thought answers thought, that each soul can wing through space its angels of love. "Sometimes a light surprises" from a thought of life sent from a loving heart.

Nothing can hinder or divert Love's message; swift to its bourne it goes. And its bourne is "to who-so hath need."

The mentality which seems hedged in with loneliness thinks gratefully, praisingly and lovingly, and the thoughts go. The lonely place is peopled by answering thoughts, and the silence is a sea of sweet sound, in which the silent hear the song ineffable. The weary mentality thinks of rest, and lo! rest enfolds it. So does the Spirit meet every demand and respond to every need. From the rested flows rest to the uttermost bounds of the earth.

What mentality has it gives, and this in face of the limitations it imposes on itself by convictions untrue to itself. True, the limitations seem at times to be all there is in sight. Even so, whilst hedged and bound by them, there is freedom and endless expanse beyond them—freedom and expanse untouched and unchangeable. And there is a way out, though mentality sees it not for the moment.

In seeking the way the more for-

midable the limitations appear the greater the need to ignore them and to keep thought in the way. That there must be a way is certain, for mentality never seeks and desires, and continues seeking and desiring that which is not.

This, then, is mentality's quest, and the way is before it—always before it; just the next step it takes is on it, yes, though it leads it straight to contact its hedge of limitations. There it may stand, or it may turn to left or right, or reverse its position; whichever way it faces, the hedge confronts it, and the way is not to pass it by, this mentality cannot do, it has to uproot it.

An endless task? No, for the roots are not rooted in Being. Neither are they nourished and sustained by the Life, Love, Wisdom, and Power that Being is; nor have they any life in themselves: they are just the spurious growth of untrue convictions, and they would not live at all were it not for mentality's assiduous attention to them. Mentality is busy with them throughout the live-long day.—Astra.

Grieve not for the downfall of kingdoms, nor for the awful drama now staging. These are the old bottles, made of selfishness, prejudices and superstitions. They cannot contain the new wine; they must perish. Grieve not for them, even though those near and dear to you perish with them. Grieve not, but rather pray: "Thy kingdom come, Thy will be done on earth as it is in heaven."

DO YOU WANT HEALTH?

If you Do, Affirm It—You Are God's Image and Likeness.

Bishop O. C. Sabin in "Divine Healing."

DO you want health? Yes. Well, affirm "I have health." Do you want happiness? Well, "I have happiness." Affirm everything that you do want that is good. Of course, you cannot want anything that is evil. God does not have anything to do with evil. Affirm that which you want, and you have it. Now, you can affirm that.

If you go back to the original creation of man and ask the question: "Who is he?" the answer is: "He is the perfect child of God." Ever keep that answer in mind. This whole subject is so simple that it could be written on a page of a small book. The whole germinal truth is as simple as can be, and it is very short. You are the image and likeness of God, living, moving and having your being in God, and therefore perfect as God is perfect. That is all there is of it, substantially. You can put on a few embellishments here and there, but that is the germinal truth. If you are perfect as God is perfect, of course you cannot have anything the matter with you. All these manifestations of evil, so-called—sickness, disease, poverty, and want, and everything—are but beliefs. Everything, so to speak, of material mind is a lie, false and unreal, and belongs to the realm of nothing and is nothing.

We come now to the fourth part. Once a gentleman, who had been troubled with a belief of epilepsy for forty years, was reading along these lines, and the thought came to him, the realization of this Truth came into his mind, that he was the image and likeness of God, that he did live, move and have his being in God and was therefore perfect as God is perfect; and he commenced to shout and rejoice that he had found the Truth; and the result of that realization was that his so-called epilepsy never again made its appearance. It was destroyed. Why? Because it had been touched with the Truth. Whenever you make the realization in your consciousness that you are perfect, that the child of God is perfect, what have you to do but to raise your eyes to God Almighty and thank Him for your perfection? You can cure a person by praise as well as by any other mode of prayer. Time and again in case of a manifestation of the worst case of fever you ever saw, you may make the realization of the perfection of the child that God made and thank Him for that perfection, and that child has no fever and cannot have. The fever will go instantaneously if you make your realization perfect.

"As a man thinketh in his heart, so is he."—Proverbs.

THE VOICE OF THE SOUL.

This world is one home, destined to be the peaceable abode of those who rise to the plane of the spiritually illumined.

All below this plane is contention.

For ages the gases and atoms contended with each other—turmoil and war and chaos reigned supreme.

Then arose the Spirit of Order, and, tearing away the canopy of darkness there, it revealed the source of light.

Under the bounty of the light of the sun a new creation appeared. Born of the mother of contention, the earth, and of the father of light, the sun, the plant kingdom stepped forward to rule for a day. Rooted in its mother's breast, the battlefield of the past, and reaching towards its father's face in attitude of adoration, it covered the earth with its glory.

But ever the battle rages, the strong hampering and crushing the weak and the crushed; the weak in turn becoming the stronger; one class rising against another, conquering and destroying or enslaving.

Again the Spirit of Order arises, cessation is the desire of nature, and desire is prayer.

A Redeemer is desired, a Redeemer is granted. To rule over the plant the animal is born. But "It grows by what it feeds upon," and partakes of the nature of its diet.

Hordes and other hordes pass their lives upon the battlefield, all unconscious of the ends of life.

Each great battle is a step forward, and stage after stage is passed in succession, until the lower order of man appeared.

Man is born of all below him, and is, therefore, master of all below his station. His career has been the testing and proving this mastery. But he has made the fatal mistake of trying to demonstrate his mastery over his peers, his fellowmen.

This has been fruitful of contentions and wars. It has reared up kingdoms and principalities, and then pulled them down; has established civilizations and then destroyed them. The Voice of the Soul hath cried to God, and repeatedly a Spiritual light has come to lift man up from this worship of materiality, this orgy of death, and to show him the path of peace and the source of power.

But enamored of his mother's love, with the passing show of materiality, with lots and houses, farms and lands, with stocks and bonds, and grades and brands, he shuts his eyes to spiritual light, his mind to spiritual things, his ear to the truths of God, he rushes for gold and honor and fame, and regards only his own name.

But ever and anon the climax of his selfish inventive genius has been the precipice of destruction, the acme of his most polished prejudice—the vortex of death.

O, sons of men! the graveyards of the past hold some lessons for thee; look, learn and profit. The Sun of Divine Truth is shining for thee; look above and behold its rays. The Voice of God is calling from a hundred Holy Books. Open

your ears and hear. The Spirit of God is wooing the sons of men to Justice and Love.

This is the Day of God; the Sun of Peace and Good Will is rising. He who rejects it, whether individual or nation, must suffer the consequences. This is the "new wine that the old bottles cannot hold." The new is a consuming fire to the old. No longer "can ye serve God and mammon." Choose this day whom ye will serve.

But know you that you abide the consequences of your choice.

This is the Day of God. His Kingdom must now be established. The spiritual order must reign.

Be not disconcerted ye who yearn for the day. Light is annihilating darkness, truth is destroying error.

Man cannot overcome God nor change His plans. All efforts to that end will be self-destructive.

A MEDITATION.

Again it is the hour of sundown.

The range of hills, behind which the sun has set, appears dark and massive. Above them is a mass of multiform and ever-changing clouds.

My eyes rest on the hills; a sense of denseness, a sense of solid form is brought home to me.

I raise my eyes to the clouds. They seem to represent the changing world of thought, as the denser hills might represent the body.

It is not here that my eyes would rest: they seek the vast and measureless sky above.

Here is peace. Here no line of

cloud or hill intervenes in the whole vast expanse; it is empty of all but Love and Perfectness. It is one fathomless depth of golden ethereal blue. Here is the realm of the Limitless, the Formless, the Unmanifest.

Here, in the contemplation of a relative boundlessness, of unformed yet transcendent beauty, does thought find refreshment and assurance.

Thought, throughout the day, has had its eyes fixed all too steadily on the formed and on states and conditions; hence its need is great to sink its longing, tired gaze in the beauty and freshness of the Fathomless.

Pictured in that unfathomable vault of tender opaline hues, thought sees pictured the limitless perfection of its own Being, sees pictured that which—Limitless, Formless, Fathomless—is yet the Source of both thought and body.—Azarah in Expression.

A LOVING WORD.

Take time to speak a loving word
Where loving words are seldom
heard;

And it will linger in the mind,
And gather others of its kind,
'Til loving words will echo where
Erstwhile the heart was poor and
bare;

And somewhere on thy heavenward
track

Their music will come echoing back,
And flood thy soul with melody,
Such is Love's immortality.

—Mrs. Anna C. Smythe.

GEORGE MUELLER

The Man Who Demonstrated That God is a Living Present Helper.

GEORGE MUELLER of Bristol was one of the Beacon Lights of Modern History.

To him it was given to furnish to the race a new demonstration and illustration of the fact that God is a living present Helper; that a simple believer, with no secret but prayer and faith, may daily have such access to God, and answers from God, as to carry on work for more than three score years, of so vast proportions as to require at its maturity an annual expenditure of about one hundred and twenty-five thousand dollars; and though never asking any man for a penny, yet lack nothing. This was his mission and this is his monument more enduring than bronze or marble.

His life story naturally falls into four or five divisions. The first twenty years were spent in sin and alienation from God. He was not only unbelieving but so profligate, though nominally in training for the sacred office, as to steal the very fee due to the clergyman for his confirmation. This boy of sixteen seemed more likely to find his way to prison than a pulpit; and at twenty, in his library of three hundred books, there was no Bible.

The ten years following his conversion in 1825, were years of preparation for his true life work; he learned his first lessons in prayer, searching the Scriptures, and surrendering to the voice of the Holy

Spirit even at cost of self-denial; in trusting God for daily supplies, and waiting on God for daily leading. He was learning to be a little child in his relations to God.

He first attempted to preach in 1826 a memoriter sermon. Being asked to preach again the same day, and having no other sermon ready he was driven to seek help from God; and so was he aided that he concluded this way the true way to preach, a discovery that shaped his whole ministry.

The reading of Francke's life in 1827, just a hundred years after his death, in Halle, where he saw the very orphan houses themselves, was the seed from which his future service sprang. Francke, in 1698, laid the foundation of a special building for housing orphans, and twenty-six years later had a total of 1,883 children and helpers under his direction. The number of pupils in the care of Francke's institutions in Halle, in 1889, had risen to 3,500. He had also started a missionary institution for the East Indies, and a bookstore in Halle, while he pursued his double calling of professor and pastor. He conducted all his work without governmental aid, and set an example of prayer and giving seldom equalled.

It will be easily apparent how singularly Mr. Mueller followed in his steps. In 1833-34 he organized his Day Schools and Scriptural Knowledge Institution, and the next

year published his scheme for founding an Orphanage, the first home being opened in 1836. In 1875, thirty-nine years later, 2,000 children were lodged, fed and taught, without a shilling of endowment, without a committee or organization, or direct appeal for any human help, but depending on prayer alone, the funds being drawn from all parts of the world. Like Francke he sought to aid foreign missionaries, hundreds being assisted, while schools were planted and Bibles and religious tracts and books distributed in large quantities in various parts of the world and in various languages.

We cannot now trace the steps by which George Mueller moved forward toward the work God had raised him up to do. He early felt drawn to missions and was led to offer himself for work among the Jews. By the end of 1829, in his twenty-fifth year, he had come to feel that to work unhindered for the Lord he must go forth without dependence on man, laboring where the Lord might lead and looking to Him only for supplies. After a few years of preaching at Teignmouth, where he continued to learn dependence on God, and found in Henry Craik a true yoke-fellow, and in his own wife a still more intimate co-worker, he was led, in May, 1832, with Mr. Craik, to Bristol, which was to be henceforth his home and center of operations.

In 1834 he conceived the plan of the "Scriptural Knowledge Institution," which was to promote Christian schools, Bible circulation, tract distribution, and to aid missionaries.

At that time he had no idea of doing any work himself to aid orphans; this was an afterthought, but, like some other men's afterthoughts, came finally to be the most prominent form of his ministry to mankind.

A little incident was the hinge on which this great work turned. An orphan had been taken from school to the poorhouse because extreme want forbade his continuing longer at school. This set Mr. Mueller's heart and mind at work praying and thinking about destitute children and what could be done for them. In 1835, again seeing a copy of Francke's life, before the year closed he felt led to take the first step, calling a public meeting to propose to his brethren his plan for an orphan house; and, curiously enough, a text struck his mind which became his life motto: "Open thy mouth wide and I will fill it." (Ps. 81:10.)

When, in 1836, the first rented house was opened for orphan girls, not one application was made! Mr. Mueller had prayed about everything but the children, and now lay on his face before God, asking for orphans to fill the house; and shortly it was necessary to open a second, and then a third, and then, seven years after the first house was opened, a fourth; and all this time there was no resort save to God, for all supplies of food, clothing and even helpers in the work.

The residents in the neighborhood of these orphan houses raised many objections to the noise of the children during play hours; and this, with the need of larger prem-

ises and better sanitary arrangements, led to a new step, taken in much prayer. Mr. Mueller boldly asked God for a suitable site for a building to be erected for the use of the orphans. This would need large sums of money, and increase the burdens of responsibility; but he felt that God was equal one donation of \$5,000—the largest sum yet received by him in the more than ten years since the work began.

His mind was led to Ashley Down as a good site, in 1846, and he made a bargain for the seven acres needed, at \$600 an acre. He would not build until the whole sum needed was in hand, but in June, 1849, the new building was completed without debt, and the orphans were transferred to the new quarters.

The same steps were taken when another house was needed and the same faithful God went before him, house after house being added, until, in 1870, thirty-four years after the first rented house was opened, there were five large stone buildings on the Down, with at least 1,700 windows, and room for over 2,000 inmates; and not one of the fundamental principles on which the work had been based at the beginning had ever been abandoned.

Five years after the fifth house was opened began those world-wide tours of travel and testimony, whose influence no human mind can measure. They continued nearly eighteen years, 1875-1892. Meanwhile the first Mrs. Mueller had departed in 1870, and Mr. James Wright, his beloved co-worker, had married

their only daughter in 1871. God opened the way for these extensive missionary tours, and Mr. Mueller and his second wife went fourteen times in seventeen years on long journeys, traveling in forty-two countries and over 200,000 miles. During these tours Mr. Mueller spoke to over three millions of people, delivering probably six thousand addresses outside of Bristol. During his absences the work at Bristol went on under Mr. Wright's supervision with equal fidelity and success and all branches of the work prospered as truly as when Mr. Mueller was at home.

When the Lord took His servant home in 1898, he had, out of funds given to him and left free for his personal use, contributed upwards of \$400,000 to the Lord's work. He had built five orphan houses at a cost of nearly \$600,000 more; he had met by faith, year by year, expenditures which rose as high as \$125,000. Besides all this, we are to remember the Christian schools with their aggregate of 14,445 children and over \$500,000 expenditure; the Bibles and portions circulated, about 2,000,000, at a cost of another \$200,000; the missionaries helped at a cost of about \$1,000,000 more; the 3,100,000 books and tracts at a cost of \$235,000; and the money spent on the orphans—in all \$4,940,000—nearly \$5,000,000 more. Thus the total spent in the sixty years very nearly reaches \$7,500,000.

An unknown writer, signing himself "Lector," has tried to evade the force of Mr. Mueller's life witness, contending that "the peculiarity"

of his method and the great "publicity" obtained by his annual reports, made him the "best advertised man in the Three Kingdoms," and so money poured in from all quarters. This most conspicuous testimony to a prayer-hearing God furnished by any one individual in the century, is thus dismissed with one sweep of the pen, the writer concluding that "there was absolutely nothing in his career which could not be accounted for as the result of purely natural causes."

One thing is obvious—there is a wide field open for experiment. Let those who honestly believe that Mr. Mueller's great life work was entirely to be accounted for on a natural basis give us a practical proof. Let an institution be founded in one of our great cities, similar to that in Bristol. Let there be no direct appeal made to anyone beyond the circulation of annual reports; or, if preferred, let there be the widest advertising of the fact that such a work is carried on, and that dependence is on public aid, but without direct solicitation. Let there be no prayer, and no God acknowledged, lest someone should think it was religious and unscientific, and pious people should be moved to respond. The unbelievers outnumber Christian disciples at least five to one, and the constituency is, therefore, very large. Let us by all means have the experiment conducted, not on the faith basis, but in strictly scientific method! When we see any infidel carrying on such a work, building five great orphan houses and sustaining over two thousand orphans from day to day without

any direct appeal to human help, yet finding all supplies coming in without even a failure in sixty years, we shall be ready to reconsider our present conviction that it was the living God who heard and helped George Mueller. Beginning with a capital of one shilling, to take care of over ten thousand orphans in the aggregate, to give aid to hundreds of missionaries, scatter millions of Bibles and tracts, and in the course of his long life expend about \$7,500,000 for God and humanity; and then die with all his possessions valued at less than eight hundred dollars!

How know the Truth? "The Spirit beareth witness with our spirit." Be desirous to know only that which is. This opens you to its revelation. Keep seeking for Truth. Do not give ear to evil things about anybody or condition. Keep a watch over your thoughts, lest they complain and find fault; and if these are guarded, you will never speak unkindly of anything.

The "more excellent way" is to train yourself in meditating upon and practicing oneness with God—the Truth. This conscious unity, through application, excludes all liability or opportunity to give place to anything not real. Love is the great panacea for all ills and shortcomings. By it all fear, struggle, resistance, disease—every ill—are eliminated from thought and therefore your world, since you are now one with the Omnipresence; for God is all there is, both invisible and visible—which is the great Truth of the universe.—Power.

PERFECT HEALTH FOREVER

Annie Rix Militz in *The Master Mind*.

Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?—Jer., 8:22.

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.—Jer., 6:14.

And Asa * * * was diseased in his feet * * * yet in his disease he sought not to the Lord but to the physicians. And Asa slept with his fathers and died.—II Chron., 16:12, 13.

For I am the Lord that healeth thee.—Exodus, 15:26.

For I will restore health to thee and I will heal thee of thy wounds, saith the Lord.—Jer., 30:17.

Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise.—Jer., 17:14.

HEALTH is the normal, natural state of every human being, yet how few consider it as a part of life, or expect to have it to the end of their earthly days!

Humanity has been so long trained to believe that disease belongs to man's experience, that it is with surprise that we hear of some one who, reaching middle age, can say he has never had a sick day in his life. I can remember my astonishment when in my youth I heard my teacher of English Literature, who was fifty years of age, declare that she had never known a day's sickness in all her life, never had a child-disease, never a cold nor indigestion, nor a headache, and her every tooth was sound. Other remarkable statements also were made—one I remember, that she required but five hours sleep at night.

Why should such declarations be so rare with us, but that our minds are set in the direction of believing that sickness is a part of our existence, and every one must pass through it. As children, we were continually warned as to this and that hurting us, making us sick, putting our lives in danger. It was expected that we would have all the children's diseases, measles, mumps, whooping-cough—parents even exposed their little ones "to catch whooping-cough in the best time of the year, so as to be through with it before winter."

But we are changing all that. For many are taking hold of the Truth, that health is the right of every human being, and we are here to prove, among other blessed things, that our health is from God and it can abide with us forever, changelessly, gloriously perfect.

It is knowledge of Truth that can give us the health that abides, and take us out of the ignorance that makes us unconsciously open to those false currents of thinking, that continue the world psychology of the power and place of disease. One may say:

"Oh, I never thought of that disease! I did not even know that such a disease existed! How then did I take it?"

But other mentalities have carried such recognitions, and it is not always the surface belief in a sickness that produces it, but other false

beliefs such as fears, worries and sins. If we continue in ignorance of the Truth of there being but one Presence, the All-Good, Health, Love, Life, Freedom, Prosperity, we shall become subject to these disease-bringing thought-currents of the race.

We, who are leaving sin behind, and seeking to live the pure, unselfish, holy, loving life, should be absolutely exempt from every form of decay or other indication of in-harmony and degeneracy in the body. Symptoms should mean, not that a certain ailment is liable, but that we must be truer, live closer to the Spirit. Like the red flag to the train that is a sign that it must stop until something is done, so any symptom should only arrest us on our way long enough for us to seek another way of going or that something may be done that belongs to our Highest Good. Never should a symptom signify the inevitableness of some physical trouble—never should one give his thoughts over to such a meditation.

Sickness is a bad habit of thinking. Correct the habit by a new education. "Every cell thinks," says Edison, and every cell must think correctly. Like millions of little people are these cells in this temple of our body, and each is recording thoughts, feelings, words and habits of doing. If these are ignorant, foolish, vicious or corrupt then the record is of like nature, not healthy, strong and full of life. Fear records faintness; anxiety congests; sensuality corrupts; anger inflames; selfishness distends or withers; ignorance destroys. "My people are de-

stroyed for lack of knowledge." (Hosea, 4:6.)

Back of every cell is Spirit, its reality, and true education is recording daily the memory of our spiritual nature; that we are the offspring of the Most High and not flesh; we are under the Law of Love and cannot sin or be subject to sin or suffer for sin; that no law of an evil heritage can bind us or make us show forth any disease; that we are not material or influenced by the material elements, neither are we moved by personalities; that we are one with Christ, now every whit whole.

Instead of letting our bodies shiver with cold, burn with heat, pain with discomfort, wither with age, be poisoned or wounded or in any way hurt by accident, each part should be imbued with the concepts of salvation, through a daily remembering I Am Spirit.

The athlete enlarges his biceps, hardens his sinews, makes every part swift and skillful by a faithful, daily application of his principles to bring such achievements to pass. The Hindu, to get mastery over his body and control over his senses, holds his hand and arm in the air until the bones grow together at the shoulder. He surmounts pain and suppuration that would kill a Westerner or make him a chronic invalid. A Hindu woman,

who afterwards was converted to Christianity, used to sit naked with the fierce sun-rays of India beating on her head, and surrounded by five fires which she replenished with wood faithfully while she believed they were burning out her sense

delusions. Foreigners were falling with sunstroke all through India, but this woman, because of her mind and her spirit, was unharmed by the self-inflicted burning.

Thus do these pagans seek to obey their gods and honor their faith by mutilating and punishing their bodies. Can we not by the same faith and devotion glorify God and His Truth by the abundant health, strength and life in which our bodies can abide through many, many years, even forever? "Glorify God in your body." (I Cor., 6:20.) If we remain youthful while years accumulate and we can say: "I am young-looking and strong and supple and have all my faculties because of my knowledge and application of Truth," shall we not teach by our very presence? If we can say: "I am always well and never grow tired, it matters not how much I do, and all this because I look to God for my health and my strength," shall we not be fulfilling Jesus' command: "Let our light so shine before men that they may see your good works and glorify your Father which is in heaven?" (Matt., 5:16.)

Therefore it is not simply to be well, to satisfy our senses, that we seek this perfect health forever. It is because it is right, it is true and as much a work to do for God as to keep our souls pure and our deeds honorable. But to make this work complete we must look wholly to God and His word, as the source and means of our health. If we are going to ascribe our health to a change of climate, what difference is there between us and the pagan

who rubs the wooden Buddha and ascribes his healing to that act? We may explain our faith from an intellectual basis; he will explain his from an occult one. And back of the climate is God, and back of the idol is God, the one Healer in both instances.

We have had many gods as the cause of our healing: diet, drugs, exercise, rest, mountains, and seas and springs, beside the thousand other means and methods, all less than God and substitutes for the divine word, that is the only healing power. And all these gods but bring us temporal health. They tide us over one condition often to be plunged into a worse. None brings us permanent health, and none can be adhered to for the healing of everything. Man takes an opiate to relieve his insomnia, but he knows it will not cure him, and he is wise if he does not form the habit of depending upon that sedative for his peace. All drugs are of the same nature, they but ease and temporize, but they do not cure—the wisest physicians will tell you it is nature that does the work, and does it the better and surer the less drugging there is. And some have turned utterly from drugs because they have realized that they do not cure, and the relief that comes through them is but temporal.

We are now turning wholly to God and His word of Truth for our healing, not compromising with anything less, with the result that our health increases from day to day, for we have found the panacea, the universal healing remedy—the more we use it the more we know how to

use it, and the healthier we grow. Thus shall our Eternal Health become manifest.

"Why then is not the health of the daughter of my people recovered?" asks the Lord, through the prophet Jeremiah. Because the people who claim to believe in one God are serving and waiting upon many, and only as God's people shall return to the One, ascribing all power, all life, joy, freedom, prosperity, health to the One, shall they know the perfect fullness of All their Good which abides forever.

Jesus Christ gave the Way completely by His work, words and life, and He would take no honor himself for any of the works done through Him—ascribing all the power and honor and glory to God, our Heavenly Father. And His one means was the word. "He sent forth His word and healed them all."

If by our absolute faith in God and His word of Truth we do all our healing of self and of other, and do not divide our faith with material means or personal efforts, giving all the power to God and God alone, we shall find ourselves finally in the Way described by Isaiah (35:9 and 11:9) the Way of Holiness or Wholeness whereon no disease can come, "No lion shall be there nor any ravenous beast—they shall not hurt nor destroy in all my holy mountain."

Let us not be content to get out of one disease to go into another, to be healed of one cold only to contract another, to be relieved of one miserable condition only to enter another. But let us have the

eternal healing wherein we will never again have to think of this body. Pain in a cell is a prayer for help. Answer with the Truth, and let not only that one cell but the whole body be lifted into higher manifestation. There is always a last time for a trouble to attack us. Think often: "It is the last time."

By your word you can hasten the finishing of every false condition. Instead of supinely yielding to the false suggestions that these pains will come again and again, or these attacks of sickness will be repeated many times more, remember: "Little children, it is the last time," and meditate deeply upon the fulfillment of John's words. (I John, 2:18.) Error comes to a complete exposure, and it is wholly understood at that point, where it passes utterly out of our life. No longer is it feared, no longer is it fought, it is finished.

The life which we now live in the flesh is Eternal Life, the same life that Jesus Christ lives now in the resurrection. It is the heavenly Life of perpetual prosperity, of immortal youth and the Life that is Perfect Health Forever.

These words of President Wilson we commend to all thoughtful readers: "The example of America must be a special example, and must be an example not merely of peace because it will not fight, but because peace is a healing and elevating influence of the world, and strife is not."

He restoreth my soul.—Psalm 23:3.

THE CHRIST-HEALING MINISTRY

Veni Cooper-Mathieson in The Revealer.

(Republished by request.)

ANY ask what is this Divine Healing? It is the Healing Ministry of Christ in your own soul. It is not a profession, nor is it something you can purchase as goods in a shop. It cannot be taught, nor can it be imparted to another, any more than one rose can unfold its beauty, form, color and perfume for another rose. Each must grow itself.

"It is not by taking thought that one can do the works that Jesus wrought, or perform the greater things He promised." It is by the unfoldment in one's own soul of that perfect Love that casteth out fear, and Fear is the root of all evil, sickness, disease and death. It is the Love of Christ in the individual, and Love so all-absorbing that it swallows up the personality and sees only Christ, or God, in all. This perfect Love is not attained by progressive acts of purification. It is Purity itself. It is Truth, Righteousness, Beauty, Holiness, Goodness.

The Healing Ministry of Christ is not a vocation. There is no authoritative secret or formula by which it can be conveyed to another for a consideration, nor can one bestow it upon another, but one cannot teach that other to heal with the Christ Healing unless that other have a fullness of Love himself. Love alone heals, and Love's Healing is the work of one who has been

prepared by Love itself, and who is moved by perfect love and infinite tenderness towards the whole human race, seeing it as the visible Body of God. The one who comes to this place of power and dominion over disease must have overcome the flesh and the lusts thereof. The one who receives this gift of Healing Love is made thereby pure and beautiful, true and good, and so reveals the hidden Love of God in their own soul, which is called the Christ.

The Word of God never fails. If we fail to realize the power of the Word, it proves that we have missed the mark or are ignorant of the Truth. Healing is helping to show the sin-sick one his indwelling perfection. He who sins is sick. If you are sick, you are a sinner. Not necessarily a wilful sinner, not by being purposely wicked, mean, fearful, or faithless, but by lack of recognition of the One Perfect Substance of which you are created, thus "falling short," which is sin. You have missed the mark, or lost the Way to the Truth and the Life. Let the light of your own Divine Consciousness shine within your soul and illumine the path to all the Good you can ask or wish for, Health included; and in everything give Thanks, for as you Praise and Worship the Good or Christ in yourself and others, you will feed the Light, and so it will

grow stronger and stronger till it brings you to the Perfect Day, or the Christ-Consciousness. Then you will go forth in Divine Love for All, and join the Christ-Healing Ministry.

May the All-Father draw you speedily to follow hard after the Divine Master, Jesus Christ, our Lord, is our prayer for all unfolding souls seeking to "awaken in His Likeness."

* * *

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, and soul.

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 confidence 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, weaknesses of every kind—such as drugs, intoxi-

cants, 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.

Mind is Master.

Conscious Law is King of Kings.

Thought is a Creative Force.

Words are Living Seeds.

* * *

DIRECTIONS.

Look to the Supreme Mind only for help.

Stop talking about disease and troubles, symptoms and pains.

Be grateful for all improvement, and tell of it, for that hastens the healing.

Do not hesitate to confess your faults or errors of the past.

Keep your thoughts on pleasant things. Think as little as possible of your conditions.

Give everyone good, kind thoughts. Carry no bitterness in your heart.

Have no anxiety about anything.

Take the lessons in the Science of Christ Healing as soon as possible. Have at hand good reading on these subjects all the time.

Have no doubt of your final restoration to health, even though your case seems slow in yielding.

The One God whose nature is Love works in me to express Himself, in Wisdom, Respect and Loving kindness to all His World.—Elizabeth Towne.

IN HIS NAME

Are You Taking the Name of God in Vain?—You Will Get Reward of False Speaking.

H. Emilie Cady in Miscellaneous Writings.

DID it ever occur to you that you are almost daily taking God's name in vain? Unless you are very watchful, very careful, you are doing so.

When God called Moses to lead the children of Israel out of Egypt, "Moses said unto God: Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me: What is his name? what shall I say unto them?"

"And God said unto Moses: I Am That I am, and He said: Thus shalt thou say unto the children of Israel: I Am hath sent me unto you. * * *

"This is my name forever, and this is my memorial unto all generations."

I Am, then, is God's name. Every time you say I am sick, I am weak, I am discouraged, are you not speaking God's name in vain, falsely?

I Am cannot be sick; I Am cannot be weary, or faint, or powerless; for I Am is All-Life, All-Power, All-Good.

"I Am," spoken with a downward tendency, is always false, always "in vain." The seventh commandment says: "Take not the name of the Lord thy God in vain; for the

Lord will not hold him guiltless that taketh His name in vain." And Jesus said: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

If you speak the "I Am" falsely, you will get the result of false speaking. If you say: "I am sick," you will get sickness; "I am poor," you will get poverty; for the law is: "Whatsoever a man soweth, that shall he also reap." "I Am," spoken upward, toward the good, the true, is sure to outpicture in visible good, in success, in happiness.

Does all this sound foolish to you? Do you doubt that such power goes with the speaking of that name? If so, just go alone, close your eyes, and in the depth of your own soul say over and over the words: "I Am." Soon you will find your whole being filled with a sense of power which you never had before—power to overcome, power to accomplish, power to do all things.

I am, because Thou art. I am what Thou art. I am one with Thee; O Thou Infinite I Am! I am good. I am holy. I am well. I am, because Thou art.

Says the Psalmist: "The name of the Lord is a strong tower; the righteous runneth into it and are safe." They who think rightly about the power of the I Am, spoken

upward, just simply have to run into it, as into a strong tower or fortress, and they are safe.

Did you ever go into a meeting where the drift of all the "testimonies" given was the I Am spoken upward—"I am happy to be here," "I am glad I am a Christian," "I am hoping and trusting in God," etc.? Attend such a gathering, and almost before you know it, you will find yourself lifted entirely above all your troubles and anxieties. You leave such a meeting with a feeling of joy and lightness, and a consciousness that you have the power to overcome all the home troubles and worries; and you go, singing and confident, toward the very fire which, an hour before, seemed about to consume you.

Dear friends, you who at times feel almost discouraged, you who are being continually "sand-papered" by the petty worries and anxieties of life, just try for one week, always saying the I Am upward, toward the good, and see what the result will be. Instead of saying: "I am afraid it will rain," say: "I hope it will not rain;" instead of "I am sorry," say: "I would have been glad had it been so and so;" instead of saying: "I am weak and cannot accomplish," say: "I Am, because Thou art; I can accomplish, because I am." You will be astonished at the result.

The Christ, speaking through Jesus, said to the Jews who were boasting of being descendants of Abraham: "Verily, verily, I say unto you, before Abraham was, I am." And Paul, writing to Timothy, said: "Let everyone who nameth the name

of Christ depart from iniquity." Let everyone who speaks the I Am keep it separated from iniquity, or from false speaking. Let it be spoken always upward, never downward.

Jesus also said: "Whatsoever ye ask in my name"—that is, in the name I Am—"He will give it you." Whenever you desire—not supplicate, but desire, speaking the "I Am" upward—He will give what you ask. Every time you say: "I am happy," you ask in His name for happiness. Every time you say: "I am unhappy," you ask in His name for unhappiness. "Hitherto," He said to the disciples, "ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be full." Is not this just the trouble? Hitherto what have we been asking "in His name?" Have we been asking for health or sickness, for happiness or unhappiness, for riches or poverty, by the manner of our speaking the I Am?

Have we spoken it upward, toward the good, or downward toward the not good? That which we have been receiving will tell the story. Jesus said if they asked rightly in His name, their "joy would be full." Is your joy full? If not, then give heed to your asking.

The disciples healed "in the name of Jesus Christ." In the name of Jesus Christ is in the name of the I Am.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

THE RESCUE OF THE BUFFALO

Winthrop Packard in Our Dumb Animals.

THE rescue of the buffalo, more properly called bison, from extinction is a romance of that fight for conservation that goes on in this country with ever-increasing vigor. Very many species of useful and beautiful wild life are today threatened with extinction throughout the length and breadth of the land, yet comparatively few of our people realize this and fewer yet are willing to make personal sacrifices to save this wonderful heritage to the children of the future.

Scarcely a half century ago the buffalo roamed our western plains in almost uncountable numbers, from Canada to Mexico. To the red men who then roamed the plains with them they were an unfailing source of supplies, food, clothing, housing and fuel. To the white men of the region they were all these and represented also the wonder and romance of the primitive open world and the historic past. Cortez and his band of Spanish conquistadors were the first white men to see one. They found him confined in the menagerie at Montezuma's capital as a rare and wonderful animal from the untrodden wilds to the north, for Mexico City is three hundred miles south of the natural range of the bison.

"A wonderful composition of divers animals," says the Spanish chronicler who described the specimen, referring to it as "the Mexican

bull." "It has crooked shoulders, with a bunch on its back like a camel; the flanks dry; its tail large, and its neck covered with hair like a lion. It is cloven-footed, its head armed like that of a bull, which it resembles in fierceness and has no less strength and agility."

In 1612 Englishmen saw bison near what is now the city of Washington, D. C., and after that date they were more commonly seen roving throughout various portions of what is now the United States, and occurring in some parts in immense herds. The open region of the Mississippi Valley, where the land was unforested but well watered, was the true buffalo range. There the early explorers found the animals in such numbers, in herds of such size, that only superlatives could be used in attempting to describe them. "Teeming myriads," "countless herds," "incredible numbers," are favorite phrases, which can give only an inadequate idea of the extraordinary spectacle often presented. It has been estimated that on the plains alone were forty million, on the prairies thirty million, and in the wooded sections five million, a total of seventy-five millions of these superb animals, a wonderful heritage, scattered over an area of some three million square miles.

Looked at from an economic point of view, here was a marvelous source of free food, fur, leather and other products that might easily

have been conserved as an unfailing supply to help lessen today's high cost of living. The Indians of the earlier days thus utilized the herds, their inroads upon them for meat and skins in no wise equaling the natural increase. Then came the white men, supplying the wandering tribes first with horses and later with firearms, and the decrease in the numbers of the buffalo began. Yet even this did not presage extinction. But when the railroads crossed the plains, giving the white hunters easy access to the hitherto distant and inaccessible places, and the vast rush to slaughter for the hides alone began, the end was in sight. It took the buffalo too long to learn the meaning of a rifle shot and the danger of man's presence, and when they did learn it, in part at least, it was too late.

A buffalo "robe" today is a curiosity, hardly to be obtained, and worth, in good condition, perhaps a hundred dollars. Fifty years ago one or two were in every farmer's sleigh, and they could be bought for only a few dollars. Yet no finer robe for warmth and comfort could be found. The ruthless robe-hunters at the rail-heads on the western plains were slaughtering the great animals by the thousand, taking merely the pelts and leaving the carcasses to rot or feed the vultures where they fell.

Thus the buffalo passed with amazing and disconcerting suddenness, and thus much of our wild life is passing today, unnoticed in its going by the thoughtless crowd. Even of those who knew, not many could believe that such amazing

numbers could pass from the face of the earth so rapidly. Not only a few scattered remnants remain, here and there, mainly on reservations where they are carefully protected under governmental supervision.

That we have them at all is due to a few large-hearted men who formed the American Bison Society and generously gave funds and valuable time to the work of preservation. That there are today in the world several thousand bison, slowly increasing in number, is due entirely to the philanthropic and humane activities of these men. There were but a few hundred buffalo left when the work began, and it is rarely that a race has reached such small numbers and had the opportunity and the vitality to survive and increase. For a race of wild creatures to fail almost utterly, passing in little more than a century from seventy-five million to a few hundred, is extraordinary. That there should be brought about an increase from the few hundred to several thousand in little more than a decade is still more unusual.

In our country twenty-seven States today have buffalo, ranging in number from a solitary specimen or two in a zoological park to a few score or a few hundred in a State reservation. Canada has nearly thirteen hundred in three large reservations, and it is estimated that in far northern Athabasca are four to five hundred roaming the wilderness unrestrained. There may be, altogether, 3,500 to 4,000.

In the United States many of the buffalo are closely confined, but

most of the larger herds roam the ranges as free and far more safe than their wild progenitors, always owing their safety, of course, to the watchful care of the same human race that came so near exterminating them. The world changes for the better, and in no wise are these changes more marked than in the fact that man, the destroyer, is steadily becoming man the conservator and protector of the wild life that once he so ruthlessly destroyed.

DOWN AND OUT.

He is old and bony, feeble and worn,
With a halting gait and a drooping head;
Day by day from the sunlit morn
Till nightfall his plodding hoof-beats tread.

His driver a boy with an urging whip,
Thoughtless, unconscious, with youthful zeal,
Holding the reins with a jerking grip
That pulls on the grinding bit of steel.

The crowd goes its idle or busy way;
Who cares for a horse that is lame and old?
There's never an hour in the busy day
But one is beaten or one is sold.

The proud high-stepper—ah, mark him well!
Nor fail to note as you pass him by,

His arching neck and his nostrils' swell,
His pawing hoof and his flashing eye.

It may be the wreck that you see to-day
Was once in a harness like his as bright;
He may have stepped in the self same way,
Proudly erect and with footstep light.

Yet someone sold him to be a slave;
To be lashed, ill-treated, ill-fed—
no doubt
Somebody loved him, sometime, but now
He's just a horse that is down and out.

—Helen M. Richardson.

WISDOM.

Oh, how great is Wisdom! Wisdom can come to man only out of love of goodness, love of God. When a man is righteous through love, and not through fear, he has entered the Path of Wisdom and in a while this blessed path will lead him to the Broad Way of Omniscience. All wise men the world has ever produced have first sought God for light, understanding, knowledge and wisdom. He is already becoming wise who seeks God for wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So say all the great teachers, sages and prophets of all ages. "But let him ask in faith, nothing wavering."

UPLIFTING LOVE

From The Master Mind.

THE world is healed by Love, the high, holy, pure, unselfish Love of God. For this reason every reformer, every philanthropist, every healer who would always succeed must be eminently a true Lover of humanity.

The word Love has been so misapplied, that certain Truth students hesitate to use the word, lest they should be misunderstood. But it is those who know Truth that must lift up Love from the earthiness that has been associated with it and redeem it from the errors that surround it in the minds of mortals. Then, as Love is uplifted, it will be seen as the great Uplifter of the whole race. What Jesus declared of himself, we declare of Love:

"And Love, if it be lifted up from the earth, will draw all unto it."

The first work is to free it from lust and even passion. True Love knows no sex and has no sex-longing. This sex-interpretation of Love was man's, woman's, first undoing. Its basis is the belief in separation, whereas the true basis of Love is the consciousness of Oneness. There is but one Love—the Love for God, and no one truly loves his neighbor until he has found God in him.

All seeking for material pleasure (libido) is a delusion, and they that are in that dream know not Love. They talk of loving candy, a cigar, moving pictures, a perfume and they know not what they love, for the day comes when these things are

repulsive to them, and Love seems lost, and they know not where to find it. The world needs healing of this delusion, and true Love will do it. For true Love does not condemn nor hold those in contempt that still seek their happiness in material things. For such are but babes—the man who depends upon his pipe just as much as the one in the cradle that cries for his bottle. Real maturity delivers them both.

Toys have their place, but when they are substituted for the real, then they are idols. Every one must be taught the truth as to what he or she really loves. Is it "golf" that the sportsman loves? No, it is Life, it is Skill, it is Power, it is God. Is it the dance that she loves? No, it is Grace, it is Harmony, it is Life, it is Oneness, it is God.

Whoever discovers this will not fret and be gloomy because there are no golf-links, will not be disappointed and sulky because she cannot go to the dance. But their joy they have ever with them, to be expressed in a thousand ways.

There is no hunger in true Love.

There are no special loves with true Love, no partiality, no preferring one above another, therefore, there is in it no hate. And hate is dissolved before this unselfish, universal Love. Nations have become nations because of Love, and now hatred must pass that has existed between nations, because the

next step is a whole world. Truly whole, that is: healed. Then is the world saved—not before. When the whole world shall be our country and the whole race our people, then shall we have the real Love of the world, that Love which God has when it is said: “God so loved the world that He gave his only begotten son * * * that the world through Him might be saved.” (John, 3:16, 17.)

Let us give ourselves each morning of June to meditation on this Love that saves the world. Let us think of its complete unselfishness—“seeketh not her own”—knowing but one Self—God. Always tender and kind, thoughtful and considerate, alert to serve, never hard, cold, nor indifferent. Let us meditate upon its all-forgiveness; freedom from bitterness; never being critical, condemnatory nor hateful; self-sacrificing to the uttermost.

After spending some ten or fifteen minutes in this meditation then let us rise and send the message throughout the world of the way of eternal bliss, the joy that abides forever, so that humanity everywhere shall rise to the Heights of God-ecstasy, and know that no material nor fleshly influence took them there, but God's Spirit. This is the way that the world shall draw near to heaven and grow holier, happier, glorified.

A man filled with universal love is a man of fine manners, and a man of fine manners is loved and served by the world as no other man is.

GOD'S WORK.

In every patch of azure sky,
In every bit of sod,
In every mountain, lake or tree,
I see the hand of God.

And every flower, great or small,
And everything that grows,
I know are His creations all,
From thistle unto rose.

And we are God's creations, too,
And each one is His child;
He guides us all our whole lives
through,
Although earth's storms are wild.

He guides us on our heavenward
way,
Through darkness and through
light,
Until we reach Eternal Day,
And find His sunshine bright!
—Celeste Turner (10 years) in Wee
Wisdom.

The spirit of Tolerance, looking on all things from the heights, with outstretched hand, takes all people into one loving embrace and partakes of the essence that therein dwells—clasping the world closely to its breast—it gives a loving benediction: recognizing neither sinner nor saint, for Tolerance is the Mighty Spirit of the Creator pronouncing all things Good.—Harold F. Palmer.

Perfection consists not in doing extraordinary things, but in doing ordinary things extraordinarily well.

WHOSE IMAGE DO I BEAR?

A Meditation for Growth.

From Power.

Whose image and superscription is this?
—Jesus.

A S A HABIT of frequent self-examination, as a means of culture in "the graces of the Spirit," and of strength in "the power of an endless Life," there is nothing more helpful and inspiring than this question directed within; provided, happily, the response comes from a consciousness of my immortal birth-right.

Looking here, then, into the secret of my spiritual life, with the phenomena of its visible manifestation upon this plane of being, I may well ask these questions: Whose image and superscription is this? Is the image divine and spiritual? Does the superscription graven upon my life bear the seal of Infinite Love? Or is the image only of the earth, earthy; and have I made the superscription that alone of selfish aims and purposes? Too often only the image of the physical man is seen, and the superscription is clearly that of Caesar. The life then is a perpetual tribute to the things that are Caesar's.

Rejecting this concept of life, I now realize that I am created in the moral image and spiritual likeness of the Infinite Father and Mother Nature in God, and that I am the offspring of Divine Love. Is there then manifest in my daily

life, and apparent to those most familiar with it, the similitude of divine sonship? And does this give to me the divinely natural endowment of dominion over sin and sickness in this human life of ours—a conscious power to dominate and control conditions of discord and disease? Failing to attain this mastery, through demonstration of harmony and health, I have not yet entered upon my inheritance. Whose is the image and superscription?

Unless my attitude of mind and my conduct of life have obscured my divine origin and nature, the possession of it as my spiritual inheritance should be known and read of all men. And if my real life has been so suppressed and dwarfed, it is now given to me to cast aside every hindrance to a free entrance upon my just heritage, my real estate. While houses and lands are the material things known as real estate, the most real estate in the universe for me is my conscious possession and use of the rich and royal endowment with which I enter into my true life here among men, recognizing upon it the seal of divine approval. And such possession is the highest and best estate to which man may aspire and attain upon this plane of his being.

Potentially, I am always in the green pastures and beside the still

waters of this attainment, with peace and poise and power as my own, howsoever I may sense the physical environment. Be it mine, therefore, perpetually to realize the Truth behind appearances!

Throughout the rest of my life, whose shall be the image and superscription upon it? My answer to this question will show to whom I am paying the daily tribute of my loyalty. Shall this tribute be rendered to Caesar or to God?

THE FRICTIONLESS DAY.

Yes, the frictionless day! The day, each moment of which is filled with the consciousness of the presence of God—infinite Love and Good—within and without. This is the day of peace and good will to men; and such a day is possible to you and to me, here and now, through the persistent application of the overcoming power of an understanding Love. And the secret of the frictionless day is the frictionless moment. If each new day may be looked upon as a new beginning of life (the slate of yesterday's mistakes wiped clear except for the joy of lessons learned and good retained, and the morrow dismissed from mind—for "tomorrow never comes"); if each new day means new opportunity, so also does each new moment. To live "in the eternal now," and fill that eternal now with the consciousness of the living presence of God in us, in all we do, in all we meet—this is the frictionless life; and it is for you and for me to enjoy. When we realize how

great is our own power to make the day what we choose, to make the situation what we choose, to make conditions what we choose, we are fired with the desire to exert that power and to enter here and now the new heaven and the new earth. One smile from an all-loving heart has within it the power to transform a whole "difficult situation" into "heaven"; and such is the simple weapon that is ever ours to use, if we will—the all-conquering weapon of an all-loving heart.

SILENCE.

Be still, the crown of life is silent-ness;

Give thou a quiet hour to each long day.

Too much of time we spend in profitless

And foolish talk, too little do we say.

If thou would'st gather words that shall avail,

Learning a wisdom worthy to express,

Leave for awhile thy chat and empty tale,

Study the golden speech of silent-ness.

—Arthur L. Salmon in *The Churchman*.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody who stands right—stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

THINGS TO REMEMBER

From Weekly Unity.

REMEMBER that in order to enjoy the full benefit of any good thing we must obey the law of that thing.

In mathematics we arrive at the correct result of a problem by obeying the laws of mathematics. In chemistry good results are obtained only when the chemist obeys the laws of that science in his experiments. Even in driving down a crowded city street one can make progress only by obeying the rules of traffic, keeping to the right, etc. In the school room, the child must obey the rules of the school if he would make progress in that school. In the United States one must obey the laws of the country if he would enjoy the privileges of citizenship. To enjoy the bounty of God's life, health, substance, happiness and love, we must obey the Divine Law.

It becomes necessary, then, for us to find out what the Divine Law is and how we shall obey it.

The Divine Law is a spiritual law, for "God is Spirit: and they that worship Him must worship Him in Spirit and in truth." In the first chapter of Genesis we read that God created all things and saw that they were good. From this we must conclude that all things that really have existence are in spirit good. Then, if we would find God's law (Divine Law) we must look for the good, because God made only good. We must keep our eye ever fixed on the good, the true, the perfect,

if we would have the blessings that result from the right use of the Divine Law. We must cease from all condemnation, self-depreciation, worry, fear, anger, faultfinding, taking note of lack and poverty, counting insults, enumerating horrors, reciting sorrows and meditation on grief. These things are not in harmony with Divine Law.

If we would work with Divine Law we must begin to praise and give thanks for the good (pray as though we have already received), we must recognize and believe in the divinity within ourselves and take the "I can" attitude. We must cultivate faith; we must think on love and forgiveness; we must think and talk and believe in God's abundance; we must be so far above insults in our thinking that we cannot be insulted; we must rejoice in the beauties of life; and we must meditate upon the joy of the Lord.

Those who dwell upon these things will be very close to God because they will be working in His Law, and they will surely be blessed with health, joy and plenty.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Are you able to obey this law?

RAYS FROM THE STARS.

Wm. E. Gibson.

The gold-digger does not see the gold. He often only sees the mud and sand and stones, but he knows the gold is there, and he digs, and sifts and washes, always believing, always looking for the pure gold until he finds it.

The diamond-seeker sees a thousand stones, rough, useless, mere rubbish in the way; but does he spend his time looking at the clay, sand and stones, saying: "There are no precious stones! Nothing of beauty here?"

The sculptor sees the angel in the rough block, else he would never put chisel to it.

Men have looked for the ugly and deformed, and, "basked against the bad" long enough. Be it my duty to tell of the beautiful—mine to look for the beautiful—for find it I will. I will sing of the beautiful. I will extol the beautiful! The beautiful only is real! The beautiful only is eternal.—Lily L. Allen.

If we follow the rule of right-thinking we shall obey the command: "Pray without ceasing." Our whole life will be prayer. A song of praise to the Giver of All Life, a joyous happy realization of oneness with the Holy Spirit. That is the true prayer. Prayer is the food of the soul, and is more necessary to us than physical food. This teaching while called the New Thought, is not new. It is as old as thought. It has been practiced in the oldest religions. The only new thing is that it has been made to fit

our new, modern life. It is a simple, practical Christianity, and, like everything taught by Jesus, is easily clear to our understanding.

The fruits of this teaching we may acquire only by effort, by constant daily practice. If we fall short of our ideals, let us not be discouraged. Instead of groaning when we fail, let us begin again with the thought that there is always progress made with every renewed effort, even if the gain is not always apparent.—Kathleen M. H. Besly.

There is no clash between character and business, nor between character and money; but the business and the money must be purged by the white flame of justice. A clean dollar will go farther in meeting the real needs of a human life than a dozen unclean dollars gotten by foul trading. Will my business hurt my brother? Yes? Then I must choose another business or take the dire lot of the man who wilfully scouts character and puts money above right, the fortune of the purse above the fortune of the soul. To deliberately adopt principles of honor; to inexorably square the activities of life with the law of economic justice which comprehends the good of all; to do the work for the work's sake, letting the reward be what it may; to render equivalents or more for what is taken; to weave into the humblest task the golden thread of the ideal; to make today's stent of accomplishment a little finer than yesterday's; in short, to covet character above all things and gain it bit by bit but gaining ever, this and only

this is success, ample and fine, and within the reach of every child of the universe who is roused to the real meaning of life, who loves light rather than darkness.—Richard Wightman.

Character is nature in the highest form. It is of no use to ape it, or to contend with it. Somewhat is possible of resistance, and of persistence, and of creation, to this power, which will foil all emulation. This masterpiece is best where no hands but nature's have been laid on it.—Emerson.

True art shows strength in repose; but with unmeasured capacity for action. It shows dignity and purity and simplicity; it shows perfect balance and exquisite beauty and poise. It is the avenue for the expression of that part of man's nature which takes hold upon and demands as its right the things that are unseen and eternal.

Truth in art is the unity of a thing with itself, the outward expressing the inward. Art is a symbol, and man is a symbol. The artistic life is self-development. Perfection is reached in art by studying truth of proportion, and the material perfection suggests a corresponding spiritual perfection.

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.

FOUNDATION-STONES.

I would not lose the hard things
from my life,
The rocks o'er which I stumbled
long ago,
The griefs and fears, the failures
and mistakes,
That tried and tested faith and
patience so.
I need them now; they make the
deep-laid wall,
The firm foundation-stones on
which I raise—
To mount therein from stair to
higher stair—
The lofty towers of my House of
Praise.

Soft was the roadside turf to weary
feet,
And cool the meadows where I
fain had trod,
And sweet beneath the trees to lie
at rest
And breathe the incense of the
flower-starred sod;
But not on these might I securely
build,
Nor sand nor sod withstand the
earthquake shock.
I need the rough, hard boulders of
the hills
To set my house on everlasting
rock.

—Annie Johnson Flint.

"If I were to name the three most precious resources of life," says John Burroughs, "I should say books, friends, and nature; and the greatest of these, at least the most constant and always at hand, is nature."

SPARKS OF TRUTH.

W. E. G.

Prejudice acts much as does a boomerang. When you aim it against others it also acts against yourself.

Judge not the morrow by yesterday or today. Yesterday may have been threatening and today a storm, while tomorrow may be clear and calm.

Every drop has its source of water, every spark its base of flame. No effect is without its cause, though the cause may be without a name.

Take your share of every burden; don't shift it to the shoulders of others, while you hide behind a bouquet of fine phrases.

You may keep wool over people's eyes for a while, but woe to you when they begin to tear it away.

Those who work for the poorest wage must work the longest hours, eat the poorest food, wear the cheapest clothes and pay the highest price. But this is education intense, by which the bottom rail rapidly comes to the top, and the top often suddenly falls to the bottom.

No day is without its songster; let it sing. No hour without its music; let it ring. No moment without its duty; share it even though it sting.

The heart that hath no love is not a heart.

The heart that loves and hates is a heart of windows and doors.

The heart that hates keeps them closed.

But the heart that truly loves is a sun in a clear sky.

"Liberty!" is the slogan of today. It is born of the consciousness of intense slavery, and the chains of slavery wax the stronger under the proclamation; but the strength of the chain is measured by its morality, and the power of Liberty by its reality.

No night is dark enough to hide the consciousness of approach of day. No day is dreary enough to dispel the sense of the course of light.

If gloom enshrouds the material world remember that the material is but the garb of the Spiritual, and that occasionally old clothes have to be thrown aside and new ones put on.

Concentrate upon reality, the changeless; not upon materiality, the changeful.

Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.

Real success is often achieved after many failures; an active man builds success upon a foundation of failure—Russel Sage.

LOVE.

—
Jay Fraley.

Go ask yon sot, with tangled hair,
What makes him lead such
wretched life.

His answer may be: "No one
cares;

God took Love when He took my
wife."

Go read on tombs, where's carved
the dove,

Lift sod from breasts bereft of
breath,

You'll find the hearts that beat with
love

To be the hearts that conquered
death.

above;

Search all great lives now gone

One worthy thought they teach
to you:

Their lives were joyed by living
love,

In words and deeds and actions
true.

Let us each night, while knelt to
pray,

Forsake some things for which we
strove.

With hearts sincerely let us say:

"Lord, take all else, but leave us
Love."

—
If the power to do hard work is
not talent it is the best possible sub-
stitute for it.—Garfield.

—
Now are we the sons of God.—

1 John, 3:2.

INVALUABLE AIDS TO STUDY

**The Sabin Books Should Be Used in Connection With the
Sabin Lessons.**

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

FINANCIAL FREEDOM.

Financial freedom is the real desire which actuates men in their labors for the dollar. That freedom will never come as long as one puts in the dollar any power to add to, or to detract from, his happiness. Until he realizes that it is his attitude toward the use of the dollar, that will bring satisfaction there will always be the cry of "Want!"

I therefore recommend that the following affirmations be used till the mental attitude they express becomes habitual:

I desire a deep consciousness of financial freedom.

I desire that the flow of prosperity become equalized.

I desire a greater consciousness of my power to attract the dollar.

I desire a constant success in my business.

When you have used this until you are conscious of a definiteness in your desire you may use the following:

I have a deeper consciousness of financial freedom.

I am financially free. "Dollars want me."

The Indwelling Power cares for my purse.

I have whatever I desire.

I have no question of expenditure.

What I feel I need, that I purchase.

I can afford to use dollars for my happiness.

I have clothes, food, books, entertainment and whatever I need for health, happiness, friendship, and service to others.

Here is another which was de-

veloped with the assistance of a friend for myself in a time of my own weakness. I must always say to myself:

I'm financially free.

I must see to it that the two men—the material and the spiritual—that I am, shall blend, to the purpose of financial success.

I see myself in such a financial condition that the money is always there—actually, vividly, there—to use, freely and in fullness.

I always have a good bank account.

I actually see it.

My one idea of the Law is to use, use, use.

I insist most rigidly upon using my Law most persistently, until I have my full demonstration.

I have strength of character, stamina, back-bone, powerful purpose in accomplishing.

I demonstrate that I'll have my home, funds for business, for recreation, and for any improvement in myself.

I affirm:

Real emancipation.

Real freedom—to make the very best in my life.—Henry Harrison Brown in "Dollars Want Me."

If Love is here, Heaven is here, for Love is all there is of Heaven. The power of Love moves mountains, elevates plains, makes fruitful the deserts, and purifies the swamps of human lives; redeems, purifies, cleanses and makes holy the human temple, which is the temple of the living God.—Circle of Light.

MINNIE.

(Policemen at the old New York headquarters recently had set for them a fine example of heroism when a cat at the station gave up her life to save her five kittens.)

The night was cold; from out the north
Old Boreas whistled shrill and loud:

The eaves were hung with icicles,
Etched were the panes, a snowy shroud
Enveloped all the earth.

"The boys will feel the cold to-night,"

Said Tom, the station engineer,
And threw fresh fuel on the fire,
And shook the grate, yet failed to hear
Faint cries of deep distress.

But mother ears are ever keen,
And mother love is e'er alert;
Beneath the dropping coals of fire,
Unmindful of the fearful hurt,
Dashed Minnie, station cat,

To where, below the boilers warm,
Her kittens, one by one, she'd stowed;

For little did she know, poor puss,
The danger of such strange abode
That bitter winter night.

Then out she rushed: within her grip

One of her litter, singed, forlorn:
Again, and yet again returned,
Until to safety she had borne
Her family of five!

But oh, what of that mother brave?
Alas, alas, her soft gray fur
Could not conceal the horrid wounds
The blazing coals had given her
In her great sacrifice!

To end her frightful sufferings
In mercy was a bullet sped—
And every face looked oh, so sad,
When Minnie, plucky cat, lay dead
Upon the station floor!

"Boys"—'twas the captain's voice
that spoke—

"Boys, we will keep the bloomin' five:

Tom here can bring 'em up by hand—

They're not much hurt, but quite alive;

Just hear their hungry mew!

"I'm sure that we can find 'em homes

When they are older, by and by;
And one we'll keep as mascot, boys"—

He drew his sleeve across his eye—

"For little Minnie's sake!"
—Luella C. Poole in *Our Dumb Animals*.

The development of personal character on right lines and the contribution by each man of his part in the work of his generation that is needed in the evolution of humanity—that is the starting point to success; let the plan of life be honorable and useful.—Bishop O. P. Fitzgerald.

THINGS TO BE REMEMBERED.

Remember that "faith is the substance of things hoped for; the evidence of things not seen." It does not require faith to believe in the things we can see, touch, taste, hear and smell—the things that can be known by the five senses. We believe the violet is blue because we can see it; we believe that iron is hard because we can feel it; we believe that sugar is sweet because we can taste it; we believe that perfume is fragrant because we can smell it.

There are certain other characteristics about material things that we cannot know by the senses. A farmer does not actually see in his grains of seed wheat the abundant harvest which he has faith will be the result of that seed. Some people have faith in a horseshoe to bring them good luck. They cannot see the good luck, nor know it by any of the five senses, yet they believe in it. Some have faith in certain remedies to cure. Nearly everyone has faith in friends and relatives. This faith is not based entirely on what can be seen or known by the senses, but upon a certain something that lives in the mind.

Man's life would be very monotonous and barren if he did not have faith. He cannot be happy without faith. It is the qualities back of the things he sees that make him happy. It is not the dollar bill that pleases him, but the thought of what it will buy.

But material things are not the eternal things, they are not the enduring things. All things known by

the senses will sooner or later pass away or change. It is the things of Spirit that are unchanging. Divine love does not change. Absolute principles do not change. God does not change.

The perfect man that God made in His image and likeness does not change. That man is the Christ-man, the ideal man. He is a living word. He is the real self in everybody.

Faith in material things is better than no faith at all, but it is a faith based upon change. The results are not enduring. The farmer's seed may not bring forth the fullness of the crop he had faith it would, because his faith was in the material seed and not in the substance of God back of the wheat. He had faith also in drouth, and flood, and hail, as well as in insects, which destroyed part of his crop.

Faith in a horseshoe will bring partial results, which are limited because the faith is in a mere material thing instead of in real substance. Material remedies bring only a limited cure, according to the faith of the one using them. Faith in God as the healer brings true results.

Faith in friends is good, but we should remember that it is the true Son-of-God man within our friend that we have faith in.

When we learn to have faith in ourselves—in the true God-self within, we shall be able to do the things that Christ promised we would do.

God never works through a discouraged man.—Moody.

PERMANENT PRINCIPLE.

"The first duty," he declared, "could be met effectively by immediately introducing the principle of obligatory universal military training and service as a permanent principle of government."

So speaks Theodore Roosevelt.

This is the German Thought which has conquered the world and put us all under the feet and under the yoke of Militarism. I told you last year that the Germans had conquered the world and that the whole planet had accepted their principle of government.

Some of you thought that my words were too strong.

You see that an ex-president of the United States is voicing the same thought in stronger words and more emphatic speech than I used in my editorial. Now this is old thought, and it is going to be destroyed along with other old things.

We are not going to have universal military service as a permanent principle of government, for the Beast is not permanent and is not a principle.

It is one of the most impermanent of all the movements that have taken place in the minds of men. A military government is unstable and always rests on a very rickety foundation.

It is the law of force and that law is satanic, and you never knew evil to succeed long at a time in any one place. Even when the burglar undertakes to make his living by force he finds that the safes are safer and devices devised to keep him out are all the time in-

creasing in efficiency. It is true that the burglar also sharpens his wits. But the law of force is met by the law of force and satan is all the time trying to cast out satan.

The permanent principle of government is righteousness and truth in the individual. Jesus Christ is the one Thought for the salvation of humanity, and we will have to come to His thought before we are saved. He refused to use force even to satisfy His own hunger or to protect His own body. There is a higher power than physical force.

This higher power is permanent, and therefore we call it the permanent principle of government; universal military service is of the devil. It is of the earth earthy, and we want to enter into the Kingdom of Heaven!—Scientific Christian.

AFFIRMATIONS.

Thou prepared a table before me.

The table is at all times prepared.

It is I that am blind!

I do not see it!

The table is here and now

I look elsewhere.

I look at another time for it.

I have learned the lesson of Here and Now.

I have learned the lesson of Faith.

I have learned the lesson of Trust.

I work and wait, as one who works and sees.

I find supply and am content.

I have learned that in All is Supply.

In Supply I take the best of Now and Here.

I am happy.

—Henry Harrison Brown.

KNOWLEDGE IS POWER.

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

Again and again it must be said that the scientist works from knowledge and not from faith. We learn that I am is limitless in every direction, and that an unbounded belief in that limitlessness makes it visible to the eyes. That is the base of all the work done. Every fit of temper is cured through knowing that man is limitless love and wisdom, and knows no anger; every headache through understanding that in Being there is no inharmony, and by putting one's self in that mental attitude; every illness cured is cured in the same way—jealousy, malice, envy and dislike through the knowledge that a Being already full of Love and perfect in every detail cannot envy another. He puts himself into that attitude mentally, and stands by it until it is expressed or manifested.

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

Even so is it with those who have learned what it means to say I am. They know that within themselves is an exhaustless power, an unerring Wisdom, an enduring Love, and

a life which never ceases. They know that when they say “I” it is the same as saying: I am Wisdom, and Love, and Power, and Life. They know it, and know that because of it they can make their conditions correspond to that claim: “Knowledge is Power, indeed.”—Alma Gillen.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is \$1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for \$10.00, but the books can be discounted where persons take them in quantities.

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THE MEANING OF THE DAY.

This is the strange day.

This is the day of His coming.

Terrible and strange is His coming; with tramlings of innumerable armies, desolate and salt-sown fields strewn with corpses; soil ploughed, crater-furrowed with monstrous shells; the night sky starred and streaked with deadly shrapnel.

It is the day of judgment. It is the end of the world. It is the battle of Armageddon.

History has two phases. One, a slow preparation—forces brewing, fires long kindling, waters gathering, electricity generating. The other, a sudden change; at last the barrier falls, the vessel explodes, the electric force leaps out in flash and fury, the dam breaks, the floods roar forth.

This is the day of accomplishment. The bell has rung. The signal has been given. The titanic potencies accumulating through centuries have come to a head.

Evolution moves slowly, as a glacier; but at times leaps, as an avalanche.

This is the extravagant day, the day of melodrama, of the impossible, of miracles and madness.

The world is drunk with freedom. They are toppling over old thrones, sweeping away ancient dynasties, bursting through venerable creeds, snapping the rusted chains of tradition, smashing impregnable institutions.

Nature has her own plans. God maketh the wrath of man to praise him. What began as a quarrel between rival nations will end as a

triumph for humanity. Out of the clash of kings the people will emerge victorious. Democracy is using the quarreling autocracies to kill each other.

Terrible is the day of the Lord and past understanding. Yet his purposes are for the health of the world. After the storm, the ozone-laden sunshine. After the volcanic upheaval, the smiling and fertile continent.

And after all this destruction—peace, with law. He is trampling the wine press; from the crushed grapes shall flow the sweet wine.

After this the ships of the world shall sail more safely, the lanes of commerce shall be opened, the barriers between nations weaker, and their bonds stronger. After this shall men work with gladder songs, and women love with less fear.

Look forward. Look to the end. Look to the golden year.

Sweeter shall the roses blow

In those far years, those happier years;

And children weep when we lie low
Far fewer tears, far softer tears.

—Frank Crane in Unity.

You want to find God's home?

Gently, softly, this way come;

On the door you'll find the name—

"Jesus Christ"—all written plain;

"Knock!" The door swings open
wide—

Only your pure heart inside.

No matter how great and unselfish your deed of kindness to another, the largest gain is within your own breast.

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YOUR FALSE CONCEPTION OF GOD.

As long as you are convinced that God punishes people you must be punished, but not by God. Your conviction will make you suffer. Your own untrue conception of God's aims, intentions, motives, and desires will punish you, and most severely. Thus you cannot enjoy God's love for you, nor understand God's nature, nor perceive that He wants you to have what you want to have.

Because of this you fail to get your desires. You desire, and then literally surround your desire with a network of impossibilities, the greatest being your misconception of God's aims and motives regarding you and your desires.

If you would change this one misconception alone, all else would be changed for you. And this you can now do, with your new knowledge of your own divinity, and the work of your thinking.

You need not give up God, only give up your false conception about Him. You can then enjoy your love for God and God's love for you. You will not fear Him, nor imagine that He wants to thwart you and punish you for your own good.

Your happiness forms part of God's glory; your health, strength, and prosperity are proofs of God's goodness and power, and of His lovingness towards you. God loves you beyond any words to tell, and desires you to have everything your heart needs and your soul desires. No desires are too little for God to take into His care.

Take this attitude towards God and the relation existing between you, and you will find life worth living. You will not then find life dull and uninteresting. All your outlook will be changed, all your activities will take on a new and glorious meaning, and even the commonplace will shine with the light of Love.

There are no words which can adequately express the results following upon this change of attitude between you and God. You must make it for yourself, and then you will know that you have found the way of happiness and accomplishment.—Alma Gillen in Expression.

MONEY AND THE SPENDER.

Man's the elm, and wealth the vine.
Stanch and strong the tendrils
twine.

Though the frail ringlets thee deceive,

None from its stock that vine can
reave.

The laws of this world are written out for him on every piece of money in his hand.

Money which represents the prose of life is, in its effects and laws, as beautiful as roses.

Not an instant would a dime remain a dime. In one it had become an eagle and in another a copper cent. For the whole value of the dime is in knowing what to do with it.

Money is of no value. It cannot spend itself. All depends on the skill of the spender.

He needs no money for he is value.—Emerson.

THEY KNOW.

Are you striving like a man?

People know!

Doing just the best you can?

People know!

Think you're not appreciated?

Think you're underestimated?

Pouf! They've got you tagged and rated!

People know!

Are you going "on a bluff?"

People know!

Is your color white or "buff?"

People know!

Think you've kept it under cover?

Well—"though pigs may dwell in clover"

Do they really "put it over?"

People know!

Are you false—or are you true?

People know!

Are you happy—are you blue?

People know!

Paint the faded cheek a rose,

Hide the heart beneath the pose!

Do you think it really "goes?"

People know!

Are you "up" or "down-and-out?"

People know!

Though you fling your cash about

Like the snow,

Boast your yacht and motor car—

But, be sure that what you are—

Just a rocket—or a star,

People know!

Are you weak—or are you strong?

People know!

Going right—or going wrong?

People know!

Have you got a streak of umber?

Well—reserve your dreams from slumber.

Everybody's got "your number!"

People know!

—Helen Rowland.

He was a wise man who said:
"Tolerance means reverence for all the possibilities of Truth."

It is during times like these that each of us should refuse to add by his own speech to the bitterness and hatreds that war inevitably breeds.

Twelve hundred horses going down with the torpedoed ship! So far as they were concerned, was it not better than living to reach the field of battle?

Thucydides makes the Athenian envoys of Sparta say: "War is the last thing in the world to go according to program." No war ever more truly illustrated this ancient aphorism than the present one.

As to free speech. This is what Wendell Phillips said: "The community which dares not protect its humblest and most hated member in the free utterance of his opinions, no matter how false and hateful, is only a gang of slaves."

The Boston Herald editorially in this later day reasserts the same American principle: "The thing to remember is that this is a free country, and that one of the things which we should prize most highly is our freedom of opinion and its expression."—Our Dumb Animals.

LOVE.

There is a great Force in this universe which surmounts all difficulties, solves all problems, controls all experiences, and may be used with surety and effect in bringing about whatever may be desired aright. This force is LOVE.

LOVE turns evil into good, kills hatred, converts enemies into friends. You may indeed kill your enemy with kindness, for if you pour out your love upon him he becomes dead to you as an enemy, but alive unto you as a friend. Those who are filled with love are armed with a subtle, potent Force which is above every other force, a Power which is irresistible. Love carries everything before it with its strength and limitless power, but does it quietly, without noise or display. Love moves upon the citadel of the heart and washes away all bitterness, all sense of injury or injustice, all desire to strive for that which we may look upon as our right, and it will eventually cause all war to cease upon this earth.

Love does not allow condemnation or criticism. Beholding the Christ in everyone, Love would bring it forth; would evolve that which God has involved. Love is a great healing power. When we have a heart filled with Love we have a force that will do more to heal than any remedy, material or mental. Many seek "statements" and "thoughts to hold," but more potent is the Love which abides and grows with our spiritual growth.

Love makes its possessor an evangelist of joy. No long faces, no sol-

emn manner, no lugubrious tones are to be found with those who are full of love. Love is a moral force, for "Love worketh no ill to his neighbor." Above all, Love is most potent as spiritual energy. In the heart of every man is the germ of Divinity, the Christ. As the life germ in the heart of the seed is warmed into activity by the heat of the sun's rays, so this divine Self is awakened to life and activity by the warmth of divine Love, and this awakened consciousness of our Christ-self, with its definite possibilities, will grow up into the full stature of the God-man. This is made possible when we make ourselves receptive to Omniscient Love through which the whole man is lifted up and transformed.—Week-ly Unity.

The claim by certain occult teachers that one cannot advance in spiritual life so long as one is in business or in any way engaged in material affairs, is one of those half-truths that so often discourage the young student and cause him to take fanatical steps or utterly abandon the pursuit of the spiritual life through believing it is not for him.

It is true that one who is given over to selfish desires or mentally enslaved to drudgery cannot expect to attain heavenly heights. Indeed, he is not seeking such attainment. But the one who does desire it can begin just where he is, and make his work a mighty means of advancement, turning it from being a hindrance into a stepping store.—Annie Rix Militz.

CUMULATIVE OR HEROIC TREATMENT EXPLAINED.

Chicago, Ill., June 15, 1917.

Editor News Letter: Will you kindly explain what is meant by "cumulative" or "heroic" treatment under Christian Science, to which reference is quite frequently made in The News Letter and in the writings of Bishop Sabin?

A. SCIENTIST.

(By Cumulative or Heroic Treatment is meant treatment under Christian Science methods, when two or more healers are at work upon the same case. This method was adopted by Bishop Sabin twenty years ago, being resorted to in

cases of more than usual import, and when such treatment was desired and asked for by the patient. It was found to be effective in the highest degree, and has been maintained to the present time. Many requests for this intense treatment have been complied with, the healers in every case being men and women fitted by study and experience for the work, and of devoted faith. Christ promised that whenever two or more were gathered together in His name there would He be also. Many wonderful healings have resulted from the cumulative treatments.

To be personally great is to forget all personal greatness.—Unity.

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THE DEVOTEE.

'Twas only striking from the Calendar
 Unborn Tomorrow, and dead Yesterday. —Omar.
 His curiosity was first aroused
 By reading, somewhere as he mildly browsed
 In a bookseller's stall, that
 "Thoughts are Things,
 Dynamic forces in the brain cells housed."
 Then, deeper delving, that "The silence brings
 Who enter it a wealth unwon of Kings;
 The Pearl of Peace; the Secret of the Seers;
 The calm encountered at the Heart of Things."
 Through turbaned Yogis and their mystic lore,
 He gained much knowledge of the Cults of Yore:
 The more involved and intricate they waxed,
 By their smooth words he set the greater store.
 He dwelt on the I-Am and the Now-Me,
 And all the twists of the Philosophy—
 Against a future time he meant to test
 Its practical applicability.
 Alas, he yet reads of the All-in-One,
 And will continue till the sands are run—
 Like some poor simpleton, in middle day,
 Who with a lighted lantern seeks the sun!
 —A. F. Gannon in Now.

A MORNING MEDITATION.

Mary Mac.

O Love Divine! with waking eye,
 We come to see the light:
 Thou guardest us with tender care,
 Thro' all the silent night.

Each eventide we lay us down,
 Beneath Thy watchful eye,
 This thought within our trusting breasts
 That Thou art ever nigh.

The comfort, joy and holy peace,
 That we, Thy children, know,
 The love of each returning day,
 Thy bounty dost bestow.

We thank Thee, Lord, for all that Thou
 In tenderest love dost give:
 Our very being is in Thee,
 In Thee we move and live.

WHAT THOU ART.

Thy greatness, oh, man! consists not in the health and beauty of thy body, nor yet in the powers of thy mind. Thy greatness consists in thy self—thy being. Thy body is thy residence—keep it handsome and habitable. Thy mind is thy servant; teach it faithfulness and obedience. Thou art a "spark of the Divine flame" of Spiritual Light. "A drop of the Ocean of Infinite Life" and atom of the Substance of the Eternal. As a soul thou art the mirror and the image of that which thou reflectest. As a spiritual being thou art that which thou reflectest. Thou art a perfect part of a perfect whole—a microcosm of the macrocosm.—Voice of the Soul.

LIFE AND ITS SHADOWS.

God is the One life, the only Life. God or life is everywhere present, is all power, and all wisdom. Without Him is no power, no presence, no wisdom, no light.

You cannot feel, touch, taste, smell nor hear life. You can only feel, touch, taste, smell or hear the effects of life. The five senses are senses by which we detect the results of the motions of Life.

Life itself we touch through intuition, and by no other way.

The material world is made up of thought forms, that bear the same relation to life itself that the moving picture films bear to the cinematograph which lends them motion and the appearance of Life. The films are not alive, but the cinematograph makes them appear alive. The material world is not alive, but the motions of life itself behind the material world make them appear alive, to one or more of the five senses.

The moving power, the only power and the only wisdom in man is God Himself, the life. Without this life, which is God, we have no power, no wisdom, we have a dead body with lesser forms of life acting upon it to disintegrate it, a form out of which the "I" has gone, a dead form from which the Organizer has departed, leaving the body to revert back into its billions of original forms of Life. Nothing has gone out of the dead body except the Organizing Principle. Instead of an organization of co-operating cells, the dead body has become a mere accretion of live cells, in which

each cell goes its own way and lives its own life. Just as they did before they were ever organized in the body. The dead body becomes, instead of an organization of thought forms, an unorganized bunch of thought forms, and it dissolves back again to earth.

The "I" principle is the "perfect idea" of God as the Christian Scientist expresses it. It is God individualized, localized. The material form of mind is the organization of thought forms built up by the "I," by the individualized and localized od, or life, or "self," or "ego" of him.—The Nautilus.

A DAILY WORD.

Monday—All violence, anger and impatience are at an end. The Spirit of Truth is love and peace and purity.

Tuesday—Concealment and deception are at an end. The Spirit is candor and transparent truth.

Wednesday—Selfishness has ceased to be. All mine are thine, and thine are mine.

Thursday—Lust has passed away. Pure love reigns.

Friday—Evil is powerless in the presence of this all-pervading Spirit of Good.

Saturday—Now is the fulfillment of all prophecy of the reign of Good in the minds and lives of men.

Sunday—It is finished, in the name of our Lord Jesus Christ.—From Unity.

Every animal may safely ask for simple justice. It is man alone who must plead at last for mercy.

THE DEATHLESSNESS OF LIFE.

Life is eternal, without beginning and without end. Life can vest itself in countless forms, and, abandoning these forms, create new ones, but life can never die. Life cannot become the negation of itself, it cannot cease to be; it is, eternally and unchangeably, life.

All that is manifests the glorious Truth that life is deathless. Science proves it, and nature portrays it.

Life is all-pervading: life in the sprouting seeds, life in the plants, life in the trees, life in the very process of decay, transmuting and rebuilding.

The deathlessness of life!

It is a glorious song, but the fact itself is more glorious still.

Life is the Glory of the Universe.

Life is Omnipresent.

Life is every atom of the Universe.

And yet Life is held to be Absolute, a Principle, Invisible, not to be perceived by any sense.

This is a paradox which only Life itself can explain. And Life explains it in Creation.

Life itself is Absolute, but Life is also action, and, by means of the action of Life, Life manifests as form and shape. Life is the form, Life is the action, and Life is Absolute.

The seed is Life, and the form of the seed is the shape Life has assumed to show forth its marvellous being. To say seed is to say Life; to say tree is to say Life; to say stone or bird or beast is to say Life; and to say man is to say Life.

It is ever thus, for all is Life, and

all the shapes we perceive are Life's own shapes.

Man is Life, and man's body is the shape of Life.

Man is Life. Life is deathless.

Unutterable are the glories revealed by a knowledge of Life.

The deathlessness of Life.—Azarah.

CONSECRATE.

O, great High Priest of Love, take thou for me

The common things of life and lift them up,

That I may hear thy benedicite,

And taste with thee the sacramental cup.

So, in the world's wide chancel may I wait

And learn the litany of simple deeds,

That I may know each morning consecrate,

And share thy blest communion with earth's needs.

—Mrs. Packard-DuBois.

The Gates Celestial have been opened. The Christ of God has come again with the dominion of all the mighty souls who stand with Him in his faith in God and the good in humanity. This vast host of celestial souls are now educating the hosts of undeveloped spirits, and revealing in all planes and in all states of human consciousness in the spiritual realms that Love is the only power and that the truth of Love will free humanity from all sins and all evils.—The Living Word.

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THE NATION'S SOLICITUDE.

Never before in the history of the United States has the tension upon the people been so strong and universal as today. The impending conscription of nearly 1,000,000 of the flower of our manhood affects almost every individual in the nation. It will remove from their homes and families to scenes of death and destruction approximately one in every one hundred of our people. The rich and the poor, every rank in life and society is equally interested in the grand lottery drawn in Washington a few days ago. It means sorrow, solicitude and suffering widespread. Yet it is, probably, only the beginning. Other conscriptions will take place before long if the war is not brought to an end quickly. The United States has been forced into the course of action it is pursuing. Our nation is



Oliver C. Sabier Jr.

guiltless. We have done all that men can do to remain at peace, but in vain. Much as we abhor bloodshed and violence we must resort to warfare to preserve our dignity, to secure justice, to maintain our nation's life and liberty.

The contest seems to have resolved itself into a life and death struggle between the forces of monarchism, militarism and tyranny and the forces of humanitarianism, liberty and justice. There can be no doubt of the result.

LOYALTY AND PATRIOTISM ALMOST UNIVERSAL.

A census of the army of the United States as it exists today, and as it will be after the first conscription, indicates that 36 per cent of its members are of the Roman Catholic faith. Which indicates how unjust the devotees of that ancient faith were the assertions of the American Protective Association that its followers would not fight for our country. The same proportion of Catholics was found in our army which fought the Spaniards, soldiers of a Catholic nation twenty years ago, when the charge was

made that Catholics would not defend the United States when a Catholic foe appeared. Which goes to show what rot is poured out by the speakers and writers of the bigots who assail every religion other than that which they profess. When it comes down to brass tacks, the average citizen is patriotic and loyal to his country, regardless of his religious views.

SABIN LESSON COURSE ENDS.

Owing to numerous revisions in the Free Sabin Lesson Course, somewhat changing portions from the original text, it was concluded better to omit entirely the twelfth instalment, and substitute therefor an article designed especially to round out the course in a logical way. This has been done, and the article was written by Mr. William E. Gibson, who will furnish the material for the Advanced Lesson Course which begins in the September issue of The News Letter. It is entitled "The Prayer of Power," and is to be found beginning upon the 666th page. It is a powerful and most valuable article, and should be read with devoted attention by every student.

Oliver Sabin Jr.

Chain of Golden Thoughts

August

PAULINA B. SABIN

He said: "But who are the true philosophers?"
"Those," I said, "who are writers of the vision of Truth."—
Plato.

The Hindus' very word for Truth is full of meaning. Truth was with them simply that which Is.—Max Muller.

Nature offers us good bargains, but she does not trust, and will not be cheated.—Horace Greeley.

The first conscious exercise of the renewed soul is Faith.—Hodge's Theology.

'Tis not the dying for a faith that's so hard, 'tis the living up to it that's hard.—Thackeray.

All religions, even the most conservative and traditional, are in a constant state of flux; they either advance or decay.—Enc. Britannica.

Israel's Eternal was The Eternal which says: "To depart from evil, that is Understanding! Be ye holy for I am holy!"—Matthew Arnold.

This fine old world of ours is but a child
Yet in the go-cart.—Tennyson.

God is omnipresent. He lives in Eternal Good, and that is where we are going by and by. We will go to the Land of the Beautiful Thought; we will be able to walk with God and walk with man at pleasure. That is the ultimate of man's destiny. Clothed with spiritual bodies, we shall know each other as we know each other here, and with the rapidity of thought we will go anywhere, instantaneously. Thought travels, and so do we, and this Kingdom of God is everywhere. It is a condition of mind, a condition of thought. As your mind is in harmony, in love and in rapture with God, you dwell in the Kingdom of God and the Kingdom of Good.—Bishop Sabin in "Health and Happiness."

TO THOSE WHO WISH TO STUDY THE PROPOSED ADVANCED COURSE

YOU will do well to read carefully Bishop Sabin's "Questions Answered," beginning with Chapter IX, of the book, "Christian Science Instructor." These answers are given in a very lucid and practical way, and yet conform remarkably to "Divine Philosophy and to Fundamental Truth." Every ray of Truth has its time of presentation and also its period of revelation. They are sometimes coincidental and sometimes not.

You may read a thought at one time and get only the hull of it, but read it again, and maybe again. At a psychological moment you will crack the shell and get the kernel.

Sometimes eyes, voice, mind and spirit must co-operate to convey the revelation to the soul. Give them all free play in treading the upward way.—Wm. E. Gibson.

QUESTIONS ANSWERED.

Length of Treatment—Whom to Treat.

Not to Ignore the Body—Treating One's Self—Diseases of Long Standing.

Question. Is there any specific time or rule for length of time in giving a treatment?

Answer. I would say there was not. Sometimes, in treating cases, the healer's mind will wander. We might call it going astray, the mind will go faster and take up stray thoughts. Especially is this true with

the younger healers. As we become older and stronger, we are less bothered in this way. After one has taken the courses in the higher metaphysics, and learned to concentrate the mind, we will not be bothered in concentrating.

All healing is done by God in answer to our prayer. We call all treatments prayer, and the healing is the result of the realization of the allness of good. When you realize that God is Omnipresent life, love, good, and that He is Omnipresent, filling all space, and that we live in good, live in love and are perfect; when we make that realization, in our consciousness, and declare it, we can heal the sick. You may make it in a minute, may make it in five minutes, may take longer, may take half an hour. I have often spent longer than an hour. When you have made the perfect realization in my judgment you have done all that you can do, with this possible exception. Why this exception is true, I do not know, only from experience. The exception is where a person is being treated for a very severe attack of some acute disease, the mortal mind around gives the thought that it is very dangerous and difficult to heal and they thus mentally fasten the disease on your patient. Sometimes we have to sit down with the patient and simply stay there and treat until we see the manifestation of so-called evil destroyed. This is particularly true in

all aggravated cases of fever. Suppose a person should be taken with malaria, or typhoid fever or any other kind of severe fever that is violent. You should sit right down and treat your patient until that fever leaves him. It may take ten minutes, half an hour or an hour. I never knew a case of fever to take over an hour and twenty minutes. Stay right by the patient and treat until the fever is killed. It very frequently happens that you will be called to treat a patient who is raving with delirium. Be not afraid, but treat and stick right by your work, and your patient will respond with harmony. Often he will walk with you to the head of the stairs, shake hands with you, and bid you good bye. You leave him perfectly well. Almost always you can destroy acute diseases in one treatment.

There is no specific time for giving a treatment, some cases will take less time than others. Take some of these chronic cases that have been a long time coming. Mortal mind has fixed them up the patient's conscientiousness and the consciousness of those around and, as a rule, those cases take longer to heal. I have known exceptions, a great many of them. I know one case of a lady who was suffering from a severe attack of female trouble. She had been in bed for twelve years, and in one week's treatment she left Massachusetts, her home, came up into Maine and spent a month visiting her friends and went back home, well all the time. After she got home she did an extraordinary big day's work, and the trouble returned in a slight degree. We had to treat her again for a couple of

weeks. The healing, as I said, was substantially done in one week.

I know a lady in Texas, who had a drawn-up left limb. The limb was drawn up nearly to her knee. I did not put any healers on the case, except myself, as she was poor and I did not care to pay for healers for her, so I did the work myself. I gave her a short treatment daily and made a perfect realization, for twenty days. I may have treated that woman all told two hours. The limb straightened out, she threw away her crutches, has had perfect walking ability ever since.

Another man in Indiana had catarrh so bad that every time he would swallow the corruption would come out of his ears. That also was another one of those cases where the patient could not pay. I treated him just twenty days, and he was perfectly healed. I do not suppose that I treated him over two hours altogether.

So you see there is no specific rule. It almost all depends on the clearness of the realization you make. Other cases I have treated, I suppose for months and often gave as much as two hours on a treatment, and did not have nearly as good results at the end of the time as shorter treatments.

There was a man who had been in bed for twelve years and could not walk. We had him under treatment constantly for more than a year, and he got so he could walk, but not well. We had as many as twenty-eight healers on his case at one time. He got so he could walk, but was not well by any means, and is not yet, but he can walk. The length of the treatment did not help him, for he was treated

constantly from six in the morning till ten at night. It is all in the perfect spiritual realization. The patient's life often holds back the healing. God will not heal any one who lives a life of conscious sin.

Question. Whom have we the right to treat?

Answer. I suppose the person who wrote that question meant to ask a question something like this: Have we the right to treat anybody without that person's consent? I take it that that is the question. As a general answer, I say "No, you have not." Your mentality is your castle, it belongs to you and you have the mental power to control it, and nobody has the right to enter your mentality without your consent. But this general rule, like all other general rules, is subject to exceptions. One exception would be where a person was *non compos mentis*, that is to say, not in possession of his right mind.

I know a friend of a banker, who came to me in Washington and asked me to treat this banker friend for typhoid fever. He had been out of his head about two weeks. Of course, he had no power to ask for treatment, and this friend came to me and wanted treatment. We gave him the treatment; we treated him about three days and he was well. That man could not ask for himself, so whenever the mind is disabled to the extent that one cannot ask for himself, any one's friends have the right to ask for him.

Suppose you see a person in imminent danger. Suppose you see a man falling from the top of a house. Throw the thought under him, and you have the perfect right to do it, to

save his life. You throw into the vibration that he is the perfect image and likeness of God and cannot be hurt, and as you get the thought under him before he falls, the fall will not hurt him, and cannot hurt him. In all cases of accident always throw the life thought that will destroy the force and effect of the accident.

We could give almost a myriad of these instances along that line. Where misfortune overtakes somebody you have a perfect right to throw the thought of protection. I think the rule of the exception should be modified to this, That wherever, in the exercise of good judgment and brotherly love and brotherly kindness, you should throw the good thought, then do it. If you find a person suffering and starving for food, you do not stop to ask whether he is a Christian or whether he believes as you do, but you give him food. If he is perishing for a cup of water, you give him the water. I say to you that wherever, in the exercise of this humane thought—as the Samaritan coming from Jerusalem to Jericho overtook the man that was injured, he gave him the helping hand—you do likewise, but do not treat any one viciously, maliciously or intermeddle in any manner with another's mentality. Do not enter one's mind at all unless he asks you for it, except as I have directed you.

I have some friends in this town, one of whom was taken sick. If I had so minded, I could have given him a treatment that would have brought him out in an hour's time, but he did not choose to ask for it, and I did not feel as though I had any right to interfere with him at all. He is get-

ting better, but it had to run its course, and it will take longer. I had no right to interfere in his case. Why? Because he is master of his own mind, has the right to do and not to do. You, as healers, should teach your students the same thing.

A great many cases come to us talking like this: "My husband or my wife or my son or my brother, or my daughter, does not believe in science at all, and I would not dare to tell them anything about it, yet I want them healed." They ask you, "Won't you help them?" Invariably I write in substance this: "If your friend wishes this treatment, I will be glad to give it to him. If not, I have no right to meddle with his affairs."

Sometimes there is a wife who has a husband who is a drunkard; the drunkard does not want anything to do with science, and, in fact, with nothing except whiskey. The wife wants to reform her husband and keep him from ruin. I used to take these cases out of pity for the wife. I think the last one I had was about three or four years ago, that of a man out in Nebraska. He ran away with another woman, the wife got possession of the store, started business on her own account, and never heard tell of the man afterwards. I did not think that was a very successful treatment and I concluded to stop.

There is no trouble about healing a case of that kind, if the man had wanted to quit drinking, but he did not want to. You were simply throwing your pearls before swine. Let them go, you have no right to interfere. Sometimes the drinker is so far gone that he can't ask, he is not

responsible—in such cases can you treat without consent.

Question. How far are we to ignore the body or material self?

Answer. You are not to ignore it at all. Your body is given to you by God, isn't it? It is a spiritual manifestation. A scientist who lived in Boston, not of our church, told me that she used to treat persons that were believed to be poisoned by declaring they had no bodies and this treatment obviated all belief of poisons and destroyed it. I tried that once in a case where a lady healer, of Chicago, telegraphed me for treatment for a lady who had swallowed arsenic. I treated her seven times. Part of the time I held the thought that she did not have any body, and could not be poisoned. Just what specific thought destroyed the poison I do not know, but I thought I would give her the benefit of the doubt.

I believe we have bodies, and I think God Almighty gave them to us and they are our temples; we live in them. They are the best houses we have, and we ought to take care of them. That does not mean that we are to be fools. I think that I could live over a green scum, in a malarial country, and that my thought would destroy all possibility of any so-called malaria attacking me. It is the thought that controls the mind, but here is your body and you must take care of it.

Jesus Christ was our example. Mary Magdalene washed His feet with the ointment. He submitted to it. It was refreshing. He accepted of it, and Mary Magdalene washed His feet and wiped them with her hair.

God gave us everything we have and we all should be perfect. It came from God, and was perfect and it will be perfect, in the sweet by-and-by, when we come into this perfect spiritual realization, when we quit worshipping the idea that we are going to die, when we stop fearing sickness, when this reorganization and rebuilding of the body is made. The life that comes from God Almighty belongs to you, and makes you young and vigorous and strong instead of growing old and getting gray hairs, and bending your body and mind towards the grave—as all the carnal mind world is doing. Carnal mind is destroying the world—you will be built up into eternal life—but as long as a person believes that a certain people have a time to die and that God Almighty fixed the time, of course, all such are going to die, because they believe so. As a man thinketh in his heart so is he. As you sow you reap. You sow the seeds of death, you will reap the crop of death. On the contrary, if you sow such thoughts as upbuild and uplift, fortify and make you strong and vigorous, then these will be manifested in your body and you will grow strong and handsome and great, and live forever.

Question. Can one treat himself as well as others, or is there danger of reading too much?

Answer. The question is, in substance, "Can one treat himself as well as he can treat others?" My answer is that they should be able to do it, and by and by when they become stronger and more vigorous in the work, they will. But as a rule, and especially is this rule with new students, they generally find themselves

your hardest patients to cure. For instance, one has the belief of headache attacking him. He is new in this thought, he does not know him to give the denial thought and instantly kill it. He sits down and commences to treat and declares that he is the image and likeness of God, the perfect child of God, pure; lives, moves and has his being in God and cannot have a headache, and his argument will run along that line. He argues how thoroughly impossible it is for the child of God to have a headache, yet, all the time he is treating, this manifestation of headache keeps pecking away at his consciousness. You can see it is pretty hard for a new beginner to overcome that present belief. After you become strong, of course, you can.

The command is "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass." The promise is "whatsoever you ask in My name, believing, that shall you receive." When you realize the truth of either one of these verses of Scripture you destroy the so-called headache.

I think one of the most beautiful things, in all this science, is the realization that comes to the new beginner. The manifestation of disease comes up, disease that has in appearance the viciousness of the monster that Pilgrim met on his road to Paradise, as pictured by John Bunyan, in his book, *The Pilgrim's Progress*. They came up to him and were going to fight the Pilgrim. But he was not afraid, and went right on singing his songs, relying on God Almighty for protection, and when he got up close to this monster it turned out to be harmless, as all the other things were

that he had overcome. One of the prettiest things, as I say, for a new student is to realize the manifestation and see the results that comes in answer. They will generally come instantly, and you will realize that there is a God looking into their faces and that His love is in their hearts, and they will thank you from the innermost recesses of their souls for the manifestation of His love.

You must understand this, that while I talk much of the healing of the sick, this science is not confined to that alone by any means. It is confined to no one department of human endeavor; but, wherever you go, into whatever business affairs you enter, whatever your profession, whatever your associations, your dangers or whatever they may be going to do, whatever comes up, God Almighty—the loving Father—stands ready to take you by the hand and lead you along the pathway of life and give you perfect harmony and success in every department of life. There is no possible exception. There is nothing too little for God's notice. If a woman wants to make a dress, wash a dish, dress a baby or do anything, from the simplest to the most difficult work, all she has to do is to commit her ways unto the Lord, trust in Him and He will bring it to pass.

So with a man. If he is a professional man, if he is a laboring man, or whatever his vocation may be, God Almighty stands ready to give him strength and success and prosperity, and to lift him up, and make him go higher and higher in all this world's affairs, in every condition of life, mentally, morally and physically. God leads him and makes him strong

and stronger and stronger. You will find this to be true, that, never in your life, will you see a thoroughly and perfectly scientific person, who is suffering from what we term lack or poverty; never. Any person who will follow the rule and commit his ways unto the Lord, will not know what poverty is any more than know what sickness is.

God protects and supplies them who ask and trust in Him. The children of Israel sojourned for forty years in the wilderness. They raised no crops, but every day the manna came and God fed them. Our Savior said God will feed us as He feeds the birds; make us beautiful as He makes the lilies beautiful. He will feed us and build us up, if we will only ask and trust. He specifically tells you not to take any thought for the morrow, what you shall eat or what you shall drink. That does not mean that it is a license for laziness by any means, but it is the contrary. It means that you have placed yourself in condition where you come under one of God's inexorable laws, and when you get there you will follow it involuntarily, as much so as if you were to throw a barrel of water into the gutter, which has to seek its level in the sea. The water goes to its level by a law we call gravitation. It must go, the law says it must go, and it does go.

And so with you, when you trust God Almighty. Let Him lead you, you will work harder and work better and do stronger and better work than you ever have done in all your life. What reason is there that I should come to Popham Beach this summer and spend five nights in the

week lecturing, teaching people how to know something? How to heal the sick and overcome these material surroundings, when I could come here and rest? Why is it that I do it? It is because God Almighty, working through me, makes me do just what I have to do and He will make you do what you have to do, and He will make you do it with love, thankfulness and rejoicing, because it is the Master's work, and you have placed yourself in line of trust. He takes care of the rest and He will fill you full of all kinds of blessings. There can be no mistake in this.

Question. Can beliefs of sickness of long standing be healed as quickly as when they first appear?

Answer. As a rule, they cannot. I think I have substantially answered that question in one of my other answers this evening. The reason is this: Carnal mind fixes the disease and holds the thought against the patient. I will illustrate this as best I can. A woman came from Chicago to Washington to attend a wedding, and stopped at a doctor's house. The young lady who came was a Christian Scientist, belonging to another school. While in Washington, she was taken down with a belief of what is termed typhoid fever. She sent for a scientist of her school and got a healer, and she was as good a healer as I ever saw in that school. She went to where the young lady was and stayed with her, I do not know how long, but several weeks. The papers took it up, and a committee went to see the doctor in the house to get them to get me to treat the case because we did not object to doctors, and they had a great deal of fuss

and excitement about it. I knew nothing about that part of it until afterward, and I then told them I certainly would not have anything to do with it. That healer was not strong enough by herself to overcome this carnal mind thought. If I had had anything to do with that case, the first thing I would have done would have been to have sent for a doctor. That would have thrown off the carnal mind thought and the public would have said that fellow has some sense, he has a doctor. Of course, the woman, they would have said, would get well and that the doctor cured her, and she would, and I would have gone on with my treatment and healed the disease regardless of their talk. You remember our Savior, when He went down into His own country could not do many mighty works, because of this unbelief.

If the disease is of long standing, the general rule is that this medical unbelief or carnal mind holds them down and it is more difficult to heal, as a rule, for that very reason. That is why we took up—in our practice—this system of what we term heroic treatment. We can bring a better realization and stronger work, stronger power to our aid. We are told that where two or three shall agree on any given idea an answer will be given, etc.

The first time I ever had occasion to use more than one healer on a case was in a case of a gentleman who had been sent to the Printers' Home at Colorado Springs, Colo., suffering from locomotor ataxia. His brother was editor of a leading journal in Pennsylvania, and was a great friend

of mine before I ever heard of Christian Science. After I came into this scientific thought, this brother kept growing worse in that home, and I think the doctors told his friends that if they wanted to get him home before he died, they had better send for him. They got him home, and his condition was desperate. This editorial friend of mine got on the cars at Harrisburg and came on to Washington, leaving instructions that, if his brother was dead before he got to Washington, they must send immediate telegram, and if there was a dispatch waiting him when he got to Washington he would not bother me. He reached Washington, and there was no dispatch waiting him, and he came out and told me the seriousness of the case. I talked to him a minute or two, and then turned him over to my wife, and asked him to talk to her, and said that I would go and treat his brother for half an hour. I left them and treated for half an hour, right straight along. When I got through I told my wife to treat him half an hour, and we kept that up for three hours and a half. The result of that treatment was that we arrested the thought of death, and in six weeks the man went on a farm to work, and while he was not entirely well, he got well and strong during the summer, and is a strong, vigorous, healthy man now, so far as I know. In that case the heroic treatment worked so well that we hired another healer, and we put three healers on each bad case thereafter. It worked so much better than the single treatment system, that I employed as many good healers as I could get. I have put as

many as twenty-eight healers on a case, but we usually have seven to nine in a class. Sometimes we put bad cases under treatment, constantly, day and night. We do this for the purpose of destroying this carnal mind, breaking it down. Carnal mind fixing the disease as incurable is why cases of long standing cannot be healed as quickly as those of recent origin. We have to overcome this universal trend of unbelief that says that the patient must die. We always use the heroic treatment, when possible, in all so-called serious cases.

Question. Can one treat himself too long or read too much?

Answer. Well, I am inclined to think it might be possible that one can.

I would not advise too long treatments. I think I have given the rules which should be followed in regard to that in some of my answers. I do not think a person can read too much good. If you have time to read, you cannot read too much, if you love it. Oftentimes I get up in the night, when I wake up, and fortunately I have not anybody to interrupt but myself, and I take up a book and read along these lines, until I can go to sleep again. It may be I wake up again. If so I read again. It is an excellent remedy for insomnia. A great many people feel very bad, because they cannot sleep all the time. I think that five hours in twenty-four is a very fair time to sleep. There are those of you, I know, who, if you cannot get eight, nine or ten hours sleep, are killed, in your mind. How absurd! Who cares whether you sleep or not? If you are foolish enough to get up in the night and

prowl around and take medicine to make you sleep, it makes a fool out of you and you suffer the consequence. If you cannot sleep get up and read, and the very best book that you can read to make you go to sleep is one of my books. They are excellent to make a person go to sleep. They fill you full of good thought, and you become harmonious in your mind, and then you go to sleep. I do not know of any class of books that I have ever known in my life to approximate my books for the aiding of honest, happy, healthful sleep. You can take that as a compliment to my writing or not, just as you choose. If you try you will find they will keep you from worrying about sleep. Who cares whether you sleep or whether you do not? You have no time to sleep except as you think you must. When you want to sleep lie down and go to sleep, take up one of my books and you will become quiet. I have gone to sleep reading one chapter in one of my books.

Question. Should a healer take up separately, for treatment, every separate belief and destroy each separate or all together?

Answer. That can be answered both ways. No and yes, just as you are mind to. I always like to know the claims that are presenting themselves that we are asked to overcome. I like to hit each of them, mentally, right between the eyes and knock it out. That is the way I look at it, but I do not think it is necessary. I got a telegram from a lady in Nova Scotia who wanted treatment. She sent a check and asked for treatment. This was before I commenced to treat regularly, and she had not given any address. If I had known where to

have sent her check to her, I would have returned it, but she was traveling and gave no definite address. She did not tell what to treat for, but I made the realization that she was the image and likeness of God, living, moving and having her being in God, and must be perfect and could not be diseased, and treated along the lines of the allness of good, etc. In two or three weeks, I got another letter from her, written from the Pacific Coast, British Columbia, stating that she was well and thanking me for the treatment. I never did know what ailed her, never knew anything more about her case than what I have told you. A certain class of scientists never want to know the name of the disease. They recognize nothing but good, they treat their patients by the realization of the allness of good and that alone, but I have seen some wonderful demonstrations in the treating of diseases where you would be denying the so-called ailment specifically. I think this is a question that we can fairly leave to every one's judgment or opinion. If you want to treat either way it is correct. As for me, I treat specifically against every belief where it is within my power to know. We often receive dispatches, and especially is this true from foreign countries, South Africa, Australia, etc., far-away places, where words cost high. They will say, in accordance with my instructions, "Sabin, Washington," "Appendicitis," or whatever the name of the disease may be, then sign name of person to be treated. That means that I am to treat that person for the ailment called appendicitis, and the person to be treated is, say, "Sally Smith."

That saves them a great deal of money, as each word costs. In those cases we always treat through the realization of the Allness of Good.

There is one thought I will give before I close. That is this fear that is impressed into the minds of a great many people of every kind of evil. You simply want to get into your consciousness, with this thought that you are the son or daughter of a king, or the king, and that you are a mighty personage within yourself; that you have power and dominion; that God Almighty leads you and protects you and blesses you in every step you take. You should fear nothing, nothing whatever. If you have fear you are simply opening the door for the enemy—to walk in, and when it comes in, it will make you pay the uttermost farthing. You must realize that you do not have any fear of anything whatever.

There are a great many in this thought, who are in constant fear, especially in other branches of this so-called science. They fear what we term evil thought, malicious thought. You must know that such cannot hurt you; it is impossible. You cannot be hurt. Commit your ways unto the Lord, take your protection under His wing, ask, seek and knock, as you are told, then trust God Almighty and He will bring it to pass, absolutely. Do not have any fear. What can hurt you, if God sustains you? If God's love is over you and covers you, and blesses you, it is impossible for anything to hurt you. You must simply trust God for everything and you will have everything.

CHRISTIAN SCIENCE.

Mary Mac.

Christian Science! gentle dove,
Hovering o'er on wings of Love!
Thou hast taught us all to know,
God, the Father, dost bestow
Nothing on His children dear
But the good things that are here.
Evil Thou dost not behold!
Though, of old, we all were told
Grief and sickness came from Thee:
Now we've come to know and see
Nothing comes from Thee but Love.
So we thank Thee, Holy Dove,
For the knowledge sent from Thee.
Teaching each and all to see,
That the "evil" we were taught
Comes from carnal mind and
thought.

All the power comes from Thee!
Teach us every one to see
We can conquer thro' thy strength.
Till we banish sin at length.
Wisdom, power and love Thou art!
Thou wilt grace and strength impart:
Teach us, Father, all to know,
Good alone Thou dost bestow.

CONVICTION.

Conviction is absolute knowing. According to the convictions man has he shapes his thoughts. The Science of Life has taught a man new conceptions of himself and his nature. He has learned that his former conceptions of himself and the convictions formed after his conceptions have been untrue. Therefore he accepts the new conceptions, and changes his convictions accordingly.—S. Earnest.

KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE

Mrs. Susan Q. Morris.

WHAT is this belief that heals the sick and seems to fill you with happiness, health, youth, joy, contentment, love to God, and love to man? Oh, that I might believe as you do!

This question, with the accompanying exclamation, has been put before us many times, and to all such questions we would reply: If you study the Evangelical Christian Science faithfully, the light will come into your consciousness, and doubt and darkness will flee away.

To those who say that all physical means of curing their sickness have failed, and they are in despair, we would say that "man's extremity is God's opportunity." The more we are cut off from human assistance, the greater claim we can make on Divine help. The more impossible a thing seems to human or mortal power, the more sure of help we may be when we look to Him for deliverance. For He has said: "My strength is made perfect in thy weakness," and St. Paul realized that when he placed his confidence in the mortal, he received more help from the Divine.

We were taught in our youth that God sent afflictions upon us and it was our duty to be resigned. There never was a greater mistake than this. Thousands have been led astray by this false teaching.

In the New Thought we are taught that God is love, and that he that dwelleth in God dwelleth in love.

The great central fact underlying and over-ruling our belief is the infinite goodness, wisdom, power, mercy, allness of God. Hence, our trust; our complete reliance upon this power. Our belief is not wholly a belief of mere theory; is not the product of metaphysical or other reasoning; but it is the sequence of demonstration. It reveals the fact that all the provisions of God are present and continuing promises, made anew every morning, and kept every day.

Our blessed Master solved the mystery of the theological resurrection. Read the 11th Chapter of St. John's gospel. It will be both a pleasure and a profit to you. We believe in the literal verity of that statement.

Many have demonstrated in their daily experience that unfaltering reliance upon God for their daily help brings results. Therefore, they find cheer in their religion, and they smile in apparent gloom and await the morrow with no forebodings of evil.

The study and practice of this science will bring to the earnest pupil the knowledge of the Truth.

If religion is to be a mere conglomeration of intellectual propositions and technicalities and cere-

monies, it is simply another burden on humanity. This religion of ours exercises one of its greatest forces in making men free and joyful. It is a well of life. That is what we all desire; something to refresh, sustain and enliven a spring of feeling which turns duty into pleasure and endurance into triumph.

If religion does not mean joy, light-heartedness, security, it means nothing at all. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord."

Among all the attributes of God, although they may all be equal, mercy shines with even more brilliancy than justice.

Poise is the very root of true spirituality and of true power. The best of all methods for becoming well poised is receptivity to God, for God is harmony, peace, poise, strength, life, health, wisdom—everything that is desirable. God hath not given us the spirit of fear, but of power and of love, and of a sound mind.

We have all had ideals and visions. Be steadfast and true to what you know is best. Cherish your ideals. Cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment. Of these, if you remain true to them, your world will at last

be built. Hold lofty thoughts. As you think so shall you become. Your thoughts are the promise of what you shall be some day. Your ideal is the prophecy of what you shall at last unveil. The oak sleeps in the acorn, the bird waits in the egg; and in your higher impulses, your soul, a waking angel stirs. Your thoughts are the seeds of your realities, and as ye sow so shall ye reap.

"Eternal vigilance is the price of freedom and liberty. If you would be perfect, if you would be a watch-tower, never fail, never doubt; but stand like a rock of the ages and God Almighty will sustain you and bless you and control your every action and make you free." (Bishop Sabin.)

HOPE.

Out on the wide desert of thought a feathered messenger flies this way, bearing in his tiny bill the message for which I have hoped and prayed.

I greet him with outstretched arms. I feel the beating of his heart as he nestles close to my face. With trembling hands I unloosen the envelope from his neck and read the letter of love, of hope and faith traced by the mystic hand across the desert of thought, in the realms of truth and light—far in the spirit-land.

O, message of hope and love, this tiny messenger brings,
The air and incense of Heaven I
breathe, as he flutters his
feathered wings.

—Lillian A. Sackman.

THE READJUSTMENT

An Address Delivered by Mr. William E. Gibson Before the Bahai Friends of Washington.

I HAVE selected as the basis for my remarks the idea conveyed in the words: "The Readjustment."

Before speaking on the subject, I want to state my position with reference to all great movements that claim for themselves the betterment of mankind.

I am giving my life as honestly and as ardently as I can, under existing conditions, to the search for Truth and the Light thereof.

I welcome all who claim to have a bit of Truth to demonstrate, or a ray of Light to reflect.

I have studied somewhat the various modern movements, and find good in them all. I try to take the kernels and leave the hulls and husks.

Now, for the benefit of visitors, and in justice to the Bahai Friends as well as myself, I wish to state, with reference to this movement, that I am not a Bahai by registration, nor can I claim to be a Bahai by conversion, but by comparison of my own views on life and the plan of the age with such views held by the Bahai, I do not find a discord. In brief, I find that in some mysterious way I have absorbed much from the "Bahai spirit;" so much that I gladly claim fellowship with all Bahai, and sincerely welcome Baha'o'llah.

THE BAHAI SPIRIT.

It seems to me that the Bahai spirit is the Spirit of Readjustment.

Man has become wrongly adjusted, first, in his relation to God, and then in his relation to his fellow-man.

In the Edenic Garden story man is pictured first in the state of proper adjustment to his Creator. Then, through disobedience, he becomes wrongly adjusted. His awakened self-consciousness soon develops selfishness, jealousy and murder.

In some such way mankind at some time became estranged from God and his fellowman, became selfish, jealous, narrow and cruel.

NEVER WITHOUT A TEACHER.

God has never left man without a teacher, a guide, a director. But when man, presuming in his own strength, perverts the teachings, rejects the guides and refuses directions, he thus chooses his own course, and must abide by the consequences of his choice.

When man, after wandering from God and reaping the bitterness, the prodigal's poverty, begins to yearn for help and succor, he finds help.

It is then that God manifests Himself to meet the needs of the hour, and his manifestation is always

through or in the person of the most spiritually attuned of that age.

And so we have Zoroaster and Buddha, Moses and Jesus the Christ, each supplying abundantly a special need to a particular people.

But the overflow of that abundant supply to a particular people met the general need of the world of mankind at that time.

THE TEACHINGS.

In most cases the teachers or manifestation were not able to convey the universal concept of the work. The teachings seemed to be confined to the teacher's own nation.

But Christ and Baha'o'llah represents the universal concept.

Jesus the Christ declared the Fatherhood of God and the Brotherhood of Man, and the resonant notes of that declaration have been gradually arousing the world of mankind from the sleep of the ages; has been slowly but surely turning the prodigal from his wandering—training his eyes to see the pathway back to God, and gradually readjusting his spirit to the Spirit of Truth.

To me Baha'o'llah represents the fulfillment of the declarations of Jesus the Christ. He seems to represent the spiritual illumination through a practical application of the truths Jesus taught.

THE BAHAI MOVEMENT

is unique in the work of fulfillment. The spirit that prompts the work of fulfillment is certainly the illumination of this age. The actualization of that prompting is the redemp-

tion of the age—the Great Readjustment.

From mouth to ear the message of unity is going forward, and from heart to heart its spirit is being correlated.

It is unifying the peoples of the earth in one grand, united kingdom of nations by uniting the individuals of the several kingdoms in the spirit of truth and fair play.

It is uniting all the religions in one universal religion by bending back the individuals of the several religions to the one source of all religions—to God and His Goodness.

It is reforming the political institutions of all nations by reforming the character and conduct of the several units of those institutions.

It is reforming and correlating all codes of ethics by first establishing a correct code in the individuals.

It is readjusting systems of law by readjusting the attitude of individuals towards each other.

It recognizes the fact that man, in his individuality, is the genius of man in his totality, and that a perfect whole cannot be made of imperfect parts.

AS MAN ASCENDS

the heights of spirituality his horizon deepens and broadens, and a better conception of the true order of things is gained, but this higher conception, wrought out in the affairs of active life, necessitates readjustment along all lines.

The Bahai spirit, in its plan and methods of operation, is, beyond doubt, the Spirit of Readjustment.

In a most practical way it is daily demonstrating that spirit.

It does seem that nature, all nature, is yielding up all her mighty powers to help on in the demonstration of the work of readjustment.

Mother earth is awake and is responding to every demand of her children.

THE UNFOLDMENT.

See how one secret after another is unfolded to the honest, persistent and fearless seeker.

Note the world's progress in the last fifty years along all lines, but especially along the lines of inventions and discoveries.

As another has truly said, distance has been practically annihilated.

Means of transportation and communication have been so perfected that we are as close to people on the other side of this globe today as we were to those on the other side of a large city or county of a hundred years ago.

Darkness, too, has been greatly eliminated, with the application of gas and electricity, the terrors of the night have passed away, and we are as safe by night as by day.

The application of steam, electricity and the gases to the affairs of life have already torn down the great barriers between peoples and nations.

These and other minor inventions and discoveries have also greatly reduced human drudgery and are still reducing it. As a result, man shall have more time to give to the development of his higher nature—his soul life.

THE MISAPPLICATION.

But, sad for the age, man has applied many of the best powers and gifts to bad uses. Means of communication and transportation, given to bless mankind, are now being applied to human destruction, in that most inglorious European war.

It is indeed a sad comment upon the most advanced Christian civilization of this age, but it is just the natural result of a bad use of good things.

Then, too, it may be the shortest route to the desired end. In fact, it seems to be.

When the nations cease to pine for vantage and glory through war, and shall become sick of war and long for peace, then will come the great peace.

In the meantime, the Bahai movement and every such movement that has imbibed its spirit, will teach the perfect life by living that life.

A MOST GLORIOUS AGE.

In the face of this terrible calamity, this horrible war of nations, the eagle that soars above the smoke of conflict must declare and proclaim this a most glorious age.

Human slavery is dead, and its remembrance is a sorry relic of dead things.

The dumb animal is being rapidly redeemed from the cruelty of servitude.

Woman, throwing off the ban of inferiority, is taking her place beside her brotherman in all the walks of life, excepting those walks which are not worthy of either man or woman.

When woman fully gains her lost heritage she will not need to be a soldier, for she will have redeemed the world from the spirit of war.

WAR IS GIGANTIC READJUSTMENT.

Nay, the spiritually minded observes that even this unprecedented conflict, this war of nations, is readjustment on a large scale.

This terrible death-dealing and maiming and the depredations and privations, and such incident suffering, all tend to turn men's thoughts to God, and when their hearts go out in unselfish yearning for the higher good they then go out to their fellowmen in rays of peace and good-will, expressed in deeds of loving service and kindness.

The Bahai spirit is unique also in the universality of its compass. It grapples with every phase of human life and activity, and bids all to be purified and glorified. It is indeed the Great Readjustment, the turning of man to God by turning him to his fellowman in the spirit of love and fair play.

It is not only the message of unity, but it is also carrying on the active work of unifying and bringing together the ends of the earth in one harmonious relationship.

THE BAHAI VIEW.

Unity is ever the watchword of the hour, the prevailing wind of the day, and the songster of the night.

The spirit of unity is passing over the sea of humanity, and all mortal contrivances are being irresistibly drawn into its wake.

Individuals are lifting their eyes from the vanishing dust of materiality in yearning for true spirituality.

Social orders are discarding the decaying barriers of segregation and are being readjusted to a nobler conception of an international and a universal society.

Political institutions and parties are culling out and throwing aside chicanery and deception, the spores and germs that cause the excrescence and rot in national life, and are welcoming the best proffers of all factions and rejecting the useless.

The barriers of race estrangement are falling everywhere. Men are no longer being classed by the color of their skin, or their physique, but, on the other hand, they are being regarded from the color and character of their soul life.

In response to the spirit of the age, religionists everywhere are lifting their heads above the waves of the whirlpool of religious sect contentions that engulf them, and are seeing that every such whirlpool is but an eddy in a greater whirlpool—the universal God.

THE MOUNTAIN OF UNITY.

As men of all complexions of thought ascend the mountain of unity their horizon broadens and deepens, and their conception of the universality of God becomes more comprehensive.

The mountain top will reveal the whole landscape. That thou mayest see all in proper relation thine eye must be single. It must be an orb—and not a lens—of the spirit, and not of the flesh.

A VISION.

Here is a vision which I have seen:

The spiritual tree, long since

planted, has grown up and expanded to gigantic proportions.

It is like the banyan in its structure and nature, and, as such, has extended and taken root in every clime, land and nation.

It is the shelter under which all may take refuge from the storm of materialism. In the shadow of its branches is protection from the blasting sun of atheism and a hiding place from the darts of the adversary.

The Bahai spirit is the sap of the tree, and the leaves of the tree are for the healing of the nations. Up its multifarious trunk must climb all the sons of earth to meet their Lord in the air.

DOING THE WILL OF GOD.

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 enChrists. 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 Thinker's World*.

Buck up! you of faltering faith. I'm going to win! I am going to make it so! Nothing can stop me except death or disease. I have been down into the depths as low as any of you; I have known fear and distrust of myself; I have felt the terrors of failure clutch at my heart. I have seen the specter of a penniless old age stalk before me—but I have gathered myself together and set my heel upon these robber fears and walked over them to a still more strenuous endeavor and by the Eternal Will that rules us all, I'm going to win out!—By One-of-the-Crowd in *The Editor*.

FEAR VERSUS FREEDOM

O. C. Sabin in Health and Happiness.

A GREAT truth was enunciated when Gautama Buddha, the Hindoo philosopher, said: "Ignorance of truth is the cause of all misery." This idea was reiterated by Jesus Christ five hundred years later when He said: "Ye shall know the truth and the truth shall make you free." Freedom is the most desirable condition for anyone. There is no pleasure in slavery, whether it is physical or mental. Freedom is the normal condition of man, who, created in the image and likeness of God, like God is free, is entitled to freedom; and when he fails to be in the enjoyment of that freedom, it is because of his being wronged of some of his natural rights.

Fear is perhaps one of the greatest causes which destroy freedom. Fear dominates the mind of almost everybody; in fact, of all except those who have arrived at the condition of which the Savior said: "Ye shall know the truth and the truth shall make you free." Fear comes up in the most insidious ways. We have a perpetual fear, talking from a material standpoint, of catching cold or of being sick from malaria, from contagion, from worry, from exhaustion, or from lethargy. It matters not what the immediate cause or causes may be; they are made to contribute to fear in the material thought, and fear is the cause of the realization of the thing feared, for "As he thinketh in his

heart, so is he." This great truth comes up in all its various ramifications.

We must know the Truth, and what Truth is it that we must know? We must know that God is Spirit; that man is His image and likeness; that man's life is therefore a spiritual life; that he lives, moves and has his being in God; that God's love surrounds him and protects him; and that God's goodness is ever-present to guide him and direct him with harmony and perfection, which will always and under all circumstances be with him; and that nothing but perfectness can come near this being called man, this image and likeness of God. When we realize our part, that Spirit is all and matter nothing, absolutely nothing; that God, the Father, is all in all; that all else is naught, then we come to the realization of what we are. We are the perfect image and likeness of God, His child, and living in the bosom of God, we know that we are free from all ills, from all sorrows, from all wants and contagion; and this brings perfect harmony and perfect contentment. "Ye shall know the truth and the truth shall make you free."

Blackstone divides the condition of society into two general divisions, the wants and fears of mankind; and it is true, all is embraced in our wants and fears. We want happiness, we want perfectness, we

want harmony. Fear tells us of everything which we ought not to have. It is the dividing line between good and evil, Truth and error. Fear is to be stamped out, destroyed; Truth is to be recognized and enjoyed.

An evil closely akin to fear is self-degradation, and it is often made manifest in churches when people get down on their knees and pray, commencing: "O Lord, I, a poor worm of the dust, not fit to be mentioned, desire to obtain of Thee in consideration of my unworthy self," etc.

People who talk against themselves are simply giving their characters as they really will be, because as they build their characters so they will be. You must not degrade yourself. If you do, the very words, the very thoughts, that you hold against yourself will prove true, demonstrate themselves upon your body and mind. Admit of no self-degradation. You, the perfect image and likeness of God, are a perfect being, and when you say aught against yourself you are dishonoring the workmanship of God. Make no limitations and admit of no self-degradation.

THE CENTRAL DESIRE.

It is not that we no longer love and desire the beautiful, it is not that the artistic is less dear to us, it is not that we consider cleanliness and order are less to be desired and maintained. On the contrary, we appreciate all these things, states, and conditions more than ever. Moreover, we can make them

serve us and our ideals better than ever before, and in a more easy way. It is rather that Love for Love is a sun surrounded by many bright and beautiful stars, all held in place and position by the central sun.

ADVANCED LESSON COURSE FREE

The News Letter will publish a Free Course of Twelve Lessons in Christian Science and Divine Healing, beginning with the September edition.

To every subscriber paying \$1 on or before September 1, there will be sent Fifteen Issues of The News Letter, being three in addition to the twelve months containing the Lesson Course.

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Advanced, simple, lucid, practical, written by a devoted Scientist and successful Healer, noted as a writer and exponent of New Thought.

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THE PRAYER OF POWER

It is the Prayer of the Understanding That God is Verily The I Am of Every Manifestation.

Wm. E. Gibson.

(Supplementary to the Sabin Lesson Course.)

THE Prayer of Power is the prayer of the Understanding—the Understanding that GOD IS, and that He is a rewarder of them that diligently seek Him.

First, and fundamentally, you must understand, to the extent of certainty and without question or shade of doubt, that God Is! That GOD IS verily the I AM of every manifestation.

God is His own declaration. Nothing outside of God can declare Him, for there is no outside of God, nothing outside of His kingdom can declare Him, for, truly, "His kingdom ruleth over all."

Look to the phenomenal universe: The galaxies and systems and stars and worlds take their places and hold their relations to each other, not by chance, but by law, declaring an intelligent designer.

Look to the Mental World, the phenomena of thought, how the human mind conceives an idea and transfers the idea to action; and an edifice arises, a city grows up around it; a new nation, a new civilization, a new concept of human association arises to bless the source from which it came.

Look to the Spiritual World. All down through the ages, from time to time, souls have come to the world inspired with a message

answering the prayers of the needs of the several ages—a message which overturned corrupting and demoralizing systems of thought and conduct, and cast out the ignorance and superstitions which had grown up around and hedged in the Pure Fountain of Truth.

The Phenomenal World declares the glory of God and His bountiful blessings to His creations.

The Mental World declares the mind of God ever in operation for the upbuilding of His children.

The Spiritual World declares the Spirit of God ever in action for the unfoldment and enlightenment of the spiritual understanding and powers of humanity.

Truly GOD IS, and is declared in the physical, in the mental, and in the spiritual worlds.

Truly, also, "God is the Rewarder of them that diligently seek Him."

Inquire of the Phenomenal universe and the answer comes: "There is a first cause," a something which has vitality and the power of production and reproduction.

Inquire of the Mental Universe and it answers: There is intelligence and order in all things.

Inquire of the Spiritual World and invariably it answers: Back of mind and manifestation is Spirit—the Breath of God—ever moving

upon the ocean of limitless possibilities, creating in answer to the conscious and potential prayer of His created beings.

In your very nature is written the consciousness of the certainty of God, and all inquiry substantiates that certainty.

The Prayer of Power is based first upon the understanding of the certainty of God, and then upon the beneficent relation of God to His creation.

Man is the acme of God's creations on the physical plane, and is, therefore, a demonstration of God's highest favor.

The Holy Books of all religions declare men to be the children of God.

If God so loved the earth that he begot for it the human race and called it His children, it is meet that men and women shall approach their Father in confidence, desiring and asking for what they need.

But here is the great danger: Until you desire and enter into harmony with the Will and Plan of God many of your prayers will go unanswered, while many, which are unwise but are insisted upon, will be answered to your profit through pain.

First of all, then, knowing that GOD IS, and that He is your Father, "you must commit your ways unto Him and trust." By so doing, by trusting to His Knowledge and Infinite Wisdom, you enter into harmony with the plan of God and becomes seeing and knowing for yourself as God sees and knows for you.

Commit your way of loving unto His ways of loving, and you will become all loving, as He is all loving, loving all without falter or favor. Commit your way of living unto God's Way of Living and you live as God lives, not in days and months and years, not in the consciousness of the limitations of time, but in the greater consciousness of the Limitless Eternity.

Commit your possessions unto God, and you possess, as God possesses, nothing in particular but all in general.

You thereby own everything and rob nobody.

God has bountifully provided for all His children; every soul according to his needs is abundantly supplied. No shortage is ever experienced, no suffering from want but by man's own choice and conduct. If you hoard up as private possession that which you do not need you make two fundamental errors. First, you unnecessarily burden your life with rubbish to no purpose, but to breed pain; and, in the second place, you stagnate the circulation of the Divine Bounty.

Stagnation leads to decay and dissolution, for, ever, the bounties of God seek freedom and the right to bless the Children of God as do the passing breezes.

When a man becomes vastly rich in his own right it is an avowed declaration that he or his benefactors have been great infringers upon the rights of others. But one may hoard millions of value under his own name, if, as the steward of God, he handles it for the blessing and uplift of mankind.

Ever the weaker brother is to be helped up by the hand of the stronger, and the strengthened in turn must grow stronger by helping.

This reciprocity in human life leads to Health and Happiness. It is the rungs of the ladder of human progress by which humanity rises to higher planes and views broader landscapes and glimpses wider horizons.

The blessings of God are for all of His children without forfeit or favor to any, and ever the bounties of God seek the freedom of normal distribution. Abnormal distribution means the pain of poverty, on one hand, and the pain of congestion on the other.

Today the world is racked with the dual pain—congestion through commercialism on the one hand, and poverty through ignorance on the other. And the bounties of God are being freed from the shackles of selfishness and misery by the revolt of nature in this awful war.

Acquiring the understanding that GOD IS, and that you are vitally related to Him, and entering completely into harmony with His will, you may ask what you will and it will be done for you; for you, being in harmony with His will, can ask only that which He wills for you.

God wills that Good for each of you which is Good for every one of you. Mark you, God has no favorites. God favors only those who ingratiate themselves into the Light of Divine Favor by obedience and faithfulness.

In praying for the sick, seek ever

to turn their affection from those things, conditions and states that disease, and center them in the channel of divine bounty. Casting out the diseasing thoughts from their minds and consciousness and fill their place with healing, purifying and cleansing thought, with love to God and the Spirit of Justice and Charity to All Mankind.

If the devils of disease or poverty or discord be driven out and their place be not occupied by the Divine presence, the devils return in multi-form and the last state of the man becomes worse than the first; and if you, as a healer, have neglected to effect this end, namely, to try to fill your patient's consciousness with the knowledge of God's plan for man's thought and conduct, you become debtor with the indebted.

Let not gold or the lack of gold stand between you and your duty to God and man.

To respect it is to respect yourself, but to neglect it is to neglect yourself.

Yes, centered in the consciousness of the Certainty of God, and the Certainty of Your Oneness with God, you are poised at the Source of Power, and may ask and affirm Divine protection under any and all circumstances. If you are required by the order of things to take part in the battle lines, where the most destructive conditions of warfare are in operation, you need have no fear, nay, must have no fear, if you realize God as your immediate protection and send out vibrations of Love and only Love to the so-called enemy, as well as friends.

Nothing can hurt you, bullets cannot enter the spiritually magnetized body.

The war? This world war? Yes, this world war is consequential; it is the natural consequence of rejection. The Divine plan, presented again and again, has been considered and rejected again and again.

Now, and of this generation, is required the harvesting of the sowing of the past.

War is never a righteous cause, and truly "a hundred Bibles thunder" against the warring nations. War is the consequence of rejection of the Divine Plan, but the consequence, the horrors of war, lead men to reject those courses of conduct which make for war and discord, and to desire those courses which make for peace and happiness.

Most of the human race are debtors directly or indirectly, and must, therefore, pay their share of the debt for participation in the Great Rejection.

Friends of God and Lovers of Truth, if it shall be your lot to serve on the battle front, go forward bravely, with love to all and hatred to none, covering yourself with Divine Protection and as many of your fellows as will appropriate such protection through Divine influence.

With every bullet fired send out vibrations of protection for yourself and for those toward whom the missile is fired. The love bullets will effect far more than the lead and steel, and hasten peace more readily.

The war, and the spirit thereof, will pass away, not by the destruc-

tion of any nation or people, though national orders shall dissolve and kingdoms pass away as a result of the war, but war and the spirit of it will pass away only as those conditions of selfishness and prejudice, the seed of strife, pass away from the consciousness and conduct of men.

You who would become healers of this age must enter into harmony—in spirit and truth, in preaching and conduct—with the Christ of God now in the world.

He is seeking His own, the faithful and true, as truly in the battlefield as in the peaceful abodes. He is gathering from every nation and clime those who are fit to enter the new order and to establish the Divine civilization, and in due time, in His New name, He discloses Himself to the Tried and True.

The Prayer of Power is the Prayer of the Understanding.

It is the Antidote for All Diseases; the Key to All Doors; the Revealer of All Mysteries.

It is as simple as the air you breathe, and as natural as the water that flows down the stream, but its laws are in God's keeping, and you must enter into God's plan if you would appropriate and apply them with safety and certainty.

"Commit your way unto God and trust" and in the moment of need test God. He stands all tests. Try Him. He will pour you out a blessing absolutely commensurate with your faith in Him.

Don't try to prove God to the world; He has been giving that proof since man began; prove Him to yourself.

FEES FOR SERVICES

Bishop Sabin in "Christology."

WE must take into consideration that the world is moved by money—that is, that money is the machinery which God has given for the moving of all trade, traffic and intercourse of every kind and character of man with man. If you would build a railroad, print a newspaper, or circulate a Bible, send the Truth to foreign lands, scatter it broadcast to all the world, you must have money. If you conduct a little church you must have money to pay the rent of the hall, light and heat. If you desire to spread the Gospel in any direction money is the medium with which you have to do this. We have all the evidence that this kind of work is acceptable to God, for, as a proof of the religion which Jesus taught and we are teaching, God heals our sick, which is an evidence of the truthfulness of this, our position, and that God is with us. We think as Jesus did when He sent His disciples forth. He said: "Do not take a purse with you, nor do not take two coats." He tells us in another place that: "The laborer is worthy of his hire." Though Jesus never charged, yet it is true He had the purse—that is to say, the Twelve Disciples organized a little band and had a man to carry the purse. When Jesus was asked for payment for His taxes from Caesar He had no money, but told His disciple to go

and cast his net into the sea, and the first fish he caught to take a piece of money out of its mouth and pay for Jesus and himself.

In the next place, no healer, so-called, charges for this gift of God. If he does it is wrong. But he simply charges for the time he occupies in treating; that is all he has the right to charge for. If I were to say that I would not work for less than a hundred dollars a week I doubt if many would employ me. I would be doing wrong to make such charge; but when anyone charges a price for his or her time which is reasonable and fairly right, such person has a perfect right to make such charge, and the one treated should pay cheerfully and promptly. Such charging is not selling the gift of God. "The laborer is worthy of his hire," and it is simply following out the theory which Jesus advanced. We must be careful in this work to make the proper discrimination. The poor must not be turned down and refused assistance because of their poverty. If one person is able to pay what the work is reasonably worth, and another is not able to pay, the one who does pay should not be charged any more than the services are actually worth. The healer ought to have a maximum price, but also leave the amount of the payment with the patient and let the latter's sense of right and justice govern

him in accordance with his ability to pay.

We must have in consideration the Golden Rule: "Do unto others as you would have others do unto you." If it is more of a hardship for your brother to pay you than it is for you to go without the money, "Do unto others as you would have others do unto you." Let the Golden Rule be the one guide, and I tell you God will bless your work and you will never want for anything. If this is the way God has of sending you money He will send it this way; if He has another way of sending it He will send it that way. If you trust in God and ask Him, He will bless you and give you supplies. This is not a very interesting subject for consideration, but I feel that it is one which ought to be understood, especially by those who contemplate entering the field as professional healers.

DO NOT DOUBT THE WAY.

Earnest souls are always seeking guidance. They believe that there is an Over Soul capable of leading them in a right way. The right way is not always the shortest and most agreeable way. We all have to pass through experiences, and through contest and triumph become entitled to better things. Accordingly, there is no occasion to repine at a course which is tedious because of difficulty, but rather is there every reason to rejoice. We do sometimes cry out, in a moment of weakness: "Oh, for rest!" But an emotion of this kind only makes our way the harder.

Now, trusting our guide and moving onwards over strange paths, we should beware of doubts which cause distrust, for it is only our strong unwavering faith which makes any way right. Doubt and fear change the very character of the course. To doubt the way signifies distrust of our guide and removes our only reliance. We must have a trust which cannot be shaken. It is our only salvation. Though in moving forwards we fall upon thorns, stumble over stones, and find the path of darkness—though we come up against what appears to be a wall directly athwart our path—we are not to question, but to push with all our might, throwing our strength against every obstruction, since it lies in our way and we must move onwards. If we do this, then we shall find what seemed like an impenetrable wall is nothing more formidable than a painted screen, through which we pass to find ourselves in a broad place, and in a truly comfortable situation.

So don't be sorry, but rejoice and believe.—The Kalpaka.

THE PARENTS' FAULT.

Parents cause their children to do all sorts of undesirable things by throwing out to them resisting thoughts expressed in "Don'ts" and "Be-careful-not-to-do's!" It is the parents' fear of what the child may do and the mental resistance thereto that causes it to act in a way it otherwise might not even think of acting.

LOVE, "THE THING NEEDFUL"

Wm. E. Gibson.

THE thing most needful in the world today is Love.

Men have feigned Love and harbored hatred, have pretended justice and practiced injustice, and now, as a result, they are arrayed against each other in the maddest of human madness; seeking to murder and ruin each other, to bring misery and suffering to the homes of each other.

And the strangest of all is that each prays to the same God and under the same name for the destruction of the other; and the maddest of all madness is that the priests and preachers on all sides lead in this farce of prayer.

Love and Love only is the solution of this problem of the ages.

Love! not for your own country to the destruction of other countries; not for your own armies to the ruin of other armies; not for your husbands and sons and fathers, or wives and daughters and possessions, to the destruction of the relatives and possessions of others; but Love of God as the Father of All and to all mankind as brothers.

If you are to play the part of an enemy, yet in spirit and truth be a friend.

That which the exigencies of the occasion and the circumstances of the times impose upon you do with all your might, in Love to all and in revenge to none. Vengeance belongs to God.

Love God, desiring and praying ever that His will be done.

Know you that in very truth His will is ever for the highest and best Good for His creatures.

He pours out His great Love upon the human world in the glorious sunshine and the refreshing rain.

He pours it out in the light of day for work and enjoyment; in the darkness of night for rest and recuperation.

He pours out His wonderful Love in seas and sands and the blessing for the enjoyment of body and mind that these hold in store.

He pours it out in the firmament around, and the suns and stars and worlds in space declare that glorious Love, day and night.

He pours it forth in the moaning of the seas and the whisper of the breeze and the murmur of the brooks and the warbling of the birds. He pours it forth in the fragrance of the flowers and the hum of the bees; in the grains of the fields and the fruits of the trees.

He pours forth His wonderful, wonderful Love in the birth of children, and the flowering of youth: In the maturing of life to recognize the truth. The Truth, that God is Love!

"All Love! all Light! excelling,
Make my soul thy dwelling."

"Love God with all your heart, might, mind, soul and strength, and your fellowman as yourself," is the

command of Jesus, the Christ, to His followers.

You cannot Love God and hate your fellowman. You cannot Love your fellowman and deny God, for God and His creation are one.

You cannot Love God and in madness and vengeance war against your fellowman. Such states cannot agree; such ideas cannot harmonize, cannot work good to either party.

But, in the truest sense of Love, a degree of punishment may be inflicted in order to save the punished from greater punishment. A man may strike his wife or mother a fierce blow in the most perfect Love, if, in so doing, the one struck is saved from a plunge to death. A swimmer rescuing a drowning person may in perfect Love knock the rescued senseless if this becomes necessary in order to save the life of the one drowning.

Parents punish their children, not for the sake of punishing them, but, loving them much, they desire to save them from greater punishment by thus early correcting in the child those tendencies which may lead to trouble and suffering in ripper years.

In the Divine ordering of human life God, in great mercy and love, has so ordained that if man breaks the simplest law he suffers the consequences. For instance, if he is intemperate in eating, in drinking, or in the use of the natural periods for work, rest and recreation, it reacts painfully upon his physical body, affecting most those portions and organs most abused.

If he is coarse, harsh and uncivil to people he draws out from them

in most cases that very attitude towards himself.

All of this tends to correct wrong tendencies, and thus to prepare the Soul to appropriate God's plan for it at the moment of revelation, and that it may escape the great punishment; the Infidelity of Rejecting God's plan for that particular life.

Nature's God inflicts many punishments, but all in Love, the punishments being reactionary and consequential in its nature.

In very truth God is Love, and in the spirit of Divine Love He orders all things.

Man is the Image and Likeness of God—the Image and Likeness of Love, and in the Spirit of Love, to God and to all mankind; nay, to all creatures. Man should conform his thoughts and actions.

Conducting himself thus he brings happiness to himself and harmony to the world, otherwise he breeds misery for himself, and discord, turmoil and wars for his fellowmen.

"Love is the fulfilling of the law."

Is the one thing needful.

WELSH PRAYER.

Grant, O God, thy protection,
And in protection, strength,
And in strength, understanding;
And in understanding, knowledge;
And in knowledge, knowledge of
righteousness;
And in knowledge of righteousness,
the love of it;
And in that love, the love of every-
thing;
And in the love of everything, the
love of God—
God and all goodness!

TRUST IN GOD FOR PROTECTION

Bishop Sabin in "Christology."

THE one who trusts in God for protection as well as for everything else can never be injured or harmed. Trust God in all things. If it be in your business life, trust God and know that He is your ever present supply; that He gives you all and that all comes from Him. You live in God, and want shall never cross your hearthstone; it is impossible.

If it is health you want, recognize the fact that you are protected by the omnipotent love of God. His goodness surrounds you, and God is Love, Love is Health, and that love is in you and of you, and is yours, and it is just as impossible for you to be sick as it is for you to fly. Trust everywhere, trust in God, and, as the old Psalmist says: "If you have trouble anywhere, take it to the Lord in prayer."

I am so rejoiced when I dwell upon this grand thought and upon the practical realization of God's love, that I have lived to see this realization. I do thank God from the very innermost recesses of my very soul that I have lived until the day when we can call God our Father, and realize that He is All in All to us. This is not a platitude, not simply beautiful language, but a hard, sensible fact, that God is our ever-present help; that He does sustain us; that He does protect us; that He does take care of us in every vicissitude of life, it

matters not where it is or what the surroundings. You realize that God is with you and that you are perfectly safe, and all the world cannot harm you, poverty cannot overtake you, sickness will never come near you, and environments of an unfriendly character cannot surround you. All Love will be yours, and you will live in Heaven, for Heaven is here.

We have not to die to win, we have not to die to go to heaven, and we have not to die to go to hell. You make your heaven on earth, and you make your own hell by your own conduct or by the conduct of the mortal mind surrounding you; but as soon as you have the perfect thought, the perfect trust in God Almighty, nobody's made hell can touch you, for "As a man thinketh in his heart, so is he." That is the thought. It is living in touch, in tune, with God, trusting Him as we would our father on earth, and a hundred thousand times more because we have the realization of His Omnipotence.

PREPAREDNESS.

Preparedness is the bugle-call of today.

And why not?

To prepare for anything is to anticipate it. Preparedness is recognition of an existing fact; an invitation for it to manifest.

ALL IS LOVE.

"All is Love" is not ringing out all alone in a vast realm of space. It is one of a mighty chorus of voices, singing the song that never had a beginning and will never have an ending.

The healing of illness and disease as a result of accepting the new conception is rightly considered a very great achievement, but, when compared to what man is going to do, it is one of the most elementary problems awaiting his demonstration.

For the new conception proves that man's power to create is limitless, or, in other words, man's power to conceive ideas and to manifest them is literally infinite, and through all eternity this power will never change its limitless nature.

When the whole human race has accepted its infinitude of Being, it will seem as though a new race of beings had come to the earth, so vastly different will the people be from man as we have known him.

But it will be the race of beings which we of today know so well; man will but have come into his own.

One fact concerning man's acceptance of the new conception must ever be remembered and given its overwhelming wonderfulness and unparalleled value. It is this: That it was while the race was in a state of slavery painful to experience and impossible to describe, that it accepted its full nature and true Being.

In future time when looking back

over the work and progress of our race, this one thing in its history will shine as does our sun in the sky. Man was bound hand and foot by everything outside of him and enslaved by his own mental attitude. Yet, thus bound and enslaved, he perceived his true Being and accepted his infinitude of Power and Wisdom. He declared his Love to be without limit, and dared to claim eternal Life now for his body.

The urge of the indwelling Spirit for a fuller manifestation of itself, its Being and its glories, must indeed be irresistible to make this acceptance possible in face of the many and apparently indisputable proofs to the contrary.

So irresistible is this need of Spirit for fuller self-expression that numberless apparent failures cannot quench the fire of its desire. Spirit does not count days nor years. To it a thousand years are as a day, and this attitude towards time should accompany everyone's acceptance of the new conception.

All should know that with the new conception a new era has dawned for all mankind, and that the acceptance of man's perfectness of Being ultimately results as a purely logical sequence in the resurrection of the body.

The new conception proves that the resurrection of the body is not the dream of visionaries, a hope without foundation, nor the setting aside of established and universal laws; but a scientific fact in harmony with all the laws of the Universe, and in perfect accordance with the ideas, aims and work of the Great Creator.—Gillen.

BRANDS FROM THE BURNING.

W. E. G.

America realizes, as never before, that if her liberty and her freedom are to be assured, that not only must all classes of her own citizens be granted a "square deal," but that she must guarantee a "square deal" to all the world, and that adherence to this principle, in spirit and conduct, solidifies her foundation into adamant, but that divergence from this principle dissolves her base into a sand dune.

The spirit of justice and fair-play, of love and goodness, nestles in every human breast. From thence it speaks to the intellect. If its voice is heard and respected, the life becomes a flower replete with beauty and fragrance; but if the voice is rejected, the soul chooses the path of pain.

If any consideration stands between man and his proper respect for justice, that consideration becomes his undoing. Injustice prescribes its own doom and administers its own destruction.

"He who seeks to save his life shall lose it. But he who gives his life," in the path of service, "shall save it."

The lazy lose their physical strength. He who shirks his duty loses that power of body and mind generated in the performance of duty.

He who shifts the heavy end of

the burden upon his fellow-worker strengthens him and weakens himself. He who feeds upon that which he doesn't earn cannot digest his diet.

A man's physical body is properly preserved only in the degree that it properly serves.

A man's mind develops properly only from proper use.

A man's soul comes to its own through the path of service, and in no other way.

The spirit of man, the spark of the Divine becomes illumined with the light of knowledge only in the degree that man approaches God in the path of sacrifice and service.

Prayer is the need of the hour! When the foundations of kingdoms are being dug up, and principalities are being turned over; when nationalism and fickle diplomacy are flouting with fire; when that many-headed monster, religion, is shuffling off its mortal coils, and the child of the one religion is coming forth; when the old order is passing away and the new is taking place, the only safe path for the soul is conscious union with God through prayer.

Close your outward eyes to the panorama that is passing! Open your spiritual eyes to the one reality through the medium of prayer, thus keeping your center in God, the one and only Good, until the storm passes, and when it is over you will rejoice that it came and passed away.

Can a man grow rich and not

rob? Can a robber escape retribution? He who builds his house upon the earnings of others builds upon the hole of a cockatrice.

Love is the one healer of the world's diseases. The absence of the spirit of Love is the cause of the pain of the world today.

If you would destroy the pain and restore harmony you must pour the oil of Love on all wounds. You must radiate it from your soul-center. You must look it from your eyes, speak it from your mouth, actuate it in your service to mankind. Add no word to kindle more the fire of hatred, no deed to make more bitter the cup of life, no thought to make more wretched the state of the human mind—light the lamp of Love in every benighted place.

"Thou shall not muzzle the ox that treads out the corn."

This homely saying of ages ago is a powerful truth affecting the outward life of humanity.

To create laws or conditions which stand between men and the enjoyment of the products of their labor—the enjoyment of the necessary requirements of body and mind—is to sow the seed of destruction to the social order of which such men are a part.

Such creations enfeeble mind, or body, or both; and again arouse in the people a spirit of mistrust, resentment and cavil of disloyalty and intrigue.

These out-croppings of the (thus engendered) evil spirit are the

aphis that nestles on the underside of the plants of national existences and saps away the vitality of empires and kingdoms. Justice and the square deal is the only foundation upon which nations may rest and thrive.

Injustice and partiality are the blights to the plant beds of national existences.

Man is in part a child of the physical world. The earth is one of his parents—his mother. There is a remarkable bond of sympathy between this parent and her children. If the child is faithful and discreet the parent responds with bounteous blessings, and vice versa.

Nature, witnessing the virtues of men, co-operates with copious benefactions; but, disgusted with their vile conduct towards each other, retaliates with a vengeance. How truly an outbreak of maddened passion venting itself in mob violence is followed by destruction from the forces of nature—storms, fires, floods, earthquakes. The law of nature is action and reaction. If action is good, reaction is good; but if action is bad, reaction is also bad.

It is natural law discoverable elementarily in the lowest orders of life, and becoming more and more acutely exact as the highest is approached.

Ultimately you reap all that you sow in kind and character; and much of it you reap as you go.

You cannot fail to receive a reply to every prayer you utter, if you utter it in the name of Jesus Christ, believing.

THE KURAL OR THE WISDOM OF THIRUVALLUVAR.

What profiteth life more than Virtue, which truly gives power and plenty?

There's no greater gain than Virtue; no greater loss than "to forget her."

Let Virtue be practiced constantly in all ways and on all occasions possible.

That which maketh pure the heart of man is Virtue; all besides is evanescent sound.

That which is freed from jealousy, lust, anger and harsh words is Virtue.

Never put off Virtue to another day; receive her now and at thy

dying hour she'll prove thy never-dying friend.

Doubt not about Virtue's way; she is even like the bearers that desert not the man they carry in their palanquins.

Virtue practiced without a day wasted procures the man release of the wheel of birth and deaths.

Bliss from Virtue springs; from all but this, no real pleasure springs; nor fame.

Know ye that is Virtue which one ought to do—that is Vice which one should shun.

Thus in the glorious Tamil Veda of Thiruvalluvar the "Three-fold Code of Morals" the science and scripture of the ancient Tamil Wisdom, the fourth chapter: Virtue.

—The Kalpaka.

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the
Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

THE LIVING-GETTING PROBLEM

Orison Swett Marden.

"Behold, I have set before you an open door which no man can shut."

THE next time you feel blue and discouraged, when the struggle to make a living seems especially hard, when perhaps you see your loved ones suffering for lack of things they need, but which you cannot give them, when you may incline to grow hard and bitter because you think fate is against you, just recall this promise: "Behold, I have set before you an open door which no man can shut."

The promise means literally what the words signify, or it means nothing. But we know it to be true, that the open door means a way out of our difficulties, a solution of all our problems and that this door which our Creator has opened to us no man can shut. That is, no one outside of ourselves can shut it. The promise is not for a few favored ones, but for all. You are the only one that can bar the door He holds open for you.

The giant anxiety of human beings is that regarding the living-making. A large part of our worries, our anxieties, our fears cluster around the living-getting problem. It is one of our most serious problems, and it is unnecessarily such because of our ignorance and our lack of proper social and economic organization.

In the midst of abundance these things are keeping the majority of

us poor and anxious, fearful, nay, terrified, over the living-getting problem. There are resources enough in a very small fraction of the earth's surface to make all the inhabitants of the earth infinitely better off than they are today. There are no wholly poverty-stricken places in the world. That is, there is possible wealth in the dreariest and apparently the most barren portions of the earth. Even the great Sahara Desert is rich in possibilities if man only knew how to extract them. A Garden of Eden would spring up almost anywhere, in the most barren sands of the world, if we could only get water to them.

It is not only man's ignorance, but also his selfishness, his greed, his unwillingness to share with others, to be fair with the toilers, the hewers of wood and drawers of water, that causes most of the poverty and suffering in the world. It is a monstrous thing that the great majority of God's children go through life worried, perplexed, even terrified over the living-getting problem when the earth is packed with riches immeasurable.

There is certainly something wrong when a few accumulate hundreds of millions of dollars and others, working far harder, go to bed hungry and cold. There is certainly something wrong when a few live in riotous luxury and the great majority suffer from want and lack

There is certainly something wrong when thousands of people who never earned a dollar in their lives squander in idleness what others have earned, live in luxury upon the sweat of others' brows, but never on the sweat of their own brows.

SPARKS OF TRUTH.

W. E. G.

Greatest action is often inapparent in action.

Power is born of repose,
Strength is organized weakness;
Evermore, life is born of death.

He who wields the club of calumny confesses his own weakness and prepares the weapon for his own defeat.

He who builds upon the foundation of coercion and intimidation rests his security upon the crater of a sleeping volcano.

He who conquers with words in fine phrases of subtle forms sows dragon's teeth.

Better that the heralds never speak than that they proclaim false rumors.

The human mind cannot feed upon fables and fiction, upon fashion plates and false rumors and maintain a state of perfect health.

Face truth squarely; get down to the bottom of things, and yet

keep on the top of the ground, out of the ruts if you would hold your eyes on truth.

Live free-hearted that you may serve the more full-hearted.

Most wars are to be held in the same light: "The rich man's war and the poor man's fight." But this world war is a war of the night from which none may take flight.

Loyalty does not consist in the huzzahs and preachments; in the waving of flags and wild jubilations, which are often the veneers covering disloyalty. Loyalty is made of that "sterner stuff," which reflects, weighs, measures, counts the cost and answers the call of absolute necessity with calm courage and determined will, reinforced by that most necessary element, "faith in the right."

"He who gives to the poor loans to the Lord," but "He who gives to the rich shall surely come to want," applies as truly to peoples and nations as to individuals.

This moment holds its duty—neglect it not.

If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it. Find the bright side of things, and help others to get sight of it also. This is the only and surest way to be cheerful and happy.

THE GREATNESS OF MOTHERHOOD

From New York American.

IN the lives of great men you find a few casual lines about the great man's mother. Her maiden name was so and so, she married so and so. The great man she bore was number so and so among her children, and she died at such an age. That is all.

The mother of Shakespeare married a feeble-willed, incompetent sort of a man, and in spite of his weakness she gave Shakespeare to the world. A wonderful woman she must have been—how much do you know about her?

The mother of Lincoln, Nancy Hanks, was a giantess of America's pioneer days, married to a feeble, shilly-shallying, weak little man. She gave to Lincoln her gigantic body and physical power. She gave him her strength of will that enabled him to hold on forever, saying, when others were discouraged, that he would fight it out though it might be necessary to pay for every drop of blood drawn by the lash with another drop drawn by the sword.

What do you know about Lincoln's mother, except that the great trotting mare Nancy Hanks was named after her? But for that trotting mare, Lincoln's mother would scarcely have been mentioned outside of a few lines in histories. A million men, if they heard the words "Nancy Hanks,"

would think of a trotting horse, not of a woman.

Napoleon's father was another interesting weakling. His mother, who bore children before she was fifteen, and came back from the battlefield to give birth to Napoleon, gave him his power and genius, saved his money when everybody else was squandering it, gave it back to him, and stuck to him when he was a prisoner at St. Helena abandoned by others.

Beethoven's mother gave to the world one of the five greatest men that were ever born. She was a poor servant girl.

The mother of Leonardo, the world's greatest artistic genius, with one exception, was a peasant woman, never married. Her son got his genius from her—the father married another woman, his other children amounting to nothing.

The whole history of human greatness is a history of great mothers, nearly all neglected in life, and forgotten after death when the lives of their great sons are written. This, in spite of the fact that man's greatness is but a reflection of the mother's greatness, though she be underground—as the light of the moon is the reflection of the light of the sun that has set.

When an artist paints a great picture they print a few pages about the picture, and volumes about the man that painted it. Shakespeare

created "Hamlet," and more has been written about that one fictitious character than about all the real men that lived in Denmark.

What a great mother is to her great son the artist is to the painting, or the poet to the creature of his imagination. She is the Creator.

Great cities have their statues of great men. Where are the statues of the mothers? They put up a statue of Gutenberg, showing him, not the printing press he created.

When will they build the statue of the great mother, instead of honoring only her work, forgetting her? When will the sculptor's genius show us a frontier woman holding on her lap the infant, Abraham Lincoln, with this line engraved: "Thank her, if the slaves are free and your country united."

The Catholic Church, almost alone among the world's institutions, has shown intelligence and appreciation of the Mother in its reverence and gratitude for the Mother of Jesus. To this may be attributed much of the power of that ancient church and the devotion of mothers to it.

The greatest religious monument in the world is Michael Angelo's "Pieta," in St. Peter's at Rome. And this is the bronze statue of a sorrowful mother, upon her lap her dead son, Christ.

Think of the genius of that giant Michael Angelo, who built the church, decorated it with his paintings, and put in it this wonderful sculptured tribute to all the suffering mothers of the world. Think what this world owes to his mother—and to all the mothers unknown

that have done so much, done all.

What we are pleased to call "Mother's Day" is a hollow mockery, one of the poorest of all the poor, sloppy sentimental American jokes. You might as well have "Carthorse Day," and set apart one day upon which to remember the carthorse, and drive it a little harder than usual. But be sure that the real day of the mother is coming, although it be still far distant.

It will not come through the much and ignorantly discussed "birth control." The world needs more population, and the mothers will supply it.

The world needs especially the many children of poor women, for among these at least ninety-nine per cent. of the great men are found.

The Day of the Mother will not come through emancipation from duty. For the mother welcomes duty. In all this world the most wonderful and beautiful sight is the look in the face of a poor mother as she welcomes another child, another burden.

The Mother's Day is coming with real civilization, when men shall be fit for the marriage relation of which they are as yet unworthy, and when the earth shall be fully and evenly populated.

Science abolishing disease, and justice abolishing poverty, will enable mothers to live in health and happiness to old age, to see and enjoy the development and success of their children.

The civilization of the future—this better humanity—the mothers themselves are building and have

been building here on earth for at least half a million years.

We possess in our museums the bones of men and women that lived on this earth five hundred thousand years ago. And we know that even in that day it was the mother, moved by love for the child she had borne, that inspired gentleness in that baby, at least in childhood, while the mother's influence still ruled.

Then for hundreds of centuries afterward every man born was the son of a man who lived by murder. Consider the work that the mothers did transforming the sons of such brutal monsters into the semi-civilized men of today.

Patiently the mothers must work for long years to come to produce a civilization that will appreciate and be worthy of the devotion of motherhood.

The mothers work now in the darkness of our civilization as tiny creatures worked in the darkness of the South Sea waters, building up the coral reefs that were to be fertile lands.

Those reefs became islands above the water, bathed in sunshine and covered with flowers that the tiny builders never saw.

The mothers of today are building a future of sunshine, happiness and justice for all the human race. They will never see it perhaps. May they find comfort in realization of the great work that they are doing—they, the builders of future civilization.

Every man should see himself, not as he is now in his strength and success, but as he was when his

mother's arms and affection first welcomed him—a shapeless thing, useless and repulsive to all others, precious above all earth's gifts in the mother's eyes.

Every man worthy of the name should do for his own mother everything within his power. He cannot repay her one hundredth part, for he owes to her his very life and its preservation, an absolute unselfishness of which man is incapable.

A man of character should work for the mothers of other men, if only to honor his own mother's name.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," said the greatest teacher.

From the grave ten million mothers, if they could, would say to their sons: "What you do for any poor mother or her child, you do for me."

Pity the man indifferent to the appeal of his mother, living or dead.

LOVE.

What is the beginning? Love.

What the course? Love still.

What the goal? The goal is Love on the happy hill.

Is there nothing, then, but Love, search we sky or earth?

There is nothing out of Love hath perpetual worth:

All things fly but only Love, all things fail or flee;

There is nothing left but Love worthy you and me.

—Christina Rossetti.

WAR AND ITS INFLUENCE ON YOUTH.

What is to be the result of the influences growing out of this war upon the millions of children in our land? Is the work of the past quarter of a century in behalf of peace and good will to be undone by the revival of the war spirit? No doubt this is feared by many. The heart of the average boy responds almost instantly to the sights and sounds connected with the pageantry of war. Even now thousands of little lads are marching about with imitation fife and drum and wooden swords and guns. Like their elders, they have fallen for the present under the spell of the martial god.

We do not share, however, in the fear that all this will leave any serious or lasting effect in the life of the child or youth. Once

The tumult and the shouting dies,
The captains and the kings depart.

The excitement, and the enthusiasm for war, we believe, will depart with them. Never as at the close of this unspeakable war will peace have seemed so welcome and so blessed a gift of heaven. Never will war have looked to mankind so accursed and cruel a foe as when a thousand bells ring out the glad tidings that peace has once more stayed the sword and stilled the murderous cannon. Then, this is our confidence: men will feel that war has become too hideous a tyrant and destroyer ever to be again summoned into the councils of nations.

It is this confidence that war is

to become the most detested thing the world can experience and so made practically impossible for the future, that almost reconciles us to its horrors. It is at least some comfort amid these sad days to feel that war is being tried at the bar of the great heart of mankind and that the only sentence that can be passed upon it is one which will condemn it to everlasting shame and contempt. When the hour of peace arrives, as it must; when the days return of a growing friendship between the nations of the earth, that reaction will carry us all back—children, youth and men—to a love for peace greater than humanity has ever known before.—Weekly Unity.

WATCHWORD.

“God unfolds satisfying companionship in my world.”

Fellowship is one of the divine longings of the human heart. We find a fellow-feeling with those who are as developed in realization as we are, but the higher we are in realization the purer and fuller fellowship is. It is a Divine longing and is satisfied by Divine understanding and sympathy. True fellowship is our full realization of our oneness with the Whole and each other. It is the longing of Love and is only satisfied by Love; but that is perfect satisfaction, and means sympathy in activity and the relationships of life.

There are two things required in fellowship—to live your best, and look for the best in your fellowman.

PRACTICAL APPLICATION OF THE GOLDEN RULE

From Unity.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."—Jesus.

PERHAPS no mode of conduct has served mankind so universally as that implied in the Golden Rule. The essence of the Golden Rule is found in all religions and is almost identical with Jesus' way of expressing it. This rule has been the foundation especially of commercial ethics. Business men pride themselves on their "Golden Rule Religion." Look over any general list where men are required to register their religious tendencies and you will see simply "G. R." specified. This speaks for itself.

The application of the "Golden Rule Religion" has generally been considered an easy matter. "If you owe me money, I wait with a certain Christian patience until you pay it." "I permit you to specify certain regulations in a business transaction, because I would hope to be as kindly dealt with were I the chief actor." "I feel kindly toward you, because I should like to have you feel kindly toward me." "I am held up and robbed, but am glad to let the highwayman escape without a word." "I sympathize with you when you are 'down and out,' because I would receive the

same consideration under like circumstances." "I do you a good turn because I might need your assistance in the future." All this is a good illustration of the world's manner of handling the principle contained in the Golden Rule. This method is well and good in establishing a moral code, but this application should not be construed to be the fulfillment of the spiritual law laid down by Jesus.

Regarding the Golden Rule as a fundamental principle, and a law working for the exaltation of Good, in which all permanent laws are founded, and upon which Jesus based his words, the Golden Rule is not subject to conditions, but rather all conditions should come under its jurisdiction.

Since the fulfillment of the "law and the prophets" rests upon the right application of this Golden Rule, it is wise to look at it from the inside and get the true interpretation of it. The object of its fulfillment is not petty personal gains or any form of selfishness, neither is it the fostering of false pity and sympathy. The strong must bear the burden of the weak, but in such a manner as not to keep the weak forever in their limitations. If you were the one struggling with some handicap, physical or otherwise, what would ye that men should do

to you? You would want to receive strength, courage, freedom, and, if need be, a visible expression of these qualities. You would not want pity, blame or charity, but some quality of fellowship and love that would lift you out of the condition.

Keeping the Golden Rule is just another method of forgiveness, or giving for the error the Truth. It is doing in thought, word or deed the kindest thing in the kindest way. It is doing that which uplifts and encourages. It is exalting those principles that promote the general welfare of humanity as a whole. More than likely it will demand doing the hardest rather than the easiest thing. It requires no great strength of character to gloss over errors, because it would be the most peaceful way of handling the situation. Errors allowed to seethe in inner turmoil come forth eventually in sudden fury. The true way to handle error, the way which would lead to permanent harmony, is the way of the Golden Rule—making it possible for the offending one to see his faults, and, at the same time, point out to him the remedy. The one that can do this, the one who keeps the Spirit of this Rule, does it in kindness and love, and from the standpoint of Principle, and in so doing personal gains are overlooked and personal resentment at interference offset.

A man walking down the street discovered another man whipping a dog and interfered. "This is my dog, and I have a right to whip him," said the bully. "This is God's dog and I have a right to interfere,"

said the man governed by the Golden Rule. We can't go wrong with God and a desire to express good as our sure foundation. Starting with this premise and acting from this standpoint in wisdom and love, we can be sure we are doing the right thing, however at variance with "common usage or custom" it may appear.

Living in accordance with the Golden Rule enables one to speak of faults and virtues alike, and lifts one above any personal attack or praise. All activity is either God-directed energy or man-made force. It is the expression of the One Power in either a right or a wrong relation. Conduct, good or erroneous, is no longer related to the godly or ungodly man, but is rather a question of understanding God or being ignorant of Him. Realizing this truth begets in the heart a feeling of tenderness for the most depraved.

There is no more reliable standard of conduct upon which one may depend at any time than the principle of action contained in the Golden Rule. Gold is symbolical of pure substance. The demonstrator of this rule can rest assured that when he images the good for his fellowmen, he will bring into manifestation out of the pure Substance of Spirit, interpenetrating the universe, the things that are best for mankind. Seeing the sick, the halt, the maimed, physically or mentally deficient, the one in spiritual understanding knows instantly what it is that he should do "unto them," and without regard to personality visions the health, the freedom, the

fullness of life—God's gift to His children—as the “things” the needy ones most desire. This does not interfere with personal will, but is in itself an opportunity for the individual to uphold the reality of Truth, and dissolve the falsity of error.

With this understanding of the application of the Golden Rule, it is very easily discerned why Jesus added, “for this is the law and the prophets.” The “prophets” in our consciousness are our spiritual ideals—those qualities of mind through which we vision the good desired. All men are desiring and seeking the good in their own way, and it is perfectly safe to believe that bringing the good into expression in the lives of mankind is the highest gift one can bestow upon another. “Greater love hath no man than this, that a man lay down his life for his friends.” We know that Jesus was not talking about dying for one's friends, for his absorbing theme was abundant life. He was emphasizing the truth that when we “lay down” our personal opinions and desires, and give our minds to the exaltation of God, we are pouring into the universal treasury of mankind a potent energy that will bless and purify the race, because it gives them only good. This is accomplished under law, and it is important that we understand Divine Law and its application to our daily duties, if we are to be of greatest service to humanity.

The operation in human consciousness of the Golden Rule involves both the uncovering of error

and its forgiveness. Do not imagine you are keeping the Golden Rule because you kindly permit error to grow and flourish in those most dear to you. You need not audibly denounce it (unless this method seems the wisest way in particular instances), but you can allow the Word of God to have such an activity in the silence of your Being that the emanations from this center of Truth will transform your environment and offset the growth of the tares in your own consciousness and those about you. Isn't that what “ye would that men should do unto you?” It is this application of the Golden Rule that will help you to eliminate from consciousness those ideas which are no part of your real nature; help you be the highest type of manhood and womanhood possible of attainment; help you establish perfect wisdom, health, peace and poise in a foundation that is eternally to be depended upon and finally help you to bring into expression your Spiritual Self.

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It will not be practicable to republish any of the twelve lessons of the Gibson-Sabin Course, so that the names of those who wish to secure the course in its entirety should be upon the subscription list by August 1. Remember, that for \$1, paid in advance for one year's subscription, the 12 issues of The News Letter containing the lessons will be furnished, and in addition three extra numbers—fifteen issues of the magazine for \$1.

DIVINE SUBSTANCE.

A story is told of a Pool which, with other pools, found itself in a pleasant place with grass and flowers growing around it and at a little distance some trees which in the day threw a helpful shade over the Pool when the great Sun shone out; thus it lived for a time very contented. Then something came to trouble it. That which worried the Pool was a little opening in one side which allowed some of its water to escape. The Pool thought its life depended upon its water, not knowing that down deep within itself was a Living Spring that was always supplying it with pure, fresh water. The more the Pool thought of the leak the more fearful it was, because something had told it that the great Shining Sun above it would be angry and dry it up if it did not keep its full supply of water. Some of its water was running into other pools, that surely had no right to it! Then one day the very thing that the Pool wanted was brought to pass. A loose stone had rolled into the place where the leak was. Selfish, foolish Pool! It thought that was the best thing that could help it out of its worry. However, the joy of the Pool did not last long, for within a short time in the very center of it there was a strange throbbing feeling, like a Voice saying: "You've done wrong! You've done wrong!" Its water began to grow dark and nothing seemed to cheer the Pool. The grass about it had dried, and the flowers were gone. The trees had lost their leaves and the Sun shone hot. The Pool finally asked

some of its fellow pools what it should do, but not one knew. Then it heard something say: "You have offended the great Shining One above." The Pool answered: "I believe you are right; tell me, what can I do to make peace with him. I am very miserable." Not a ripple stirred on the Pool and no breeze was blowing; it grew very still indeed. It was then that a kind Voice said: "The great One is not angry with you, and he will fill you with living water now. Be not afraid."

Oh! how sweet those words sounded to the troubled Pool. "Be not afraid." "Why! I am full of fear." Then said the same voice, "You never would have suffered except for selfishness and fear." "Look up to yonder shining mountain and ask of the great Shining One that your pure whiteness may come back to you. Wait for it, it will come." It was then that the stone that lay in the opening rolled from its place, freeing the Pool of the dark water and letting the pure shining stream from the Spring fill the Pool to its brim. The voice spoke again, "If you heed my voice all will be well. The Great One above you made you and put you here. Your basin is the storehouse for a never-failing Stream of Living Water. You are a channel, not the Source. The Great One let you do what you would till you should feel your helplessness apart from him."

So it is with the Great Spirit of Peace which is ever shining upon all humanity and ready to flow into the human heart which is open to receive it.—Weekly Unity.

IN HIS NAME

**This Little Password Carried All Who Went on Errands of Good Safely
Through Most Dangerous Places.**

From Miscellaneous Writings.

SUPPOSE a messenger is sent out from the executive Mansion at Washington to do certain things in the name of the President of the United States. These three little words, "In His Name," invest the messenger with the full power of the President, as far as the closing of that service is concerned.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God the Father," said Paul, in writing to the Colossians. Whatever we do heartily and sincerely in the name of Christ or the I Am carries with it the power of the I Am to accomplish—a power from a higher source behind us, as the presidential messenger receives his power from a higher source. All power is given unto Christ. Doing all things "in His Name" puts aside our mortal personality and lets the Christ do the work. When Moses, with a sense of his personal insufficiency for so great a work, shrank from it, saying: "O, my Lord, I am not eloquent, but I am slow of speech and of a slow tongue, the Lord said unto him: Who hath made man's mouth? Have not I, the Lord? Now, therefore, go and I will be with thy mouth, and teach thee what thou shalt say."

In Edward Everett Hale's story, "In His Name," a story of the Wal-

denses seven hundred years ago, it is no fairy tale that invests the words, "In His Name," with such magic power. This little password carried all who went on errands of good safely through the most dangerous places. Locked doors were readily opened at the sound of the words. Soldier, sentry, officers of the guard, all gave way respectfully and instantly before it. Men were willing to leave their homes at a moment's notice and plunge into the greatest hardships "for the love of Christ and in His Name."

Ministering today "in His Name," I say unto you, troubled one, anxious one, weary one, Be strong! be of good courage! be hopeful! The world—the mortal—is overcome already. The Christ, the I Am, speaking through Jesus, has spoken it, saying: "I have overcome the world."

"To him that overcometh"—that is, to him who recognizes that already the world is overcome by the I Am, that there is nothing in all the universe but the I Am—"will I give to eat of the hidden manna, and will give him a white stone, and on that stone a new name which no man knoweth, save him who receives it."

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: I will write upon him the name of my God," even the name I Am.

THINGS TO BE REMEMBERED.

Remember that the will of God is good, not evil. God does not will suffering and sickness for His children.

God is ever pouring out His love and goodness for man, and man has the privilege of accepting it or refusing it. If he refuses it and tries to live in his personal life apart from God he brings sorrow and sickness upon himself as a result of his own ignorant thoughts and actions. He reaps as he sows.

The prodigal son took the substance that his father gave him and went away into a far country, where he wasted it in riotous living. When he came to want he remembered and returned to his father. His father received him with joy, and showered blessings and good things upon him. It was not his father's will that he should want. It was his father's will that he should have plenty, and his father did not cease for one moment to love him. His father loved him so much that he gave him freedom of choice to go or stay. The boy chose to go and he brought want upon himself by his unwise behavior.

God loves us so much that He has given us the perfect freedom to choose whether we shall dwell with Him in His love and blessings or go out and live in the ignorant, personal, selfish way. When we go away we refuse the blessings of God, and eventually find sickness and poverty. But God is always ready to receive us back into His love.

The troubles of man come to him because he thinks he can live apart

from God. He believes that he is separate from God. He believes he is a person separate from all other persons, and that through his own personal will and strength he is able to live in happiness and plenty. He forgets that all happiness and substance come from God.

We can never cut ourselves entirely off from God, for if we did we could not live at all, but we can through our belief in separation slow down the free expression of God's life, love, wisdom, substance and harmony in us.

Man has a way of blaming everything that is not pleasant upon somebody else, and when sickness and trouble come upon him as a result of his own ignorant thinking and living, he lays it all at God's door, meekly bowing his head and saying: "It is God's will; I must make the best of it."

The prodigal son did not say: "It is my father's will that I starve here in this far country." No, he said: "I will arise and go to my father."

That is exactly what everyone should do when he gets into trouble. The trouble simply shows him that he has gone away from the Father's love, and he should make it his business to get back into Divine harmony with God, which means also harmony with himself and all men.

Let us not make the mistake of charging God, the Good, with being the author of the evil that comes into our lives, but let us rather look within ourselves to see where we are falling short of the Divine Law, where we have separated ourselves from the God consciousness.—Weekly Unity.

ARITHMETIC OF THE STARS

Their Remoteness is Almost Unthinkable, but After the Astronomers Have Got Their Parallaxes Anybody Can Work Out Their Distances.

Garrett P. Serviss.

IN correcting an error that, through a slip of the pen, or of the types, or of a cog in the brain—I do not know which—crept into an article of mine about the distance of the great star Sirius. I think it would be useful to state once for all, in the plainest possible way, the rule by which the distance of the stars in miles can be calculated from the technical data given in astronomical works, so that everybody can help himself in this matter.

Now, let me say that if a reader should see the distance of any star given in less than fourteen figures he may be sure that there is a mistake, and that the distance is understated. Alpha Centauri, probably the nearest star (except our own star, the sun) is at a distance of about 25,000,000,000,000 miles.

The basis for the calculation of the distances of the stars is furnished by the mean radius of the earth's orbit; i. e., the earth's distance from the sun. This serves for a "base line," and can be used like a surveyor's base line for measuring the angular displacement of objects viewed, in turn, from its opposite ends. In the case of the stars this displacement is called "parallax," the parallax of a star being the angle that would be subtended by the radius of the earth's orbit

seen from the distance of that star. Lists of the parallaxes of the principal stars, as far as they have been ascertained, are to be found in astronomical books. The astronomer seldom takes the trouble to turn them into an expression showing the distances in miles, but this can easily be effected in the following manner:

Suppose the parallax were one second-of-arc, it would be printed thus—1".00—the two strokes resembling a quotation mark being the symbol for second-of-arc. By the principle of angular measurement we know that an object which visually subtends one second-of-arc is at a distance from the observer equal to 206,265 times its diameter, the diameter being taken at right angles to the line of sight. Now, since the radius of the earth's orbit (look back at our definition of parallax) is 93,000,000 miles, we must multiply that number by 206,265, if the parallax is precisely one second-of-arc, and the product 19,172,645,000, gives us the distance. For convenience we drop all except the first two significant figures, leaving 19,000,000,000,000, which represents, in miles, the value of the "parsec," lately adopted as the standard of measurement for stellar distances.

But in all cases star parallaxes are less than a second-of-arc, and

usually but a small fraction of a second. They are expressed decimally, thus $00''.10$, which means that the parallax is one-tenth of a second-of-arc, or $0''.05$, which means a parallax of five one-hundredths of a second. How are you to apply the rule to these decimal, or fractional, parallaxes?

It is very easy, for all you have to do is to divide 19,000,000,000,000, the mile-value of one second, by the fraction representing the actual parallax, and the work is done. For an example, takes the second case above, where the parallax is $0''.05$, or $5/100$ of a second. Dividing 19,000,000,000,000 by this we have 380,000,000,000,000, which is the distance in miles of a star having a parallax of $0''.05$. You must remember to divide and not multiply by the fraction.

Here is a list of parallaxes of the most important stars chosen from those adopted by Newcomb, and it would be well to keep this list at hand:

Polaris, the North Star, $0''.06$; Aldebaran, $0''.11$; Capella, $0''.09$; Rigel, $0''.00$; Betelgeuse, $0''.02$; Canopus, $0''.00$; Sirius, $0''.37$; Castor, $0''.20$; Pollux, $0''.06$; Procyon, $0''.30$; Regulus, $0''.02$; Arcturus, $0''.03$; Alpha Centauri, $0''.75$; Antares, $0''.02$; Vega, $0''.11$; Altair, $0''.23$; Deneb, $0''.00$; Fomalhaut, $0''.13$.

By applying the rule you can calculate for yourself the respective distances of these great stars, and the variety exhibited will strike you, perhaps, with surprise. For instance, Castor and Pollux are the celebrated pair called "The Twins."

But Pollux is more than twice the distance beyond Castor that Castor is from us, and yet Pollux is the brighter of the two.

You will observe that there are three stars in the list whose parallax is represented by three zeros. This means that they are so far away that their parallaxes cannot be certainly measured, all that we know being that it is less than one-hundredth of a second. At the limit of one-hundredth of a second their parallaxes would represent a distance of 1,900,000,000,000,000 miles. But it is certain that their real distance is much greater. Moreover, there is no reason to suppose that they are at equal distances. Among them you will observe the mighty Canopus, about whose gigantic size I was writing when the error crept in concerning the distance of Sirius, which led to the present writing.

A CHILD SHALL LEAD THEM.

Modern and cultured persons, I believe, object to their children seeing kitchen company or being taught by a woman like Peggotty. But surely it is more important to be educated in a sense of human dignity and equality than in anything else in the world. And a child who has once had to respect a kind and capable woman of the lower classes will respect the lower classes forever. The true way to overcome the evil in class distinctions is not to denounce them as revolutionists denounce them, but to ignore them as children ignore them.—G. K. Chesterton.

LIFE'S MIRROR.

There are loyal hearts, there are
spirits brave,

There are souls that are pure and
true;

Then give to the world the best you
have,

And the best will come back to
you.

Give love, and love to your life will
flow,

A strength in your utmost need;
Have faith, and a score of hearts
will show

Their faith in your word and
deed.

Give truth, and your gift will be
paid in kind,

And honor will honor meet;
And a smile that is sweet will early
find

A smile that is just as sweet.

For life is the mirror of king and
slave,

'Tis just what we are and do;
Then give to the world the best you
have,

And the best will come back to
you.

—Madeline M. Bridges.

The true cause of disease is not
micro-organisms, not any germs of
animals or vegetable life, nor yet
any purely physical cause; but in
error of thought and feeling, or a
failure to understand and apply the
beneficent principles of our being.
The nature of disease, or disease
itself, is not any sign, symptom or
appearance upon the body, but is
pain or distress of mind, and this

again is only the prompting of the
Spirit within to have us change our
course; and lastly, disease can be
permanently cured and effectually
prevented, not by any drug or com-
pound of drugs, nor yet again by
any inoculation or contamination
of the blood with any virus, but by
removing all cause of discomfort
in the mind.—Unity.

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TAKING LIFE SERIOUSLY.

No man achieves anything worthy until he learns the power of conviction.

The world stands aside for the man who has a program, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

Stoutly affirm your ability to do what you undertake. One of the best strengtheners of character and developers of stamina, generally, is to assume the part you wish to play. If you are deficient in courage, staying power, pluck, or determination, learn to assert vigorously these qualities as your own by divine right. Be thoroughly convinced that they belong to you. Then you will strengthen your success position wonderfully.

Never allow yourself to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Every time you acknowledge weakness, deficiency or lack of ability, or harbor a doubt, you weaken your self-confidence, and that is to weaken the very foundation, the very possibility of your success.

A young man might as well expect to get over the Alps by sitting down declaring that the undertaking is too great for him, that he never could accomplish it, that he is afraid of the avalanches and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of such a man will

never reach higher than his confidence.—New York Magazine of Mysteries.

PRAYER OF A WOMAN OF THIRTY.

Heavenly Father, all the good desires of my heart are born of Thee, and the one that dominates it now is for love. I want to love and to be loved. Already have I waited long for him, the unknown one, to come. My life is just one big yearning for this blessing. I am trusting You to bring it to pass and I want to realize that even as You gave me this desire, so also will You fulfill it.

I so want my own home and the love of a good man—a companion of my life, my thoughts, my hopes. And more than anything else a little soul to have charge of. You know me, God; You know the efforts I have put forth to be worthy of such happiness. There is no other to bestow it save You, and I'm asking You for it.

I am not like some women—ambitious for a career, social prestige or wealth. I just want the culmination of a woman's life—love and motherhood.

You have promised: "Ask and ye shall receive." Dear God, You have heard my prayer; I have told You the inmost secret of my heart. I believe that I receive now the desire of my heart, and I look with expectancy to have it. I rise to make myself ready for love and motherhood.—Margaret M. Douglas in *The Nautilus*.

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THE GREAT WORLD WAR

A Reflection of the War in the Heavens—A Message Received Inspirationally.

Veni-Cooper-Mathieson.

THE old world is expelling its expiring breath: there goes out from the heart of it that weary, long sigh, that last shudder, that pang of dissolution, which revealeth that the end has come. The powers of this world are shaken to the very foundations: the Prince of this world is dethroned in the Spiritual Realms; he is an exile cast out forever. Michael hath fought the Great Battle with him, and Michael and His hosts have conquered.

That Battle is now being reproduced as in a mirror or like a long picture film; and it is moving rapidly before the eyes of the children of men. They are beholding it in objectified forms; they are taking part in their physical bodies in that which has already been carried out and completed in the Great Spiritual Realm of Divine Mind.

God is All in All. Evil is not; never has been and never will be. Love and Peace are already ruling in the Highest Heavens. The Great Spiritual Battle has ended, and The Prince of Peace alone can rule in a world where all is Good, where there is only God. That which we see being worked out upon the planet is but the outward expression, is the mirror in which the reflection still lingers. You say, but it is an awful battle! Yes, but it is

only the reflection of the Battle between the Spirits in the Higher Heavens and the Spirits in the Lower Heavens, which has already been fought and is ended. The great Hosts of Satan have been broken asunder, and having lost their equilibrium have sunk lower and lower until they have come to a place where they can lodge; where there is, as it were, a bottom. So today our Earth represents the bottom of a great goblet. In this the wine of life has been seething and working for ages. The bottom of the goblet is our planet the earth. Then all the heavy dross, that which is solid and crystallized, must go to the bottom like sediment. The work in the higher Heavens is done, and that which is of no longer any use, like a sediment, falls to the bottom, and our planet receives that sediment. So here today is being reproduced the same battle over again on the lower planes. Those who lost in the battle in the higher realms have reincarnated and taken up fleshly garments as armor in preparation to fight that battle again on the lower planes, or upon this planet, which is the lowest in this circle of habitable globes. And because of the quality and character of the life that ensouls every atom of this universal mind-stuff, they have partaken of the quality and character

of the life which impelled them while they fought in the spiritual worlds. They have lost hold of their spiritual bodies, and have fallen asleep or become heavy, and according to the law of gravitation they have entered in as spirits to this planet and taken garments upon them according to the vibration of their spiritual consciousness; spiritual because of their nature, not because of their consciousness of it, but because of their oneness in essence with the Universal Spirit.

They cannot kill that which is immortal: it is the gift of God. They take it with them when they go on to this great battleground. Here they sleep, yet walk about, because the Spirit Essence is divine activity and cannot be destroyed. They are like a tortoise in its hard house: their physical bodies representing the tortoise shell, and their spiritual essence or life representing the living animal within it. The shell and the tortoise are indissoluble, for the shell is crystallized tortoise. The Divine and the Human are likewise indivisible, and that, as souls is a delivery for them, for when the Spiritual Light enters their inner consciousness and illumines it they are awakened as by a trumpet call, which vibrates through the higher planes of their human consciousness, and echoes around the walls of the hard atoms, called in Biblical terms, "the Walls of Jericho." The awakening in the Soul is life eternal, and opens up all worlds, making heaven and earth one and the same.

This battle is not by chance. It has all been decreed. Not one move,

not one touch upon the living Chess-board but what has been planned and played out in the higher worlds. Not a sparrow falleth to the ground but what the Father knoweth. Thinkest thou one soldier falls that He knows not of? That soldier is chosen: he fought the fight in the higher worlds and he prepared for his destruction or salvation by the way in which he fought that first Good Fight. Today the world looks upon this great carnage and cries agonizingly: "Oh Lord, how long will it last?" But the times are in the hands of Him who made the great archetypal plan.

It is a wondrous fact that mentality's false thoughts and conceptions have only the power to color and not to form or mould.

It is always: Perfect Being conceiving, Perfect Being forming and expressing, Perfect Being expressed.

False thoughts and convictions cannot alter this Perfectness; they can but color the manifestation for the one who uses them as a medium of perception.

All the thinking about the wonderfulness of Being will be of no avail if we do not apply the knowledge of Being, which is the knowledge of the All-Goodness of all, to the minute things in our everyday life. Thought is apt to sidle away from this application, and is very willing to busy itself instead with the mysteries of Being. But the mysteries of Being are but so many proofs of the one fact—of the divinity and goodness of all things and of all beings.—Expression.

LITTLE REALIZATIONS

Francis Graye in *The Nautilus*.

IT SEEMS to me that New Thought people are too prone to look for big results and overlook the small evidences that they are becoming more and more in alignment with the laws, the truth of which they are trying to demonstrate. And, perhaps, one reason for this lies in the fact that these laws work out through perfectly natural channels and in sometimes most natural and even ordinary fashion. Thus, with eyes fixed ever on the big miracle which is to be wrought in the patience of time, the little encouragements by the way escape notice. If we, who try to practice the ways of New Thought, desire, we can accomplish even the miracle; but it is wise to keep our eyes open for the small indications that we are getting results.

Believing this, it may not be amiss to cite several of the many small realizations that have helped me, and possibly their enumeration may lead some other New Thoughter to look for his "crumbs" also and gain courage from finding them.

I have purposely selected instances that seem so trivial as to be almost amusing, and we smile at them together. Yet, while we are smiling, we must see that the law was working them out just as surely as though they had not been trifles.

I am fond of my garden, and I desired a certain kind of flower

which I had seen and admired in the garden of a lady, with whom I am not even acquainted. She had had such success with it, and I longed to try and grow it likewise. But I could not obtain the right seed. Every time I went into my garden I was haunted by the vision of a clump of that particular flower. It seemed to belong in a certain place. I could fairly see it. Several weeks went by, and one day, just at a favorable time for planting, a friend who did not have the least idea of my desire, called up and said: "Oh, Mrs. X gave me some of her garden seed, and I have saved a part for you." Mrs. X was the Garden Lady, and the seed was the very sort for which I had longed. Now the plants are well up, and soon the vision of flowers that I saw with the eye of my mind will be true in realization.

For some time I had wished for a new dress with a certain rose pattern. I had never seen just such a pattern as I imagined, although I had pictured it to myself. One day I went into a shop to buy a white dress and the sales girl, after showing me the materials for which I had asked, brought out a pattern—just enough for one dress, that had been brought in especially for the reason that many women in small towns do not care to buy dress goods at home, for they may meet their counterpart on the street the very next day. The girl said: "This seems to suit you, somehow." And,

would you believe it, there was my very rose pattern, exactly as I had wished for it.

I was very anxious to read up on a certain subject, but the book I had in mind was an expensive one, and its purchase must wait a little. Suddenly, almost every book, or paper, or magazine I picked up seemed to be full of that subject; and so, when the book comes, as it will, I shall have a preparation to bring to its enjoyment, that will make it of greater use and value to me.

There is one thing, of which no book I have ever read, and no magazine that comes my way, has ever treated directly that I can recall. It has surprised me so often that I

must speak of it. There are those for whom it would be such a pleasure to do in certain desired ways. And my visible means of supply is limited. One day it came to me in a rest time almost as if the words were spoken: "If you cannot actually give them these things, imagine that you are giving them to them. Imagine their pleasure in receiving."

And so I tried it, and had a beautiful time, quite after the fashion of Sara Crewe. And, in some way, from this source or that, they actually realized a part of the things I wished for them. And the things were as I pictured them, every time. You can imagine the pleasure of "having a finger in the pie." So is

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it not true, that in imagining things for others, we are able to help them to the realization of their desires, and thus give a gift in a way?

I could tell of many more, of countless kindnesses that came when I needed them, of money realized, of friends made just in the nick of time; but these are enough to illustrate my point.

We must not overlook the little things by the way. If the traveler refused to drink from the spring because it was not a lake he would go on his way thirsty and unrefreshed.

We talk much of the law of cause and effect. Does it not seem that in obedience to this law, our very helps are made to develop and keep pace with our needs? I like to think that there are little shining threads stretching out for me to grasp and pull myself up by, as a child pulls itself onto its feet by clinging to the mother's skirt. And, as our needs grow, so these little shining threads seem to grow, if we do not sever them by doubt and fear. So many of us can't part with our scissors. Like the Little Brown Hen, we carry them in our wing pocket, all ready for use.

I write this because it seems to me that it is the way of wisdom to take courage at the little realizations, while we wait patiently in the spirit of faith the coming of the greater. And who can say that the little shining threads will twine not into a rope that is strong enough to bring to us whatever the heart can desire.

GET UP RIGHT.

Get up right in the morning. Go to bed right at night. Start with joy in your heart, hope in the future, kindness in your purpose.

If it is a dark day, never mind, you will lighten it up. If it is a bright day, you will add to the brightness. Give a word of cheer, a kindly greeting, and a warm handshake to your friends.

If your enemies look up, pass them by, forget and try to forgive.

If all of us would bear in mind that happiness is from within and not from without there would be a wellspring of joy in every heart, and the sun would shine forever.

Try it.—The Revealer.

The atheist, who says in his heart: "There is no God," and the worldly-wise man who says: "There is no other God than Nature," are both equally foolish in the sight of God; for "the wisdom of the world is foolishness with God."

As long as men recognize and know no other world than the physical, or Nature, they remain ignorant in the sight of God. Only by recognizing the existence of the spiritual world, the "abode" of the Supreme Spirit, and becoming conscious of the presence of the "kingdom of God" around and within us, do we gain true knowledge and wisdom, and cease to worship the creature—mammon—instead of the Creator, the shadow and appearance instead of the Reality.—Unity.

SELF-DEPRECIATION

Often Mistaken for Modesty—True Modesty Defined—The Healing.

The Master Mind.

SELF-DEPRECIATION probably is one of the greatest stumbling blocks in the way of God's ministry here upon the earth. The good people that could be used by the spirit, continually feeling that somebody else could do it better, that they themselves have no talent nor power, they are self-condemned and afraid, not daring to go forward. Thus would it appear that the will of God is thwarted and His way interfered with, because of this attitude of self-depreciation. It stood in the way of Moses (Ex. 4:10, 16) when he was receiving instruction to deliver the Children of Israel. He begged God to get someone else to talk with them, and the account says that "the anger of the Lord was kindled against Moses;" that was the Old Testament way of describing that there began to be a sense of separation between Moses and God—he began to feel the withdrawal of his own great Self. Thus that which Moses really could have done, if he had been like Jesus Christ, realizing the Father within doing the works, was passed over to Aaron.

So also with the prophet Jeremiah. "Ah, Lord God!" he says (Jer. 1:6) "behold, I cannot speak, for I am a child."

And the Lord says to him, "Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt

speak. Be not afraid of their faces. I will put My words in thy mouth." Jeremiah is to pull down the strongholds of iniquity and build up the waste places and cause his people to be blessed; and Jeremiah yields and becomes the mouth-piece of the Lord, for he no longer says, "I am a child."

Self-depreciation has had a certain hold upon us because it has been mistaken for modesty. We have justified it, we have thought it was a virtue because we would rather have it than self-conceit, and that is wisdom, for, of two evils, it would be better to choose self-depreciation than self-conceit, the humble publican rather than the self-righteous Pharisee.

Self-depreciation is not modesty, for true modesty is right valuation of the self, and one is modest who is doing the Master's work in this world and who thinks of himself, that he is but doing what he should. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

True modesty is that which knows that all the power that is upon us is of God; all the honor and all the glory all that could be praised about us is the presence of Divinity; it is giving God the glory, putting honor where honor is due. So we who have depreciated ourselves and have said, "I cannot do this," and "I am not able to do that," and "I have no talent in this

direction," and "I have no power in that direction," well for us to walk in the footsteps of the Master, and be still about what we cannot do and what we are deficient in, and begin to speak inwardly, "I can of mine own self do nothing," "I speak not of myself" and stand still before the Lord.

These things are done best in the quiet of our own sanctuary. Let us learn that it is not for us to speak aloud either as to our ability or our lack, but to be silent as to our personality and wait on the Lord, realizing that this is the stillness that allows our Divinity to work. As personalities, let us be willing to see that we are nothing of ourselves, can do nothing of ourselves, can be nothing of ourselves, but keep our eye single to the One that is the real Self of every one of us, that "can do all things through Christ which strengtheneth us," can be all things that God is, even while we walk in the flesh; open to inspiration, open to all the powers of the God-man, to manifest all the fullness that was and is now manifest through Jesus Christ.

Here is the healing, the cure of self-depreciation, that you begin to ascribe all your power to the Lord within you, that you see, "I can do that by Divinity within me. I can speak, I can manifest anything that any one else has manifested, by the same power that was upon them, the power of God. 'What man hath done, man may do.'"

All the power we have to live, to think, to love, to be, is the presence of God, and who shall limit that power? What

limitation shall we put upon it, but our own concept, our own belief. If one will take the stand that God is omnipresent and that God cannot be divided, then God fills you, you are not a part of God; the fullness of God is upon you. Do you think of yourself as a spark of the great sun or a drop in the great ocean? You cannot divide God, or speak of God in truth as being parted, here a little and there a little. This is the error that has been with those even who have a great and wonderful comprehension of God; they make the mistake of thinking themselves a ray of the Divine Sun, a spark of the Divine Light, a grain upon the shores of Infinity, a drop of the Ocean of God.

The claim by certain occult teachers that one cannot advance in spiritual life so long as one is in business or in any way engaged in material affairs, is one of those half-truths that so often discourage the young student and cause him to take fanatical steps or utterly abandon the pursuit of the spiritual life through believing it is not for him. It is true that one who is given over to selfish desires or mentally enslaved to drudgery cannot expect to attain the heights. Indeed, he is not seeking such attainment. But the one who does desire it can begin just where he is, and make his work a mighty means of advancement, turning it from being a hindrance into a stepping stone.—Master Mind.

The Universe belongs to the Universal Lover.

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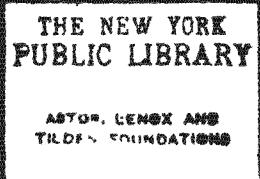
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Oliver C. Sabin.



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THE GIBSON-SABIN LESSON COURSE.

Attention is directed to the opening lesson of the Advanced Course of Instruction, which will be found in this issue of The News Letter, to be followed by eleven other lessons, so arranged as to form a complete and logical series which will be of the greatest value to every student of Christian Science. Prepared by Mr. Wm. E. Gibson, whose writings are known to every reader of The News Letter, they are the result of profound study by a man of philosophic and deeply religious mind, who has made research into the writings of a great many of the most distinguished scientists, and the experience of many noted and successful practitioners. The lessons are in large part predicated on the words, spoken and written, of the late Bishop Sabin. Mr. Gibson's prime object in planning and



Oliver C. Sabier Jr.

perfecting the series has been to present Bishop Sabin's views and deduction in new garb, and in the light of the views of other great scientists. He has striven, consistently throughout, to give such form to the lessons as to make them easily understandable by the average reader and student, and directly applicable as a sequel to the writings of Bishop Sabin. They will be found most valuable in every way to the student-healer.

THE POPE INTERVENES.

The world must pay respectful attention to the utterances of the head of the Catholic Church regarding the desire for peace in Europe. A movement for peace must be projected upon some tentative basis. It does not seem probable that the United States or the Entente powers will look with favor upon a return to the status quo ante—return to the status before the outbreak of the war—tentatively set forth by the pontiff, but his letter affords a basis for parley, and is, perhaps, as practical as any other would be at this time. It would seem that a peace which did not provide for the punishment of those who have forced this cataclysm of blood-

shed, rapine and destruction upon peace-loving nations—including the United States—would be neither acceptable or justifiable. Neither would it be a lasting peace.

DIVINE HEALING.

From its correspondence The News Letter is convinced that the world is, day by day, and more rapidly as time passes, coming to the realization that God does heal through prayer. That which was the mere vision of a revelation has already become an accepted fact to increasing millions. Just as the wireless telegraph has come into the everyday life of the world, so has drugless healing come into the life of man. The work has only just begun.

If you would take the short road to a clear understanding of the tenets of Christian Science secure the full lesson course to be published in The News Letter, beginning with the September number. It is an advanced course upon which you will be able to build securely your complete study of the thought that sets men free, and gives them health, harmony, happiness and prosperity.

Oliver Sabin Jr.

Chain of Golden Thoughts

September

PAULINA B. SABIN

We suffer not only from our own evil thoughts, but suffer subconsciously from the evil thoughts of all the thinkers of the present as well as of the past. The only way to rid ourselves of this incubus is in the perfect realization that All is Infinite Mind and its manifestation. When we shall come back to that plane, that platform, perfectly realizing its truth, sickness, sorrow, fear, will vanish and our vision will open up to the beautiful light of eternal harmony as given in God's laws of Good and Love.—Science of Health and Happiness.

Thou hast made us for Thyself, and the heart of man is restless until it finds rest in Thee.—St. Augustine.

From Thee, great God, we spring; to Thee we tend—
Path, motive, guide, original and end.

—Dr. Johnson.

It is no art to find the mind's construction in the face.—
Shakespeare.

Depth in philosophy bringeth men's minds alone to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity; nay, even that school which is most accursed of atheism doth most demonstrate religion.—Bacon.

The most enoyable emotion or sensation in the world is to have one's heart go out in love with its desire to happify the one loved.—Elizabeth Towne.

If you think of evil, if your mind is continually dwelling upon evil things; if you are thinking of fears, of this or that anxiety; if you are thinking of this or that evil; if your mind is filled with pain, with hatred, with jealousy, with anger, with revenge, these thoughts soon mirror themselves upon your body and insidiously drag you down to death. Therefore, we must select the good if we would have the good; must choose the good if we would have the good; must choose the good if we would enjoy the good.—Bishop Sabin.

ADVANCED LESSON COURSE

The Brotherhood of Man the Subject of the First Discourse—What Is Man?—The Five Senses—Senses Physical and Spiritual—The Aim of This Lecture Course—The Way Taught by Christ—Prejudice Must Be Abandoned.

AN AFFIRMATION TO BE MADE AND CONCENTRATED UPON

LESSON I.

IN following out this course of studies bear ever in mind that you get out of it very largely what you put into it.

You go to school not that you shall complete your education, but rather that by employing your mind in mastering a given program of studies you gain ability to master greater programs. And the degree of ability gained depends entirely upon you — upon the spirit with which you approach your subject and your assistants, and upon the faithfulness and discretion with which you apply yourself, together with your confidence in your own ability to master the subjects and problems laid out for you.

First, you must eliminate from your mind all that hinders you in any way.

You have many mental companions, some of which you must encourage and cultivate; others you must abandon entirely.

Some are healthy, pure and good, while others are diseased and dis-easing.

You have a strong desire for Truth and the knowledge thereof.

You hope for better conditions, physical, mental, spiritual, social and financial.

You love the beautiful; the beautiful in forests and fields, in flowers and fruits, in seas and lands, in the spirit a character of acquaintances.

But, alas! also you associate fears, prejudices, jealousies, pride and sometimes hatred.

These latter soul-blighting companions you must eliminate from your mind at any cost if you would enter upon the path of Divine Power.

You must substitute for them Confidence, Tolerance, Generosity and Love.

He is successful in the race who has the least encumbrance and keeps the straightest course.

Eliminate, therefore, the non-essential and blighting and hold to that which is good.

THE BROTHERHOOD OF MAN.

This is the first subject which you are to consider in this course. The proper understanding of the Brotherhood of Man, and the correct application of that understanding to the Philosophy of Life, is the subject most essential at this point.

You have been taught that God is your Father and also the Father of all mankind; that He is the source from which you came and from which came the whole human race.

You have been taught also that through this common parent all men are brothers. But you have seen these children of God envying, hating, disputing with, fighting and murdering each other, and you have thought if these be sons and daughters of God, and God is in all things good, then must very bad products come from good sources?

These thoughts are quite natural, but if they stop here they become atrophying to the soul, breeding agnosticism and atheism.

WHAT IS MAN?

Now what indeed is man? The Holy Books declare man "the image and likeness of God." And again, that "God is all and in all."

If God is all—is Spirit, Mind and the Phenomenon called Matter—and man is the Image of God and is like God, then man is Spirit as well as mind and body.

In a sense man is truly a little God, having the qualities and characteristics of the Infinite, but so meagre are these characteristics and qualities that they scarcely transcend the environment of the individuality.

THE FIVE SENSES

are the windows through which the human soul first receives its light. These windows are creations of the soul to meet the needs of the soul on the material plane.

The organs of these senses are physical creations and the first impression of which the soul becomes conscious are therefore impressions of the physical environment.

Some of these impressions are received as being good, others as being bad. These impressions come from all the kingdoms of nature and they are classed according to to their effect upon the recipients. Men form attachments to things and conditions and to other men and women according to these impressions coming through these material windows of the soul, the five senses.

The material lenses of these windows are focussed for short-sight to serve the soul in its immediate environment.

But too often the soul becomes satisfied with this environment, and makes no effort to get beyond what it can feel, taste, smell, hear and see.

It thus becomes selfish, self-centered, and conditions, things and men are of value only as they contribute to the gratifications of the sense.

Absorbed in the gratification of the physical senses men rush madly over each other, crushing feelings, maiming bodies and destroying the lives and possessions of their fellow beings.

Besides the five physical senses there is a sixth sense having its seat in the brain. This sense is called the telepathic sense. By it messages or impressions are correctly conveyed and received without the aid of any other physical signs or instruments.

THE SPIRITUAL SENSES.

Now, corresponding to all of these senses are the Spiritual Senses.

There is a seeing that does not need the outer eye, a hearing that does not need the outer ear, a feeling, a tasting, a smelling, that transcend immeasurably those powers of the material senses.

Most people have no conscious knowledge of these Spiritual Senses and under normal conditions will make no effort to awaken them.

Troubles, sorrows, disappointments, bereavements and the like, the consequences of following the impressions of the lower senses, lead to reflection.

The night of trouble, the moment of reflection, is often the precursor of the spiritual dawn.

People go to sleep in satisfaction with the products of the physical senses or they go mad in their desire to gratify the whims arising through the impressions of the physical senses.

Thence arises this estrangement between human beings, this unbrotherly attitude; thence arise this selfishness and prejudice in the conduct of men.

THE AIM OF THIS COURSE OF STUDY.

The aim of this course of studies is to awaken in you these Spiritual Senses.

God is the source from which emanates the spiritual man. That the spiritual man may reflect its Source it must transcend its physical environment, but this state can

come only through the desire and will of the individual.

When you really desire to awaken your spiritual nature and begin to search for traces of its reality you begin to find, and not till then.

THE WAY TAUGHT BY CHRIST.

There are many long and tedious ways taught by the masters and philosophers of the East, but there is a short and direct way taught by the Christ. Love God with all your powers and your fellowman as yourself, was the command of the Christ of Jesus.

He taught that God is Father and All Men are Brothers.

Upon these commandments — Love to God and Love to Man — hang all the Law and the Prophets, he asserted.

These span all the bridges builded by the sages, cover all chains of ideas and systems of thought constructed by the Doctors of the law and the Prophets of Revelations.

God and His creation are One. Man is therefore a Part of God.

You cannot love the whole and hate a part, nor can you love a part and hate the whole.

You must recognize the Brotherhood of Man.

You must indeed become a little child — an infant — divested of all prejudices.

ABANDON PREJUDICE.

You must throw off family prejudice, social prejudice, religious prejudice, commercial prejudice, national prejudice, race prejudice, color prejudice, if you would open the Sanctuary of the Kingdom of

Heaven Within, if you would have your Spiritual senses at your command.

The Spiritual eye sees only the good. If you would see only good, you must see with the eyes of the Spirit.

If you would hear only good, you must hear with the ears of the Spirit. If you would sense only the Good, your impressions must come through the Spiritual Senses and not the physical.

If you would make your atonement with God, you must first make your At-one-ment with man.

You must become fully conscious of the Spiritual Brotherhood of Man, realizing that all men and women are your brothers and sisters, and that their positions, stations and conditions in life are of external moment only.

Your mother and father, your brothers and sisters, your sons and daughters, are yours only for the service you may be to them, and they may be to you, and no more. Blood relationship is a conception of the low realm of thought, the spiritual-minded hold all men and women in the same relationship.

The carnal or mortal mind looks at the outside of things, sees the bitter hulls and prickly burs, the tough skins and slimy coatings, and with these it frets and worries. But the Spiritual Mind penetrates the material, the mortal crusts, and sees the same radiant light burning in every lamp.

THE SPIRITUAL BROTHERHOOD OF
MAN.

Until you grasp the Truth of the Spiritual Brotherhood of Man you

are unprepared to tread the path of Divine Power in Peace.

Many have rushed forward unprepared and have paid the penalty in pain.

This first step is the step most essential. It is the cleansing of the Lamp of Life that the Flame of Love, the fire of the Spirit, may beam forth from you.

Until this lamp is cleansed and this light is radiant you cannot reflect Your True Self, which is the Image of God.

Upon the full consciousness of your Oneness with God and Man, and that consciousness working out in your thought and conduct, you may take your next assured step of attainment.

Now absolute truthfulness, strict honesty, purity in all things, must be adhered to in spirit and truth.

Inasmuch as you cannot deceive your true self, so also you cannot deceive the true God.

It is not from any writer upon this subject nor from any school of thought that you must expect progress, but from God and through the gateway of your own effort must you progress.

All is yours for the asking, in spirit and truth.

All is yours for the seeking, in earnestness and devotion.

All is yours for the knocking, in confidence and faith.

AFFIRMATION.

"ALL MEN AND WOMEN ARE
MY BROTHERS AND SISTERS—
CHILDREN OF GOD — AND I
LOVE THEM ALL."

Meditate upon these words daily.

Take them into the silence of your soul.

Concentrate upon the depth and breadth and height of their meaning. Tarry with them, and let them tarry with you every moment you can until the next lesson arrives.

If convenient, have a set hour—say, the early morning—to meditate upon this preparatory step in the Philosophy of Life and Healing. Otherwise give it every spare moment day and night.

A DOG'S OBITUARY.

Finding Francesca full of tears, I said:

"Tell me thy trouble." "Oh, my dog is dead!

Murdered by poison!—no one knows for what—

Was ever dog born capable of that?"

"Child"—I began to say, but checked my thought—

"A better dog can easily be bought."

For no—what animal could him replace?

Those loving eyes! That fond, confiding face!

Those dear dumb touches! Therefore I was dumb.

From word of mine could any comfort come?

A bitter sorrow 'tis to lose a brute Friend, dog or horse, for grief must then be mute—

So many smile to see the rivers shed Of tears for one poor, speechless creature dead.

When parents die there's many a word to say—

Kind words, consoling—one can always pray;

When children die 'tis natural to tell

Their mother, "Certainly, with them 'tis well!"

But for a dog, 'twas all the life he had,

Since death is end of dogs, or good or bad.

This was his world; he was contented here;

Imagined nothing better, naught more dear

Than his young mistress; sought no brighter sphere;

Having no sin, asked not to be forgiven;

Ne'er guessed at God nor ever dreamed of heaven.

Now he has passed away, so much of love

Goes from our life, without one hope above!

When a dog dies, there's nothing to be said

But—kiss me, darling!—dear old Smiler's dead!

—Dr. Thomas William Parsons.

CHEERINESS.

Cheeriness is a thing to be more profoundly grateful for than all that genius ever inspired or talent ever accomplished. Next best to natural, spontaneous cheeriness is deliberate, intended and persistent cheeriness, which we can create, can cultivate and can so foster, and cherish that after a few years the world will never suspect that it was not an hereditary gift.—Helen Hunt Jackson.

THE STATE OF MIND CALLED FAITH.

The state of mind called "faith" does not exist until and unless there is perfect state of expectation regarding that which is desired. The state called "faith" is brought into use when something is desired. No one desires what he does not want to have. But the state of faith does not exist in the soul until it is blended with expectation. Then faith is established and the desire is fulfilled.

The word "faith" misleads us as to its nature, because we are supposed to have faith when and where it is not possible or reasonable to expect to have our desires granted, or when there is no visible way for the desire to be fulfilled. But if we will consider the idea held in the word "faith," we must acknowledge that expectation is an inherency of faith. This fact clearly understood, we must also acknowledge that our desires are rarely backed up and supported by the indispensable inherency called "expectation."

We have an unlimited supply of faith, but it is often placed at the service of our fears and limitations, instead of being given to the limitless glory of our Being. We have, for example, an absolute faith in the power of a draught to cause rheumatism or neuralgia, as is proved by the fact that we expect these results if we sit in a draught.

We can go through the long list of our fears and false convictions and we will find that we do not lack

faith, for we expect ills and disasters without number, and the result is according to our faith.

We have but to change the nature of that which we expect and we will be richly rewarded.

If we expect health, strength, happiness, success, and plenty, with the same intensity that we now expect the opposite, we must and will have our desires for these conditions fulfilled.

"According to your faith be it unto you."—Alma Gillen in Expression.

"I WANT!"

The echo: "I want dollars," must become still before the real sound of "Dollars want me" can vibrate in your aura. Know, as the merchant knows, that he has that which the people want, that you have that which Dollars want. In your thought, in your hand, in your life. advertise your purpose to the Dollar. Tell it that it wants all these; that without you, it has no power; that, without you, it can do nothing. Tell it that all that it wants you have; that it will come to you that it may accomplish its mission. Then, like a patient merchant, wait for your customers. Dollars will soon flock, as do customers to a "bargain" counter. The "Want column" has attracted them. Use here only the same common-sense, perseverance and patience the successful business man uses and Dollars will find their wants supplied in you, and you will find Supply.—Henry Harrison Brown.

MEMORY

Rose M. de Vaux-Royer.

"Atheists are dull—
Who cannot guess God's presence out of
sight?"

BY what strange and haunting habit of hidden desire are we drawn back to our earlier associations from the threshold of a day that lies ever before us? Through what unknown alchemy, or crossing of the currents, is that other day brought vividly into existence again with the bloom and brightness that recollection weaves around the crowded past? With memory's recurrent pictures, all but the fair lights of this far vision is washed away

A luminous ether seems to surround all objects like scenes in a dream, or the smile the face of nature wears on a summer morning. Our mental journey meets a comeliness and whiteness, a freedom from the besmirching atmosphere of the common-place. Earlier in life we see inwardly, and perhaps we retain only the imaged beauty of the soul's impress, where a conscious grace and befitting dignity are ever on guard.

How much are we indebted to this past for the present, its processes of mind-building—the wanderlust of the spirit—by which we are—each one of us—what we are? The winds of the world blow upon us; the songs of the friendly streams of intercourse, and the wage of war and sin that throws

its cloud over us. Inward and outward is the inextricable texture woven that constitutes man.

Race and trace and accident play their part in the storm and sunshine, from which the flower of life is ripening; and memory serves as a mellow mid-summer afternoon with its honeybees humming among the blue flag, fleur-de-lis and petunia patches of our garden.

How the variegated flowers hold high their heads with an individual seriousness in this land Elysian of the days gone by. As the vision wanes their beauty is merged into a multicolored landscape that recalls a rainbow ridge over the field of Gettysburg.

What capacious house-room is assigned to this visitor from the past, that absorbs our expression of thought and feeling, indelibly traced and carried forward, blended and interwoven with our future?

In retrospect and in dreams the lustre of the days that were lure us like the evanescence of a will-o'-the-wisp. How the upreach of memory greets us in unguarded and unsuspecting moments by the sudden inrush of old-time perfumes or the soughing of tree branches in the breeze! Memories of penitence and peace; memories filled with sacred significance and a poetic awe of the unseen, which affects us like solemn music. The intense longing that it harbors for the little lost places

which were ours grows so potent that, if we speak, the overtones will betray our hidden disquiet.

We pass through rooms once peopled by those dear ones, all denuded stripped and pale, with a meekness in their very emptiness, and we hasten on our way. We recall, pathetically, memory as a poor home-returning ghost, not always welcome — a voice on the nightwind, carrying the faint atmosphere of the unforgotten.

The stray snatches of music in our everyday existence reset themselves to a more stately symphony as time underwrites our passing pages.

"Come and grow old with me;
The best is yet to be,
The last of life for which the first was
made."

Quietly submissive, memory never records untruth, but holds with stubborn faultlessness to verities, and leaves with us the signature of a high and brave intelligence.

"Oh to shoot
My soul's full meaning into future years,
That they should lend it utterance, and
salute
Love that endures, with Life that disappears."—(E. B. B.)

REPOSE.

Repose is a state of mind. We commonly associate it with our surroundings, and our relations. We think: "Oh, when I can get into a place where there is no more noise; when I can relax in body; when I can get off on my vacation; when I can have a change, then I shall rest and find repose." These things

are but symbols of that which is the real cause of the restful state of mind. All the time it is your mind that gives you the repose, even though it seems to be the bed, or a vacation, or something else external.

If the mind is not at peace, you can have weeks of vacation and be as upset and disturbed at the end as you were in the beginning. If your mind is not at peace, you can lie down upon your bed hour after hour and even go to sleep, and at the end of it you will feel as though you had had no rest. Why? Because the mind did not take hold of the idea. Yet, on the contrary, there are people who have no vacations, but who are just as fresh at the end of the day as in the morning, full of energy, resolution, full of power for work, and they never grow tired. Why? Because their minds are at peace. They love the activity, and there is nothing at cross purposes with them.

Hold in mind the perfect image which you wish to demonstrate. "Is it not written in the law, Ye are God's and Sons of the Most High?" Some people think this sacrilege, but it is taught from beginning to end of the Scriptures, which many accept as final authority, that man is made in the image and likeness of God; that we have lost sight of that likeness, and that we must be, and are being, restored to it. Since we are transformed by beholding, we must continually see ourselves as we are in Spirit and in Truth, and deny every adverse thought which pictures us as weak, and sinful, and sick, and lost.

THE LOVE THAT ABIDES

Wm. E. Gibson.

“**N**OW, abideth Faith, Hope, Charity; these three, but the greatest of these is Charity.”—New Testament.

Charity, here, means Love in the act of serving — active Love, not passive Love.

“Faith is the substance of things hoped for, the evidence of things not seen.”

Faith is built upon past proofs, and vitalizes the substances toward which it is extended.

This vitalizing power is the evidence of things not seen. It combines the elemental conditions that will produce the desired end. For example, the square of three is nine, and the square of nine must be proportionately large.

So also a seed reproduces its kind under proper conditions; also its multiple. Every cause, every motion, every vibration has its effect. The effect varies according to the state of the cause, rapidity of the motion and the rate of the vibration.

In like manner the products of faith are subject to variations in their manifest effects.

Hope is the prayer of the soul.

It is the going out of the soul and taking hold of that for which it yearns.

It is the Jacob that wrestles all night with the angel.

It is the tie between the soul and that for which it reaches; the

link between faith and realization. If hope fails not, realization is sure.

But Charity — working love — is the environment that makes possible the realizations of faith and hope.

It is the vital breath that these must breathe to live.

It is the energy that must give power to faith and strength to hope!

It is pure air, pure food and proper conditions.

Ideas conceived in love are healthy and hearty.

Ideas born of love are vigorous; ideas that mature in love are wholly beneficent.

Now mark you this, love in the Apostle's comparison is the active, not the passive love; it is the power that makes the disagreeable task easy; that enables you to set aside your dislikes and be happy and make happiness where there is no visible prompting to happiness.

This love is the outpouring of your true self, your spiritual nature.

It has nothing to gain, but all to give. Like the sun, it gives itself for no reward, for it has what it needs and gives itself without diminishing its bounty.

Or, like Mother Earth, it renews its strength in serving.

It is said that love hides a multitude of faults. But this higher form of Love knows no faults. It recognizes the pure flame that burns in every lamp of life. It

loses sight of the lamp in its respect for the light.

Each life is builded around a spark of the infinite flame. Each soul is a drop of the infinite ocean; each is an atom of the eternal substance.

The sun is not God, but is of God; the stars and worlds are not God, but are of God; man is not God, but is of God; the cells and homes of life are not God, but are of God.

There are things and states and conditions that are far beyond our mental grasp in both magnitude and minitude.

And each arises from a spiritual flame of which working love is a part.

He who lives the life of Active Love it at the fountain-head of all things. He must be truthful. Truthfulness is a certificate of power with God.

He must be honest. Honesty is the key to the bounties of God.

He must be pure in heart. Purity is the light of confidence in the face of him who approaches the bounties of God.

- Working love is diligent service.

Nothing—"no good thing—will God withhold from them that diligently serve him."

Imbibe the spirit of Charity—working love—and you break all chains of slavery. You are free. The world in its material manifestation has no attraction for you. You are not attached to particular men and things, but to all in the same way.

You love not that you may be

loved, but for the sake of loving; not for reward, but for the opportunity of dispensing rewards. For Love is its own reward. This Love is service; this service is the secret of successful living.

It makes for health and happiness. It makes for peace and true prosperity.

It reveals the true man, who is the image of God, and makes his living a radiant flame of living fire.

This is the end of living, the objective toward which all are tending—the Divine Philosophy of Life.

"Let Love be without dissimulation."

Creation does not take place by making something out of outside materials, for there can be no materials outside of the Infinite All; nor is it possible through the reproduction of a like kind by transferring a portion of its substance to the thing produced, for here is implied a separation and a multiplication of the One into the many, a destroying of the nature of the Creator. Creation is the result of the action of Mind in the Idea.

This Idea forever subsisting in the mind of God is, to begin with, life, and must be love as well, for the pure motive of life lies in increasing enjoyment of livingness; and again it must be wisdom, an all-inclusive perception of eternity. Furthermore it is power, for there is no other or opposing element, and peace and harmony for the reason that the whole must be in perfect accord.

THE VOICE OF THE SOUL

IF you have a ray of Truth and it conflicts with ideas of Truth held by others, don't let it worry you; do not cabal over it; do not stop to fight the other fellow's in defense of your idea.

Just present the truth, let it work. If it is really Truth, it has the ability of self-defense.

Present it and then stand aside. At a psychological moment—at the moments of the honesty of their souls—they will accept it. Their eyes will open, their ears will hear; they will be convinced and joyfully declare their convictions.

All rays of Truth are primarily from the same source, but most of them are reflections, having the appearances of coming from directions opposite to the true source.

The light of the morning sun coming through a window and falling upon a mirror reflects the light of the sun so that bright rays fall upon the eastern wall instead of the western wall.

These rays are as truly of the sun as if they had fallen directly on the western wall.

The reality of man is as a mirror, and if it is freed of all material or mortal attachment, if it is purified of all prejudice, jealousies, hatred, envying and the like; if it is centered in the worship and service of God instead of the worship of the world, it reflects and refracts the reality of God as truly as does a clean mirror reflect the rays of the sun.

Such have been the manifestations of God of the dispensation of the past.

They have been the most perfect mirrors of their times, reflecting most perfectly the reality of the Real—the True God.

So powerful have been the effects of these pure mirrors that former dispensations have been overturned by them, and new civilizations have grown up around them.

Such was the dispensation of Zoroaster, Moses and Jesus. Such was that of Buddha, Krishna and Mohammed.

The light that reflected from each of them was from the same sun—the One Reality. It was the Christ of the Ages.

Every soul that comes into the world is capable of reflecting the true light. It is this capability—this mirror of Reality—that gives the vitality, the energy and the activities of life to the soul; that contributes being and individuality.

It is this power that enables the life cell in the matrix to build a body for its abode. It is this same power that enables the infant to demand and take of its environments those essentials of food and thought necessary for the building up of body and mind. It is this same power, this reflecting capability, that brings the soul to the state of manhood and maturity.

But too often, in the course of its development, the soul becomes so firmly attached to those environed conditions and things from

which it has gotten its mental experiences and out of which it has builded its physical existence, that it loses sight of that divine, indwelling power, that mirror of Reality, which has contributed the power and dominion over the environment; and losing sight of this divine Reality, it worships the castle and forgets the lord of the castle.

It therefore imprisons its reality in materiality. It engulfs the mirror of reality in a cloud of materiality, and shuts out the light of God from the lamp of the soul.

AND HERE LIES THE GREAT
DANGER.

The soul, the mirror of Reality, is ever in touch with the powers and possibilities of Reality (of God). It is ever in connection with the creative powers of God—with the Constructive Powers of God, with the accumulative powers of God, with the destructive powers.

Truly it has Power and Dominion over its environment, over land and sea, over earth and air. The soul has the mastery over the laws of nature, and may demand of nature its powers, and the laws and secrets thereof. It may discover secrets, unravel laws and harness the powers of nature for productiveness on the physical plain.

And this and Infinitely—infinitely more—may be done without the conscious guidance of the true light.

Explorations into many, many of the realms of the possibilities of the soul in the world of nature may be made without this light.

All manner of inventions and contrivances may be wrested from

the hands of nature and subjected to the will of him who is courageous enough to attempt the feat, and all without the conscious guidance of the light of Reality; without reflecting the rays of the light of Reality.

Nay! this has been the history of the majority of mankind. Many secrets have been discovered, many laws have been unraveled, many powers, or phases of powers, have been harnessed, but lacking in the guidance of the true light "which lighteth every man that cometh into the world," men have turned these powers to selfish use.

They have turned constructive and accumulative powers to selfish purposes and, lacking the guidance of the true light, have combined them in improper proportions, thus producing the power of destruction, not only of their fellow-beings, but also of themselves.

See it working in the professions of medicine, of law, of theology, of pedagogy. See its operations in the schemes of commercialism, politics, economics and sociology.

See how in this darkness men become selfish and self-seeking, seeking for themselves no matter at what cost to others.

The professions strive ever to establish themselves, with small thought as to whether they contribute to the betterment or the detriment of men.

Commercialism, politics, economics and sociology lacking the light of Reality and the clear-seeing thereof, have contrived to baptize humanity in a sea of blood and tears, to engulf the world in a cloud of grief and pain and at the same

time to plant beneath their foundations those forces which explode to their utter destruction.

This is the product of dealing with nature in the dark. Bad combinations have been made and a mighty upheaval has followed. But the thunders of this upheaval are awakening the slumbering world of humanity, and the lightning of this storm is to remind men that there is the light of Reality.

Seek the light, it will be found; cut loose from your attachments, throw off your robes of the world, lay aside the cloak of prejudice, the garments of selfishness, hatred, envyings and jealousies.

When the face of the mirror of life is clean it will reflect the light divine. When the globe of the lamp of existence is purified its light is a safe guide, for its light is a part of the All Light of the sun of Divine Reality.

By it the mysteries of nature are revealed in their true light, the laws are discovered and properly classified and their applications are harmonious and the products are beneficent, contributing only to the health, happiness and prosperity of men.

Pray that men may hasten to understand this lamp of Truth, this Light of Reality.

When a fit of complaining seizes you, pause awhile and try to estimate, at their real worth, those things for which you should be really and truly thankful, and your mood of ungracious discontent will vanish.

THE POWER OF FAITH.

A faith cure is recorded which utterly baffles the acumen of medical materialists to account for. It appears, however, to be well authenticated. A woman in New Orleans had been paralyzed forty-five years. One day last year she was at church and became impressed with the thought that she ought to pray for recovery. She spoke to the clergyman, who concurred. So several persons for more than a year spent a season every day in the intercession. Finally, in May last, she felt an irresistible impulse to walk. Stepping from her wheeled chair she walked rapidly across the room. From that time her strength to walk steadily increased. Infant children, it may be remarked, acquire the power to walk after a very similar manner. The true philosophy of miracles is the philosophy of mind itself.—A. W., in *Metaphysical Magazine*.

You have no reason to fear any prophecies of evil. Every seed brings forth after its kind. You are sowing seeds of Truth in your mind daily, and according to the law you will reap as you sow. Why should you be disturbed about the reapings of others? You have the promise of safety and protection. When doubts and fears arise center yourself in the One Omnipotent God and affirm: "Divine Love and Wisdom protect me from all harm. I am housed in God and no evil shall come nigh me."

KNOW THYSELF.

When gentle Twilight sits
 On Day's forsaken throne,
 'Mid the sweet hush of eventide
 Muse by thyself alone.
 And at the time of rest,
 Ere sleep asserts its power,
 Hold pleasant converse with thyself
 In meditation's bower.

Motives and deeds review
 By Memory's truthful glass,
 Thy silent self the only judge
 And critic as they pass;
 And if their wayward face
 Should give thy conscience pain,
 Resolve with energy divine,
 The victory to gain.

When morning's earliest rays
 O'er spire and roof-tree fall,
 Gladly invite thy waking heart
 Unto a festival
 Of smiles and love to all,
 The lowliest and the least,
 And of delighted praise to Him,
 The Giver of the feast.

Not on the outer world
 For inward joy depend;
 Enjoy the luxury of thought,
 Make thine own self thy friend;
 Not with the restless throng,
 In search of solace roam,
 But with an independent zeal
 Be intimate at home.

Good company have they
 Who by themselves do walk
 If they have learned on blessed
 themes
 With their own souls to talk;
 For they shall never feel
 Of dull ennui the power,
 Not penury of loneliness
 Shall haunt their hall or bower.

Drink waters from the fount
 That in thy bosom springs,
 And envy not the mingled draught
 Of satraps or of kings;
 So shalt thou find at last,
 Far from the giddy brain,
 Self-knowledge and self-culture lead
 To uncomputed gain.

—Mrs. Sigourney.

IMPORTANCE OF PROPER REST.

It is an exceptionally wise man who knows how to rest. Millions have been lost because men were tired and for that reason became irritable and unreasonable. Millions of homes have been wrecked because men and women did not know how to rest. Millions of lives have been lost because men did not know when and how to stop and rest. It is not work that kills, but weariness, and, too often, avoidable weariness.

Nowadays men of sense do not wait until they are on their backs to apply curative methods to their bodies. They note the things that create disorder and become self-healers. Even when the disorder has made progress they can often judge better, if they will, as to what is the matter than can a physician at a "pop visit."

No ally of the physician has been so powerful as that of rest. With a man on his back, where he must rest, the doctor could do something with him, and it is no less true that a man can do much for himself under similar restrictions.—Personality.

BLIGHTING HUMAN WEAKNESS

Wm. E. Gibson.

THE one human weakness that most retards the progress of men and dwarfs their capacity for truth and the expression thereof is the tendency of men to hinder others in order to help themselves. Take the several religious systems of the world: The first effort of each is to destroy the value of the doctrines and teachings of the others in order that their own may find a place in the hearts of the people.

This tendency has led to the insistent bitterness and fruitless wrangles and wars that have so sadly marred the pages of history of all the religions of the past.

This weakness of the systems finds expression in the individual.

IT IS A PAINFUL FACT

that preachers and priests and mullahs are seldom able to present a message of truth to their hearers without first condemning, and too often even slandering, others who hold views of the same or similar truths differing a little from theirs. Is it that these professed servants of their Gods are not strong enough to stand alone upon the strength of the messages they are to convey, or do they require the corpses of the conquered, the blood and pain of bruised hearts, upon which to stand? Ministers of Divine Truth, it is not necessary that you shall destroy any person or thing that

your message of truth shall have a place. If it is Truth it will find its own place. Nor need you defend it. It is endowed with the power of self-defense. If it lacks in this it is a shadow without substance, and you had better cut loose from it, or you will find yourself bound to a corpse.

If it is vitalized with the Spirit of Truth, born of the Source of Truth, your part is to continue to give it expression and nothing more.

COMPLETE EXPRESSION REQUIRED.

But that it shall do its work through you most completely you must give it most complete expression.

It must have the service of the soul. Spirit, mind and body must work in harmony. You are not a perfect expression of Truth unless you think it, and believe it; even though with words you declare it most eloquently. Thoughts, words and actions dynamically centered on the expression of Truth form the wedge of power that cleaves asunder the walls of prejudice, and lets light into the dungeons of ignorance, of superstitions and of false imaginations.

But remember, it is not your part to drive the wedge. It is only your part to set the wedge and then to stand aside and hold it. The Almighty Power will do the rest.

THE LAW.

Take the profession of law—perhaps the most generous of the professions—and yet diseased with this blighting human weakness. Most often the first effort of the lawyer, in defending his client, is to prejudice the court, judge and jurors to do the rest, how different defendant.

Could the attorneys of each side present the facts they have in hand, nude of the gash of prejudicing evidence, leaving the judge and jurors to do the rest, how different would be many a verdict.

The Truth, which has in itself the power of self-defense, is more to be desired at the Bar of Law than is legal ethics or jurisprudence. The facts, the unembellished facts, are all that the opposing counsels have a right to present to the jury. And these presented facts are all that the jurors have a right to put on the opposed arms of the Scales of Justice. And the truth, registered as a result, is the judge's correct verdict. No need of fighting each other, of slanderous and embittering arguments.

THE DOCTORS.

Take the healing professions. One school seeking ever to destroy the other, in order that it may live and thrive.

Here are the physical scientists, so-called, the allopathists, the homeopathists, the osteopathists, the neuropathists, the chiropractics, who deal with the physical organism primarily. Then we have the mental scientists and soul scientists, New Thoughters, so-called, such as

Christian Scientists, Divine Healers, Spiritual Scientists and the like. All of these treat the sick, and statistics show that they treat with an average degree of success. The stronger, the older and most powerfully organized, seek to crush out or to enslave the weaker.

How insane is this warfare! The different schools of the physical theorists fight each other in mean and insidious ways. The stronger and more influential seeking, through legalized intrigues, to crush out or to enslave the weaker. The allopathists to limit and circumscribe the conduct of the rest.

And those methods of treatment or degrees of drugging, which are generally accepted as essential for one decade, are rejected by the profession the next. And the laity, blinded to these facts, are made the victims of mere visionary experimentation. They submit to the experiments and, if benefited, they rejoice and pay for it; if made worse and suffer and die, they pay for it also. The law framed by these medical organizations and condoned by their subjects make it so.

Then there is the new and rapidly growing schools of the so-called mental scientists, or drugless healers. Sad to say these, too, fight each other in mean ways, but each heals with average degree of success.

THE GREAT STRUGGLE.

Now, between the two great schools—the drug healers and the drugless healers—is the great struggle, the drug healers seeking

to crush out or enslave the drugless healers; and the drugless healers seeking for freedom, the right to deliver the goods or to take the consequence.

LEAVE IT TO THE PEOPLE.

Why not put self-evident facts nito the scales and let the people, unencumbered by prejudicing propaganda and freed from the circumscribing shackles of law, test the methods, judge their virtues and give their own verdicts.

Take the one great school which practices mental healing. This school, not yet a century old, has grown not by legalized organization, but by delivering the goods; by producing results, so that now Churches of Christ Scientists, and many of them very large churches, too, are found in most cities in this country as well as in foreign countries.

Now, the people who make up this great body of believers are those who have been healed of ailments, and, in most cases, the hopeless from the drug healing schools. These people thus healed and their children make up this great body of Christ Scientists. These people are healthy, sober, industrious and reliable. They are good and loyal citizens of the countries in which they reside.

ALL THEY ASK IS FREEDOM.

These are all self-evident facts. Take the other schools of mental scientists; so-called — Evangelical Christian Scientists, Divine Scientists, Mental Healers, Spiritual Healers—all growing rapidly, and

by no other method than by delivering the goods—by healing the sick. The people of all of the schools of drugless healers are sober, industrious and more or less tolerant and strictly loyal to their countries. The one thing for which they pray, and which they ask of their governments, is Freedom—the right to practice among their people, unrestricted by laws framed to their detriment through the influence and manifestations of opposing schools.

It is a self-evident fact that if any school of healing need to have laws framed, which they may use as cudgels by which to beat down their competitors, that school is lacking in ability to deliver the goods, and thus confess their fear of putting the results on the Scales of Justice.

WHY, INDEED?

Why should a school of any kind seek to hinder the progress of other schools in order that it may live and thrive?

If it is based upon Truth it is based upon that which has the power of self-defense and needs no legalized defense.

After all, the healing power is in the people, not in the practitioners. The practitioners' part is to awaken and to bring into action that power by arousing courage and stimulating confidence. These are the body and mind of faith.

The presence of the doctor, in whom the people have faith, arouses and sets to work their own power, and his words and medicines simply stimulates Faith; and Faith does the work of healing.

WHAT ABOUT SURGERY?

What about surgery? Surgery is simply taking a desperate risk, and the chance, nine cases out of ten, is that the patient would get well as quickly without the operation as by means of it.

Why by law force an individual to undergo an operation through which there is no assurance of life. If the operation is a success, the goods are delivered and the collection rightly follows; but when the operation is a failure, the goods are not delivered. Then, upon what grounds has the operator a right to collect?

Freedom is the voice of the soul. Why have systematized, glossed over and polished slavery?

Freedom is the watchword! Freedom is the tongue of Truth! Let the people demand freedom from medical grafters, as well as from food grafters, fuel grafters, transportation grafters and information grafters!

Freedom is the spirit of the age. Liberty is the slogan. In all matters the people must choose, and choose in the light of results, the evidence of Truth, not through the dictum and propaganda of selfish interests.

This world upheaval, consuming the old dispensation of Europe and drawing similar dispensations of all countries in this vortex of death, is presenting opportunities for reformation along all lines of national life and of international relationship.

America has seen the vision, is seizing time by the forelock, and strong and determined hands are

setting the wheels of reformation in operation at home and abroad.

Let the people inquire, let them understand. Let them co-operate wherever the flag of True Freedom is raised; and let them raise it wherever it is needed.

Better that the millions of material wealth of the old dispensations perish totally, if through their expenditure a dispensation of freedom shall come forth, a dispensation of True Democracy for the human race. "Justice and the Square Deal to all the Peoples of all Nations and Races in all the World," must be inscribed upon the Flag of Freedom.

When that flag is the truly honored emblem of all nations; when it adorns the meeting places of all religions, of all political organizations, of all business organizations, of all social orders; when it is the honored emblem of all the schools of healing; when freedom inspires the conduct of individuals, and justice and square dealing vitalizes that conduct, peace shall reign. Prejudice will disappear, hatred will vanish, for the Brotherhood of Man will be an accomplished fact.

Take courage, disconsolates, the hosts are moving in the right direction.

"And behind the dim unknown standeth God within the distance keeping watch above His own."

Earth's crammed with Heaven and every common bush afire with God; but only he who sees takes off his shoes.—Mrs. Browning.

THE POWER OF GRATITUDE

Alma Gillen in Expression.

“**M**Y SISTER said this morning that I am not grateful enough for what the Science has done for me. But how can I be grateful when I am still ill?”

It seems impossible that anyone in the New Thought movement can be ungrateful. The mere fact of having accepted this new conception of mankind is in itself enough to arouse “the depth immense of endless gratitude.”

This new conception flings wide open to each one the countless doors which have shut out from us our infinite nature. It has broken down every barrier between us and our boundless power. Love without limit spreads its glories before our eyes, it surrounds us and fills us, we eat and drink and breathe out of, and into, this limitlessness of Love and power.

Formerly, we made no effort to grasp the meaning of quintillions of miles or years. Eternalness had no practical value for our understanding, and infinitude still less. Now all is changed. We are filled with thankfulness that Eternal means without beginning or end. All the wonders and benefits conferred by this new conception can never end. They will go on for ever from glory to glory, from joy to joy, from beauty to beauty, never ceasing.

What do we want? Whatever it be, it lies there before our eyes

to gladden the heart. Nor does this infinitude lack number and variety of forms. In fact, this is one of its greatest wonders.

We are surrounded by Wisdom without a flaw or lack. An ever-living Life beats through us and around us, reaching on and on into infinite happiness, and an ever-increasing usefulness. Is not this one fact alone enough to fill our whole soul with burning gratitude?

“But when, when?”

The when begins the very moment that we accept the true conception of man. Little by little, according to our faithfulness, the conception bears fruit.

Covetousness for greater results will also bear its fruits, bitter to the taste, while gratitude for the smallest advance will bear fruit sweet to the taste and nourishing for soul and body.

Thousands of books could be written upon gratitude, yet not a tithe of its wonders and beauties would be told. It sows the seeds and waters them. It brings to pass small and great desires. It opens sealed doors and melts away obstacles. It burns doubt, and crowns hope with fulfilment. In its heart is strength and courage. It carries with it an understanding of other hearts and the way to meet their needs. It brings friends and prosperity.

In fact, it is always followed by

a host of witnesses too numerous and too varied to be named. But they are, one and all, beautiful, helpful, practical and in every way desirable.

Above all, it brings with it a never-ending gladness, true happiness, and perfect rest and peace, and the true lovingness which is the light of everyone who comes into the world.

A WORLD-WIDE RELIGION.

"Man's extremity is God's opportunity," is a self-evident truth. This axiom can be applied to the individual or the nation, and it will prove in either case its accuracy.

When man has exhausted his wisdom and resources, and failed, he turns to God for help. When nations fight nations until their blood runs white and they are exhausted and weary of the struggle, they turn to God. In Europe this condition of the people is approaching and they are filling the churches as never before.

When the great war ceases and the heroism and self-sacrifice are at an end, the desolation which has been wrought will be so apparent that the people will require a sustaining faith in a higher power to give them courage to go on living. Hence, there is a wide-spread call for a spiritual unity among all people who believe that there is an intelligent creative force at the head of the universe.

Here in America thinking minds are talking and writing on this subject as never before, because they see the necessity of a world-wide re-

ligion. We are anticipating a United States of the World after the war, which will surely be accomplished, but a far more imperative need is a United World Religion.

Such a religion is possible and must eventually come as a result of the great demand for it. It will be Christianity, but not the Christianity that the world knows today. But Jesus is still "captain of the ship," and out of his teaching will be evolved a scientific religion that people will believe as they believe mathematics, or any other of the exact sciences.

From every walk of life this call for the religion that is both scientific and religious is heard. Our readers think they see in Practical Christianity the foundation of a doctrine that all men can accept. Those who have discerned its true character are sure it meets every requirement of logic, science and religion. But this discernment involves the exercise of faculties of soul not developed in all people, hence, there will be diversity of opinion as to the universality of the religious teaching set forth by Practical Christianity.

From Hope and firmer Faith to perfect love

Attracted and absorbed; and centered there

God only to behold, and know, and feel,

Till, by exclusive consciousness of God,


All self-annihilated, it shall make God its identity, God all in all!

We and our Father one!

—Schleirmacher.

THE PRAYER OF UNDERSTANDING

Emma H. Youngclaus in Daily Studies in Divine Science.

 NE'S conception of prayer corresponds with one's conception of God and God's creation.

To many prayer is beseeching God for some special blessing, pleading with God for the removal of sin, sickness, poverty or sorrow, as if God held back that which rightfully belonged to His creation and could be persuaded to yield and give when persistently implored. Surely Divine Love does not require our begging. "For I am the Lord, I change not."

As we lay hold of the Truth of Omnipresence, that God is the only Creator, that God puts into His creation that which He, Himself, is, and that none of the God qualities are ever withdrawn from creation, our prayer changes from that of beseeching to that of recognition. When we know all that the Father hath has been given to the son and that now we are the sons of God, we no longer plead, we acknowledge and give thanks, "for of His Fullness we have received."

A good illustration is the following: A mother much distressed over the weak condition of her daughter had prayed for some time, "O God, give to this child strength, vitality and energy." Years went by with no change in the condition of the child.

Presently, a new revelation of the Omnipresence of God came to the mother. Instead of seeing the child

as something separate and apart from Eternal Life and Energy, she saw her as the very expression of Life, Itself, living, moving and having her being in the fullness of Divine Activity, aglow with the vitality of the Infinite Spirit, in God, of God, like God.

She saw that she did not have to ask God to give strength to the child, for she knew that the Infinite strength was all about her, within her. Her prayer was now a declaration, an affirmation of the truth of the child's inheritance, and it was not very long before the child came to herself, and manifested the health and strength of her God-being.

The purpose then of prayer is not that we may induce the Great Universal, Changeless Being of Infinite Love, Intelligence, and Power to bestow some favor, to exert His Power in some special way. It is to rend the veil that is over our vision that we may see aright. It is to blot out all conceptions contrary to the Truth that the full complete Presence of the Infinite Being is a vital, present reality, here and now.

Jesus, in His first public teaching, the Sermon on the Mount, taught us how to pray. The first point Jesus made, in giving His instruction in prayer, was that we are to be alone with God. When thou prayest enter thy closet (the secret place of the Most High) and when thou hast shut thy door (shut out all beliefs,

opinions and feelings that are ungodlike) pray to thy Father which is in secret. In this "Holy of Holies" we are to see, feel and know nothing but God. We are to know the truth of His Infinitude, and as we feel ourselves included within the Infinite Spirit, we realize that like communes with like.

In this heavenly atmosphere of atonement of Creator and creation, we breathe our affirmations of truth, which affirmations beginning in the silence are to continue in word and deed.

With this larger perception of prayer may our daily study this month mean to us marked progress on the road to attainment.

WITHDRAWAL OF CONDEMNATION.

Say to the people around you: I see you in perfection and do not condemn anything in you.

As you withdraw accusation it is also withdrawn from you.

Judge not, that you be not judged; for each man's judgment of another falls back upon himself.

This is the Spirit of God which Paul said is freedom.

The way to get freedom is to give freedom.

You are not under the old Jewish belief of law and letters unless you choose to hold yourself there; you are in the new Truth dispensation, which Christ shewed forth, of light and liberty.

Begin today by withdrawing from the world all accusation. Live in pure thought, and the external

will correspond with your within. Heaven means freedom.

The Bible lives today because of the spirit of its teaching, which, when understood, is life and liberty. It is an uninteresting book to those who have veiled the Spirit and are blindly reading after the letter, which means law.

Call out the good in every one by seeing from the standpoint of Spirit, which maketh alive.

COMMENT, CRITICISM AND INQUIRY DESIRED.

The News Letter will be pleased to receive from its readers comment, criticism and inquiry regarding the lesson course beginning in this number. Respectful and careful consideration will be given by the editors to any communication of this character whose writer is prompted by a spirit of earnestness and fairness.

To find the kingdom of God within make statements like these, silently and aloud:

In abundant, boundless, omnipresent Life, I live, move and have my being.

In enduring, unfailing Strength, I live, move and have my being.

In All-Power I live, and move and have my being.

In Divine Love I live, and move and have my being.

In Infinite Wisdom I live, move and have my being.

In pure Substance I live, move and have my being.

CHRISTIAN SCIENCE TREATMENT

Abdul-Baha in Star of the West.

YOU have asked concerning approval of Christian Science Treatment and Healing.

Spirit has influence; prayer has spiritual effect. Therefore, we pray: "O God! heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His mercy is vast, illimitable! He answers the prayers of all His servants. He answers the prayer of this plant.

The plant prays potentially: "O God, send me rain!" God answers this prayer and the plant grows. God will answer anyone. He answers prayers potentially.

Before we were born into the world did we not pray: "Oh God, give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living?" Did we not pray potentially for these needed blessings before we were created?

When we came into the world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them?

Therefore, it is natural that God will give to us when we ask Him. His mercy is all encircling.

But we ask for things which the divine wisdom does not desire for us, and there is no answer to our

prayers. His wisdom does not sanction what we wish.

We pray: "O God! Make me wealthy." If this prayer were universally answered, human affairs would be at a standstill. There would be no one left to work in the streets, no one to till the soil, no one to build, no one to run the trains.

Therefore, it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for which is in accord with Divine wisdom, God will answer. Assuredly!

For instance: A very feeble patient may ask the doctor to give him food which would be positively dangerous to his life and condition. The doctor is kind and wise. He knows it would be dangerous to his patient, and so he refuses to allow it. The doctor is merciful, the patient is ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor was unkind; not good because he refused to answer his pleadings.

God is merciful. In His mercy He answers the prayers of all His servants when they are according to His supreme wisdom.

"Desire not to live long, but to live well;

How long we live, not years, but action tell."

BRANDS FROM THE BURNING.

People who fear that they shall overwork themselves are truly the victims of that which they fear. They overwork themselves with the fear of work, not with actual work.

In their imagination they make a burden of work, bind it to their own backs, then fret and worry and struggle until exhaustion lay them to rest.

Whenever you find it necessary to destroy other people's doctrines or teaching or works in order that yours may live and grow, you had better look out for the weak points in yours, for it is surely there. That which is worth while has the strength of self-defense. Just give it the breath of expression and then stand aside. If it is Truth born of the source of power it will attract vitality, strength and life from its source. Your greatest defense of it only retards its progress. It is as the infant helping the grown up to carry a burden. Truth stands alone.

Every truth is full-grown, having the strength and power of maturity, but the channel through which it finds expression is most often the weakling of childhood. The channel or medium is that which needs to grow and develop, and not Truth. It must develop capacity for expressing Truth in all of its powers, lights and shades. When the lamp is in proportion and the globe is clean and perfect, the rays of light are perfect.

There is a-plenty of room on the stage of action for you to play your part without you having to push anybody off. The ladder of ascent is wide, no need to cavil, just climb. There is room for you, and the higher you go the more the room. And when you reach the top the room will be infinite.

This is a spiritual springtime, and all peoples, nations and races are on the move. All are responding to the vitalizing rays of the rising sun of the new year.

THE NEWS LETTER.

The News Letter is approaching the close of another year of its existence, and its vigor and continued popularity and the beneficent results of its work promise it a long career, increasing year by year in importance and benefit to mankind. The News Letter has never asked for advertising and has no present intention of so doing. It has prospered through merit as a propagandist of Christian Science, or, more broadly speaking, of New Thought as related to Christian Science. Whether or not it may some day enter into the advertising field is a question for the future. As it is now it is the only periodical of national importance which has not opened its columns in some degree, and in proper ways, to the advertiser.

If the power to do hard work is not talent it is the best possible substitute for it.—Garfield.

CULTIVATE YOUR INTELLIGENCE

A. Z. Mahorney in *The Nautilus*.

I AM astonished anew every time I meet people whom I have not seen for several years.

When I leave them enthusiastic and optimistic, I naturally expect to see them again with their standards set in advance of all their past ideas and ideals.

But they say that the deadly inertia of the daily "grind" has overwhelmed them and they have dropped back into the common beliefs of mankind, which have killed all who have heretofore lived.

They have lost the splendid vision of the miracle of eternal life and progress that we mental scientists are trying to establish.

I am so obsessed by the desire to demonstrate our theories that I am at work always on the cultivation of my power to gain knowledge. I am a torch bearer and I wish to be as much of a pathfinder as possible.

People whose minds are capable of realizing by their imagination, what the conquest of death really means, are eager to hear all arguments in support of this theory. They have their eyes and ears open and alert to seize every atom of evidence pointing to the possibility of attaining the mastery of life.

But so few seem to persevere. The work needs the persistent spirit of the pioneer.

When I see people after an interval of five years or ten years,

who had listened with interest to my statements before, but who now plainly show that they regard me as a fanatic or lunatic, it makes me understand that death is necessary and kind.

I have simply done five years or ten years of work along a road that they had only glimpsed as a shadowy outline.

They have succumbed to the lethargy of years of wrong habits of thought, and nothing but an almost insane frenzy could reorganize them, and that would probably kill them.

If we are going to create new brain cells and remake our minds and bodies according to a new pattern, we must spend a greater part of each day in constructive thinking than we do in acknowledging the power of the negative beliefs that have heretofore failed to save life. (Perhaps this is unconscious, but it is effective nevertheless.)

It is necessary for us to do more than a merely perfunctory "Them's my sentiments." There must be the strictest cultivation of the intelligence.

During all the ages since before history began to be recorded, man has accepted death as inevitable.

This age has achieved many other supposedly impossible things; and we, who are pioneers on the frontiers of thought, trying to find a way to avoid senility and weakness,

will gain the reward that belongs to all pioneers. If we personally of this generation do not win complete victory, there are yet advantages worth all the effort.

There are signs and symbols all about us on which we can develop our reason.

The body cells are replaced by new ones many times each year. You can make them inherit anything you wish.

Why not cultivate your intelligence?

AN HONEST BOOZE MAN.

Terre Haute claims to have the frankest saloonkeeper in the United States.

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

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

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

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

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

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

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

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

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

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

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

SOME LESSONS FROM THE BHAGAVAD GITA

"Come Unto Me."

P. S. Charya in The Kalpaka.

"Come unto Me alone for shelter. Grieve not (be of good cheer). I will liberate thee." (Chap. 18.)



UCH is the peroration of Divine Orator, Sri Krishna. Ah, "Come unto Me!"

What gracious words these! How blessed! How pregnant with suggestions of solace and sweet comfort! These words of hoary, holy, wisdom fell on this "sorrowful star," this sad old planet of ours—5,000 years ago or thereabouts; they fell from the lips of the One Who knew no sorrow, though He lived and sported among men—one who is the Lord of Beauty and Love, Wisdom and Compassion. Then they were echoed 3,000 years later amidst different environment by the great Christian Teacher—Him that was "the Man of sorrows." Thus, on this "Vale of Tears" fell they ("Come unto Me") once more to comfort a sorrow-stricken Humanity. They have since been echoed and re-echoed by successive prophets and teachers, until an obstinate world has come to attach little or no significance to them.

A celebrated Tamil Mystic of South India sings as follows:

Sweet is the mellowing fruit;
Sweet the crystallised sugar;
Sweet the imperial Power that
knows no bounds,

Sweet the companionship of thy beloved in the fulness.

But sweeter still is the Lord to them of youth and beauty that
"Come Unto Him."

—Thevaram.

Such is the language of Mysticism. To the true mystic, Life is no "stuff of dreams," no "little thing rounded with a sleep." To Him, the Life which permeates and informs all lives is real and it is earnest. It is perpetual, unborn, undying, changeless—the Life Everlasting. It knows no beginning, no end, nor middle. Weapons hurt it not, fire burneth it not, waters drown it not, dry winds wither it not. It is unthinkable, incomprehensible, it is ever the same. These are the blessed words of the Master singer on the ancient field of Mars.

To the Mystic, Life is Power (Pranasakti); Life is peace; Life is plenty. To him, Life is Love and hence Joy is Duty. All lives have proceeded from One Life Divine which is Love (Anandam). Thus say the Upanishads: "From (Anandam) Love have all these things come into being; having come into being, by Love are they kept alive; towards Love do they tend to move and into Love do they enter."

Anandam or love is Brahman. This was the final conclusion ar-

rived at by the great Maharishi Brighu (one of the seven sages of ancient India) as the result of his various progressive analyses of spiritual experience. (Thaithiryopanishad).

Said Thirumoolar, the great saivite Yogi: "Fools say, Love and Siva are different. They know not that both are one. But the wise that know both Love and Siva as one and the same realize themselves as one with Him Who is Love." To the Mystic, God is Love and Love is God. He sees that all is Krishna (that which draws or attracts, i. e., Love) in the end. (Ch. 7). "Others, each for what he would have, seeks his favorite God. In that phase, the Lord helps their worship and rewards it. But small is the worship and small the need; it passes." But he, the true mystic, knows better. He knows the Lord as the Lord of Beauty and Love, and gladly gives himself up to Him, gets freed from sin, and the age-long fetters of Kama (passion) break way. He sees the Lord in every life and in every sacrifice and obtains from Love's Lord the render of His Love.

In Mysticism there is no particularistic emphasis, such as we find in all the creedal religions. The mystic's God is the God of all. The Universe is His playfield, and He belongs to the Universe. He is the indweller in every heart (Antaryamin), and from there directs and controls the life and evolution of all according to their respective inner natures. "O, Arjuna, the Master is seated in the heart of all creatures; and is revolving them as if upon a wheel, with His Maya."

WHY DO YOU HURRY SO?

O man, with eager eyes,
Why do you hurry so?
In your haste to gain the prize
You miss much as you go;
You hear no songbirds sing,
Nor stray in flowery places;
You never stay to bring
Glad smiles to weary faces—
Why do you hurry so?

Oh, stay a little, stay!
Why do you hurry so?
Joys lie along the way
That you ne'er again may know;
The grave is at the end
Of the way that you are taking—
Oh, stay a little, friend,
And soothe some heart that's
aching—
Why do you hurry so?

Oh, maiden with deep eyes,
Why do you hurry so?
A world of sorrow lies
Out where you long to go;
You put away your books
And coil your braided tresses,
And, turning from wild play,
Are stately in long dresses—
Why do you hurry so?

Oh, stay a little while,
Why do you hurry so?
I see you sweetly smile,
And heaven is here below;
But oh, you long to flee
From youth to maiden glory,
To grieve too late and be
The pathos of the story—
Why do you hurry so?
—Samuel Elsworth Kiser.

"Remember this day to keep it holy."

REALIZING THE SPIRITUAL

Marie Anderson in Unity.

WHILE listening to some music one evening this message floated across my mind: "Only the consciousness lives." It came as clear and distinct as if spoken by a human voice, and I sat almost dumbfounded, as this wonderful Truth unfolded. This was something I had known all my life, and yet it was new, for I realized then that I could direct this consciousness.

Shortly after this we moved to a strange city, and while I worked the best I could to realize God's abundance, it seemed as if the old poverty thought would crush me until at last I took this stand: that I would not give of my substance to feed error; that God is light, and in Him is no darkness at all. I then saw that the thought that had held me in bondage was the belief that God's supply was spiritual, while the money in my purse was material, and the two did not harmonize.

A few days later in the Silence, I saw at the center of my being as a bucket with a lid fitting very tight. Two people were struggling to pull the lid off, and I heard one of them say: "If we pull real hard now, we will get it off." And when the lid was pulled off a stream of pure spiritual life flowed through me, and I knew this was what God gave us to build the perfect world. I saw then that error was a parasite feeding on this substance.

The Bible says: "Keep thy heart

with all diligence; for out of it are the issues of life." The consciousness is God's and Christ is the spiritual realization of this Truth. This realization came to me when I turned my back to error, and I was instantly healed.

A few days ago I was confronted with a new problem, and, after turning in thought to God, I affirmed: "I can only see what God wishes me to see" (I have often closed myself to mortal thought). I found when I finished treatment that I was almost blind. At first it frightened me, but after treating a short time I was able to overcome the trouble. I realized that things that we see with our eyes are beliefs, molded spiritual substance. I understood what Christ meant when he said: "All things are possible to him that believeth."

Every word is a mold into which this spiritual substance is poured the moment we give it place in our consciousness. There is no power apart from the Word, and we must "pay to the last farthing" for the words that do not express God (Good), and as we become quickened by the Spirit we must watch all the more carefully, "For unto whomsoever much is given, of him shall much be required."

"I give the right-of-way to Christ; I have no will but the will of God," is an excellent affirmation when the way seems dark, and the one that looses me from bondage, and which

I try to keep uppermost in my mind. A couple of years ago I had periods of depression which were always followed by pain in my lungs, and several times coughing up blood. Then I began to analyze my mental condition and found that during the depression I kept saying over and over to myself: "I am wasting my life." As soon as I discovered the error it was not difficult to destroy it. When we come into a realization of this wonderful Substance in which we live, move and have our being, we understand why Christ said: "Watch, I say unto you, watch and pray, that ye enter not into temptation."

WORKING UP A SICKNESS.

"A nervous man recently called on me," said a New Orleans physician, "and asked, 'In what part of the abdomen are the premonitory pains of appendicitis felt?' 'On the left side, exactly here,' I replied, indicating a spot a little above the point of the hip bone.

"He went out, and the next afternoon I was summoned in hot haste to the St. Charles Hotel. I found the planter writhing on his bed, his forehead beaded with sweat, and his whole appearance indicating intense suffering. 'I have an attack of appendicitis,' he groaned, 'and I'm a dead man! I'll never survive an operation!'

"Where do you feel the pain?" I asked.

"Oh, right here," he replied, putting his finger on the spot I had located at the office. 'I feel as if

somebody had a knife in me there and was turning it around.'

"Well, then, it isn't appendicitis, at any rate," I said cheerfully, 'because that is the wrong side.'

"The wrong side!" he exclaimed, glaring at me indignantly. 'Why you told me yourself it was on the left!'

"Then I must have been abstracted," I replied calmly; 'I should have said the right.' I prescribed something that wouldn't hurt him, and learned afterward that he ate his dinner in the dining-room the same evening. Oh! yes; he was no doubt in real pain when I called," said the doctor, in reply to a question, "but you can make your finger ache merely by concentrating your attention on it for a few moments."

—New Orleans Times-Democrat.

KEEPING THE WARRIOR CHEERFUL.

Somebody at Washington has a helpful suggestion to offer about war. It is that the men who engage in it preserve, so far as possible, a cheerful, optimistic mood. There is no use being lugubrious or doleful about it, because that interferes with final success. So now they are planning sports for the boys and cheerful songs for them to sing. There is to be no mournful and dispiriting music in the soldiers' songbook now in preparation. Something cheerful and enlivening will be furnished to keep the soldier's mind from his depressing business. —Seattle Post-Intelligencer.

BEING AN INDIVIDUAL NOT ENOUGH

Elizabeth Towne in *The Nautilus*.

BEING an individual is not enough to make you happy, or satisfied, or successful, or wise, or useful in this world. Being an individual first, last and all the time cuts you off from your kind. The individual cannot wag the mass except as he convinces the mass. If he assumes the attitude of unmitigated individuality criticizing and belittling the mass, he either cuts himself off or is cut off by the mass.

For the mass of mankind is not a conglomerate of individuals: it is one living organism, every individual a member, every organization an organ!

The world left the individualistic age some millions of years ago, when single cells of life began to combine and organize. And it took a few more millions of years for man to catch onto the divine principle of organization and consciously apply it.

First came individual cells—

These individual cells combined into organs. And the human individual includes all these organs.

Then came the age when human individuals began to combine in a multitude of individual social organs, or organizations, each organization with its individual selfish function. And this period has been very brief compared to the ages of organization that went before.

We are now in the age when all organizations, or social organs, are

combining in one organized body of God. This is the way, the truth and the life of Federation, of the United States of America, and finally of the United States of the World.

And the kickers against organizing all the world for every individual in it and by every individual in it are called to repentance—or St. Helena, death and rebirth.

New Thought individualism is organizing in one body for every individual and by every individual in the world. The kickers-against the One God combining the little I Am gods in One Body, for all the little individual gods and by all of them—the kickers-against are called to the knowledge of their membership in the One.

But we are only playing the game of organization after all. It is not a serious matter, or a tragic, whether we play at all. It is just an opportunity to learn the game of how to play together: that is what the alliance is, an opportunity to learn to play together in that harmony which is heaven.

It's an opportunity to learn the game of play together—the one game which, when well played, is heaven here and now.

Did you know that heaven is descending upon the world? Coming out of the unseen world into the visible world.

Heaven has been dreamed of since the foundation of the world,

and now it is being organized on this earth.

How could heaven be a place of order, beauty, cleanliness, supply, freedom of opportunity for each individual to work out his dreams and desires; how could it be any of these things without organization? It couldn't.

Heaven's first law is organization, for infinite supply to each and all.

Hell is a state—yes, a state or government—where all the organized powers and heavenly spots are hogged by a few.

Whatever you can aspire to and imagine and believe in, you can demonstrate, in your character and in your life.—The Nautilus.

WELSH PRAYER.

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

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

INVALUABLE AIDS TO STUDY

The Sabin Books Should Be Used in Connection With the Sabin Lessons.

THOSE who wish to get the most out of the Sabin Lesson Course now being published by The News Letter should avail themselves of the assistance of Christology, Divine Science, Christian Science Instructor and Christian Science Made Plain, which are, perhaps, the four best known of the works of Bishop Sabin. All of the Bishop's books are instructive in the highest degree, the more valuable on account of their simplicity and lucidity. They have taught many thousands of men and women in all parts of the world.

A list of all of the Sabin books with their prices will be found in this magazine.

THE WAY INTO OUR OWN

William Yeats More in Power.

COMING INTO OUR OWN is no new life-text, still it continually confronts and challenges our power to solve.

John Burroughs' affirmation: "My own will come to me," is good, if held in faith, sincerity and integrity, knowing the ever-present Good which ever supplies the needs of the faithful.

There are no statements of success, plenty or affluence, made by our present-day New Thought exponents any more direct, clear and affirmative than Paul's. He certainly reaches the culminating apex of man's real status here and now, in fewer words, and given in stronger diction than any writer, ancient or modern: therefore, we personally examine into these high and exalted claims for human attainment, setting our minds at rest to their literal truth, and if true; and earnestly try to fathom the *modus operandi* of realization.

This skeptical utilitarian age demands this, and if our New Thought philosophy cannot meet this requirement, it is inoperative, and fails utterly as a factor in human unfoldment.

Let us take Paul's greatest statement, and determine whether by any possibility a mortal of our day could hope to realize and demonstrate, "All is yours in heaven and in earth." This is certainly unintelligible to the animal man, for it

means nothing to him; why? because it has no application in his limited unfoldment, though Paul furnishes the key for its solution: "Your faith should not stand in the wisdom of men (animal man) but in the power of God (super-man)." In other words—the transformation must be made from the generative to the regenerative plane, where man unites with divine wisdom; truly "In tune with the Infinite"; the elements of nature become obedient, as they were to Jesus in stilling the tempest or raising Lazarus.

In John the Apostle's time, this matter of spiritual power was discussed, and the question asked: "How can a man that is a sinner (still in generation) do such miring and practical demonstration in our daily life; and it cannot be solved by the mere intellect; it requires something beyond and above human reason, or what Paul calls "The wisdom of men."

This then is the secret "hid from the wise and prudent (the physicist) but revealed unto (spiritual) babes." Man is the product of the ages, unfolded through successive life-expressions, in every stage of elementary life, until through hard-won experience he becomes conscious of an origin above and beyond matter, independent of physical existence. In short, that he is not material but spiritual, and to the extent of his faith in this funda-

mental truth has he control of the elemental in every realm up to human expression.

This brings us to the gateway, that great parting of the ways, where so many fall short of winning immortality; where the siren song again allures, and the desired heaven still a mirage, and to the merely physical man a practical impossibility. This is the stage implied by the Teacher: "It is easier for a camel to go through the eye of a needle than for a (matter-engrossed) rich man to enter the kingdom."

THE MOTHER'S SORROW.

A mother, brave, heroic, deeply interested in humane work, for years writing, speaking on behalf of peace and against war, writes us: "What am I to do? I have an only son, twenty-one years old. How can I let him go to this most inhuman war in a foreign land? He, too, has been trained to hate war as only a return to savagery and barbarism."

Something of this mother's feelings we can appreciate. What could we say? It was something like this: The bitterness in your heart against the waste and ruin of war we understand. To you and us this present war seems to be the crime of history. The utter futility of it, the needlessness of it — these set over against the unspeakable bloodshed, pain, sorrow, loss that it has caused, make the horror of it all the greater. At first thought it did not seem our war. To give our sons to be destroyed by it appeared like mak-

ing a supreme sacrifice, not in the interest of our country, but of those who had no real claim upon our bravest and best. Had a hostile army landed on our shores, had our homes been devastated by shell and flame, our liberties plainly imperiled, we should all have felt the high call of duty, and though our hearts sank within us, we should have sent our sons forth to die feeling it was in defense of the highest things for which men could give their lives.


But is it not true that our homes, our institutions, our noblest ideals are threatened? An ocean lies between us and the battlefields where the struggle is going on, but is it any less true for all that, that it is our conflict, and that the cause of human liberty and free institutions crushed across the ocean, we must very soon face the same foe and win or lose the battle? If the fire is sweeping down the street and I can stay it by saving my neighbor's house am I not as truly protecting my own as though I had waited till its hot breath beat against my dwelling? It is then to the defense of all we hold highest that our boys are summoned. Hard as it will be for those of us who are fathers and mothers who have read of the inexpressible cruelties of this awful war to see them go — still, some day these sons must bid farewell to life, and to have died to save, not only one's country, but the world to freedom and truth and justice, is to have entered into fellowship with Him who came not to be ministered unto, but to minister and to give His life a ransom for many.—Our Dumb Animals.

THE MEANING OF THE WAR

Annie Rix Militz in the Master Mind.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

 ONE of the things that has impressed us so strongly concerning this world war has been its causeless beginning. Without any real basis, it has filled us with wonderment that, with so little a reason, there could be so great and awful a consequence, and gradually our eyes are being opened to find out that this was all in order; that this is not an ordinary war, between flesh and blood as it appears to be, but it has its roots in something much more important, indeed, the most important thing that can come to a human being. It is the awful urge and mighty pressure of our Divinity, declaring we shall all come up higher, we shall manifest more of our Godhood than we have been manifesting both individually and as nations. The war is really only our outer interpretation of that secret war, that hidden war that is going on in every human being, the old struggle and strife between the fleshy consciousness and the spiritual, between the character that aspires and the ignorant, false tendency that holds us down.

As Paul describes in the sixth

chapter of Ephesians, this war is not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places, that struggle between the Christ-man in you and "the Pretender," the one that assumes to be yourself, to be great and powerful and the real rules that has determined to dominate your whole world by violence because it believes there is no other way.

On the one side of this war are those who are standing for great principles, for the liberty of all humanity expressed in the government of the people, by the people, standing for justice, for equality and honor between nations; and on the other side stands that old belief in the right of the dominancy of one nation over all, and that Might is the proof of Right, a world-old sophistry that has made the sacrifice of anything justifiable to attain that end.

We who see that the time is ripe that there shall be the one true Government, the Government of the people by the people throughout the whole earth, are holding to this ideal as the Christ-intention, and our forward urge as the Christ method of upholding these principles, not our nation set over against other nations, but true principles overruling false principles and motives of national life. These are

the great ideals by which our men will go forward and which will sustain them. Yet we must remember that the victory is for each individual in this war and the real war is within, and triumph is sure to those who understand and see that the Christ, the Truth, the All-Good must prevail over the anti-Christ, that which seeks a selfish good, which seeks dominion through the sacrifice of lives, that casts aside principles of honor, love, purity and mercy.

We who have been shocked that a nation should be so unprincipled as to cast aside a treaty as a "scrap of paper," thus destroying the faith of all nations in it as to future treaties; that has not hesitated to trample down, enslave and ravish a non-belligerent nation to gain its own ends; that has exhibited criminal atavism in its sea-war of savage destruction of innocent neutrals; we who have regarded all this with horror and condemnation, must realize that the same unregenerate one may be in us, only waiting its opportunity to crush its enemies regardless of the high and holy Christ, who is our real Self and before whom the most of our human nature kneels in humble fealty and adoration.

It is not that one nation is altogether in the wrong, it is not that the problem is with one nation only, but it is with all nations and each member of a nation, and every one must come up out of selfishness, narrowness and unbelief concerning Divinity and the Godhood in humanity. Every one must not only say "Lord, Lord" with the lips, but

do the works; for anti-Christ is not only a rabid opposition to the Christ, but it is even that Pretender that says "I am a follower of Christ" and yet does not do the works of Christ. Jesus foretold (Luke 13:25) that to that Pretender it shall be said, "I know you not, whence ye are"; though it has done great things, preached great preachings and made great claims, it shall hear the words, "I never knew you, depart from me, ye that work iniquity," for it has no place and it has no part in our spiritual ongoing, in the great victory of the Christ throughout this world.

All plainly can we see how this strife is working God's will in the world to uplift humanity, if we will begin to consider the results among the nations, how they have seen even from the world's utilitarian viewpoint that intoxicants must be put aside. They reason from a material basis, that men who imbibe spirituous drinks are not so strong and able as they should be, but are liable to mistakes if intoxicants are allowed. And there are those who have been understanding these many, many years, that men and women must learn the control of their appetities, who know a truer reason than that men shall be better soldiers, for putting aside whisky and the other things that have represented man's weakness and not his strength.

Today it is not counted necessary for man's sensual needs that Vice shall flaunt her brazen claims. She is losing her ancient defences that were once given her from the standpoint of the scientist and the

physician, who taught that she has a place in humanity's weal. Thus is the Scarlet Woman being brushed aside and put under and brought to naught before the intelligence of our leaders, who say this too shall pass. All this is in the wonderful program of a man's victory over himself, which must be carried out, for always it has been known that no one can fully enter into the great Government of the people by the people who is not able to govern himself, he cannot realize its principles except he begin to understand how to control himself. Therefore this instruction is going on, and it is going on rapidly, that there is One in every human being that is powerful, wise, pure and good and noble, the perfect Self, and the Government shall be upon his shoulder.

If we think of one nation, or the Ruler of a nation, as altogether in the wrong we have missed the mark, for while he may stand for that opposition, God knows that there too must be a salvation, there too the wise One must come forward and the anti-Christ recede until it has gone into utter oblivion. Believe in the Divinity of every one. Shall we say one is a devil and another is altogether an Angel? Ah, the mistakes that we have been making in this respect. Judge not according to appearances. There are those who are pointing to the Emperor of Germany saying that he is the anti-Christ and he is sitting there a very devil to the rest of humanity; they know not that there is one in him that is God's Beloved just as much

as in you and me. Shall we not believe in that one, and shall we not invoke that one and so cause the other to recede, to cease its working, its influence, and he, the real Self, come to himself and see, "This is the victory, to have the love of all humanity, to be one with all humanity, not to dominate them but to walk with them shoulder to shoulder." And what is true of him is true of thousands among ourselves who are thinking to dominate, to gain by cruelty and by hateful means—some of them thinking that they are doing you good and actually promoting great principles by that attitude. They need to be healed. Turn on the light of your true consciousness, and you shall draw forth the one there that men have been seeking and this is the way that the day that is Universal, the World's Day of Independence shall be made manifest.

Every year we celebrate our National Day of Independence and the true American in us spreads the wings of eloquence and soars to the mountain heights of the universal liberty, that our noble emblem, the golden eagle, stands for. We are proud of an ancestry of two and more centuries who have valued self-government more than titles, freedom to believe as our soul dictates more than earthly honors and gold. Americans and very Americans, we have loved and gloried in Scott's

Breathes there a man with soul
so dead

Who never to himself hath said,
This is my own, my native land!

as to our outer loyalty, and our gratitude to God that we were born here. But more than anything else do we love the principles of our native land and yearn that ours shall be not alone United States of America, but United States of the Whole World.

As we have followed Christ in ceasing to love our own little family, as separate and more ours than all the other families of the earth, and are seeking to love the whole human race as God's Holy Family, so also our deep, full and boundless love and patriotism of our own adored America is expanding daily, and will not stop until our loving arms shall embrace all the nations of the globe and every human being is as precious in our sight as he is in the eyes of our Heavenly Father and his Christ.

God is hastening that glorious day and all who enter into this conflict, that has been pressed upon us, with love for our foes as well as our allies, will, if they have the knowledge of Truth and trust in the Christ-way to win their victories, find themselves conquering in a miraculous way, not taking the lives of their enemies, but rendering them powerless and helpless to resist the Host of Heaven that shall fight for us by calling forth the great Souls of our foes under the conviction, "I cannot kill my brother!"

God shall greatly glorify himself through this war, proving the old Napoleonic saying to be a lie, that God is with the most powerful guns, but the true God—the God of Jesus

Christ is with him who so loves his fellow-being, friend and foe alike, that he would give his own life to save him and lift him to the Throne of God.

THERE IS NO LACK ANYWHERE.

The Absolute Truth is there is no lack anywhere, but an overflowing abundance of every kind of good which man can possibly desire or conceive of. Stop believing the lie. Stop speaking it. Speak the Truth. It is the spoken Truth that makes manifest.

In the domain of Spirit there is neither time nor space. What is to be already is and must be spoken into visibility. Practice thinking and realizing Omnipresence, that is practice realizing that all good that you desire is here now—all present—it is not apart from you and requiring time to bring it to you. There is no time or space.

There is not God and—a body.

There is not God and—circumstance.

There is not God and—any sort of trouble.

There is only God, through and through and through all things, in our bodies, in our seemingly empty purses, in all our circumstances, just waiting as Invisible Substance for us to recognize and acknowledge Him, and Him only, in order to become visible. All else is a lie.

God is.

God is all.

God is manifest, because there is nothing else to manifest.

PRIDE

Lilly L. Allen, in "Our Mental Children."

THERE is another mental child, which acts like a blight upon the flowers of the mind, like a canker worm at the root of all endeavor, like a destroying frost upon the garden of the soul.

It has many aspects, this mental child. Let us have a look at some of them.

We will not at this time deal with the less powerful and petty varieties that are given birth to by small and undeveloped minds, such as pride of personal appearance, of face and dress; of riches and position, undesirable and soul-destroying as they may be, but nevertheless they are but children of the weak mentality, or child mind, and will be overcome as the mind grows stronger.

A far more dangerous thing is intellectual pride, because it is found in the more mature mind, and is subtle and deceiving.

Let men and women begin to feel, by virtue of their great learning, or higher education, or keener thought power, that they are superior to others; immediately follows a feeling of, if not contempt, something very closely related to it, for those who have not (as I have frequently heard people put it) "reached such a high plane as we have."

Some call this sentiment, "pity," and even go so far as to call those who do not see things as they do "our weaker brethren."

It is this form of pride that is the

great curse of many modern reformers. Who has not met the reformer red hot in his zeal for his own particular reform, full of "pity" for all those who have not accepted his view of life, and extending this pity of his even to some of the greatest and grandest men and women of our own and former times because, forsooth, they did not adopt his particular reform. And when such persons bring discredit on the cause they advocate, when they find opposition and persecution, when they find contempt heaped upon them in return, how quickly they pose as martyrs in a good cause, forgetting that they themselves, by their own attitude of mind toward their fellows, have set these things in motion, reaping only what they have sown.

"I will be earnest and zealous to defend the Truth," said a fiery young man once, in my hearing, to an old and calm philosopher who did not think just as he thought, to which the philosopher calmly replied: "Young man, is it Truth or your opinion of Truth which you are so zealous to defend?"

When men know the Truth they do not have to trouble about defending it, for the truth is its own defence, and needs not that any man defend it. Neither do men make a great noise and fuss about the good they have found. Silently, yet eloquently, it speaks for itself in the life and character of the indi-

viduals, and life and character are things that no man can gainsay or dispute.

Words and arguments are written on sand.

Deeds and character are indelibly engraved on the eternal Rock of Life.

It is intellectual pride that makes men and women think of themselves as superior to others, and in no way does it show itself in a more objectionable form than when its votaries regard themselves as "living on a higher plane" than those who do not hold the same beliefs, or see things in the same light.

But more deadly still is spiritual pride, because it is so much more subtle than intellectual pride, and much more easily deceives its victims.

It is spiritual pride that makes men and women regard everybody as unsaved who may not hold their particular belief.

It is spiritual pride that makes men and women say "the world is all wrong, and everything in it is upside down, and we are the people who must put things right, we alone hold the key to spiritual enlightenment and progress,"

One wonders sometimes how the world managed to exist at all so many thousands of years before these people were born or their particular religion was thought of.

"Let each esteem the other more highly than himself," which is evidently very difficult to obey.

Away with this man, dividing pride of the spirit!

All religions are good and point out the only way to God, namely,

the pathway of goodness, purity and virtue.

All men are seeking the light and living up to the light they possess, and the best among us are doing no more.

He that is greatest among you, let him be servant of all.

A good way to overcome Intellectual Pride is to think of all we don't know.

Think of the vast ocean of knowledge stretching away into infirmity, the extent of which we have no conception.

For what shall we say, when such a master-mind as Sir Isaac Newton said of himself:

"To myself I seem to have been as a child playing on the seashore, while the immense ocean of Truth lay unexplored before me."

Whatever may be the extent of our education, of knowledge, whatever we may know that others do not know, we are only infants in the first form, and if we are spelling out words of two or three syllables let us not forget that yesterday we, too, were learning our A B C's.

And if we are in danger of Spiritual Pride, or have in any degree given way to it, let us dwell upon the heights beyond us of Purity, Goodness, Integrity and Power—heights that we have not reached, nor dare hope to reach in one short life. And—

"Let him that standeth take heed lest he fall."

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

MINING

Jessie L. Bronson in *The Nautilus*.

HAVE you never seen a farmer grubbing the rocky surface of some hillside farm, eking out for himself from the thin soil a scanty and laborious livelihood; longing possibly for wealth and opportunity, while all the time underneath him there lay a gold mine that could make him fabulously rich?

Many people merely scratch the surface of life and grumble.

There are precious stones all about, but it requires the pickax of perception to unearth them.

There are wonders even on the surface, and it were good that we all possess the kaleidoscope of a cultivated imagination wherewith to transform even the dull bits of the glass of common, every day life into glittering gems.

There is beauty, beauty everywhere! Beauty so intense that it cannot only be seen and felt, but tasted, smelled and heard.

Day by day you may look out upon a sapphire sky, emerald meadows and hills, and flowers of pearl, ruby and topaz. If you have "the seeing eye," you can find an emerald in every grass blade, a diamond in a dewdrop and opals in the sunset.

Yet the beauties of nature are but a penny sample—God's advertising sheet—just a poster display of the real performance inside.

For there is an inside as well as an outside to life, and the inside is

vastly the more beautiful. Everything has a soul, even a sunset. There are "wonders in the deep." Would you obtain the finest pearls you must dive for them.

The Lord has arranged a little game of hide-and-seek for his children. All sorts of treasures are hidden away in unexpected places, and always the most precious things are the most carefully concealed.

Life is one vast mine, and we the miners. The finest diamonds of life don't lie about on the surface. Get your spade and go to work.

If you have courage to open the burr and crack the shell of life, you will find the kernel very, very sweet.

It is such fun to unwrap Christmas packages—curiosity all athrill to see what treasure is hidden beneath the mummy wrappings. One by one we peel off the layers of materiality till we find our true selves.

Are there people who seem to you dull, worthless and uninteresting? One of the greatest achievements in life is to keep unfaltering one's faith in human nature.

Under many a parchment exterior there beats a warm, sensitive, oftentimes bleeding human heart.

Some lives are like underground streams.

There are people who shut themselves up like a clam in a shell.

Don't try to pry the shell open, but use the relaxing influence of love.

There are banked fires in many a human life. You can fan them to a blaze with the breath of sympathy.

Some human gold is found in pure nuggets, but more is mixed with the dross of earth. You have to open wide the sluices and let the tide of Spirit pour through to wash away the dross.

And have you looked in your own soul for jewels? Now and then, in rare apocalyptic moments, life rolls back the curtain of the senses and permits the human soul to behold its own transcendent loveliness. Then the soul gets on its knees.

Would you be a poet, a musician, an artist? Down deep in your subliminal storehouse there are riches of poetry, music and art—treasures untold—awaiting but the sinking of the shaft of desire to give you of their wealth.

If you have difficulty in opening your mine, apply a little mental dynamite to your old ideas and notions.

You will strike only a vein at first, but follow it long enough and it will lead you direct to the mother land. And then you will discover that there is but one gold mine in all the universe—your gold mine, my gold mine, and our neighbor's as well. Be sure to carry the torch of the spirit as you descend, else you will never discover your treasures.

Many people go stumbling and fumbling about in the gloom of their mental recesses without a

lamp. They get a few bruises, but discover little except spiders, bats and gruesome crawling things.

Better leave the dark corners of your mind unexplored till you carry the Aladdin's Lamp of the Soul. Then the bats will flee at your approach and you will discover, perchance, a chamber of marvels; walls all a-jewel with gleaming, glittering, scintillating crystals of fancy and imagery; stalactites of speech dripping the purest essence of eloquence; rare and unnamed gems of thought at whose heart the Spirit's flame ever glows. Jewels, jewels everywhere! All the precious stones of the Holy City.

Don't spend your life in poverty when within your soul there lies a diamond mine.

THE CAUSE OF BAHÁ'O'LLAH.

The cause of Baha'o'llah is the same as the Cause of Christ. It is the same Temple and the same Foundation. Both of these are the Spiritual Spring and the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind.

The spring of this year is the same as the spring of last year. The origin and end is the same. The sun of today is the sun of yesterday.

In the coming of Christ the Divine Teachings were given in accordance with the infancy of the human race. The Teachings of Baha'o'llah have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.—Abdul-Baha Abbas.

THE NEW THOUGHT RELIGION AND PHILOSOPHY

Judge Abel L. Allen in *The Nautilus*.

NEW Thought has been defined as the latest product of growing mind; also as an attitude of mind and not a cult. Neither definition is complete.

New Thought is a search for light and understanding of man's relations with the Infinite, and hence is not susceptible of definition in terms.

New Thought is old thought stated in modern terms of expression, adapted to man's spiritual development and welfare.

It is a philosophy and Religion of Life. It is a quest for truth and inner peace.

Its supreme purpose is to awaken the highest aspiration of the soul and lead man into conscious unity with God.

Its teachings are positive, constructive and optimistic.

It deals with life and reveals inner sources of power for man's essential needs.

It does not deny the existence of matter, but asserts the dominion of mind over matter.

It propounds no fixed creeds or ecclesiastical dogmas, because it sets no limitation to man's progress, and man is limited by the creeds and dogmas for which he stands.

It does not depend on a particular book or books for spiritual light

or look outward for revelation, but to the soul within.

It recognizes no spiritual authority save the light of the individual soul.

It endeavors to keep pace with the progress of science and modern psychology.

It recognizes no conflict between true religion and real science, since truth is the ultimate goal of each.

A conception of God is the basis of every religion and philosophy.

The orthodox Christian Religions rest on the quality of God and man; New Thought on the unity of God and man.

New Thought is founded on primary, eternal and immutable principles. Thought may change, but principles are changeless.

These fundamental principles, boundless as infinity, may support a religion or philosophy that may expand to the full circle of truth—that may keep pace with man's development, as he reaches out toward the infinite.

PRINCIPLES OF NEW THOUGHT.

1. God is Unity, Universal Love, Life, Intelligence and Power, pervading and animating the Universe, existing with equal power at every point, manifesting in every created entity, reaching its highest expression in man, revealing to him his

own individuality and the consciousness of his own Divine Soul.

2. The individual soul is an inlet to the Great Divine Soul. As man becomes conscious of his contact with Universal Life, Intelligence and Power, he realizes the unlimited potentialities within himself and that he may draw from his Infinite Source at will, for health, wisdom, life abundant and prosperity. The consciousness of this truth removes all limitations to man's possibilities.

3. The reign of universal law uniform in the mental and spiritual worlds as in the physical universe. Because of the unity of all things, whatsoever affects one part, affects all parts. The law of cause and effect enters into every thought, act and relationship in human life. Thought is the maker and molder of man's destiny. Thought is expressed in the life and personalities of the individual. The consciousness of individual responsibility is necessary to man's development. Man is punished by every sin and rewarded by every virtue. Whatsoever he sows, that shall he also reap.

4. Nature is man's teacher and the revelation of the purposes of the Infinite. Supreme wisdom, Power and Intelligence are in all entities from atoms to plants. Within man are the hidden meanings of creation. Through Nature and the voices of Intuition alone, God speaks to man. Man's life can be peaceful and harmonious only as he obeys Nature's laws.

5. Man is the result of the proc-

esses of evolution. He is an evolved and an evolving being. Evolution springs from within; it is a law of inner progress. Its trend is toward perfection. The ascent is the invisible spirit. The fruit of evolution is the unfolding and development of consciousness. Through the steps of evolution, the soul of man is reaching up to a conscious union with the great Divine Soul.

6. Truth is the one reality. Every enduring religion must conform to the standard of truth. Truth is the only basis for right living. Truth alone sets man free. The only slavery is self-imposed through ignorance of man's Divine Inheritance. Truth dispels fear, man's greatest enemy. Truth alone brings Peace, Power and satisfaction to man.

7. The conscious identity of the soul after the event called death. This conclusion is written in man's nature; he feels and knows this voiceless message of truth. The soul persists in expression and life knows no diminution.

8. That Jesus, the Christ, is the most illumined Prophet and Teacher of the ages and has given man the true message of life.

9. The brotherhood of man as the true foundation of every human relationship.

10. Man's highest duty to God is to live a constructive life, in harmony with the laws of nature and serve his fellowmen.

11. The good, the true and the beautiful as the highest ideals of right living.

12. The purpose of New Thought

is to point the way to truth and not to limit or circumscribe it.

13. New Thought is unalterably opposed to all practices of Hypnotism.

14. It does not recognize the hypotheses of what are popularly known as Spiritualism, Astrology or Reincarnation as a part of the Philosophy and Religion of New Thought.

ATTACHMENT TO REALITY.

God has given man a heart, and the heart must have some attachment. We have proved that nothing is completely worth our heart's devotion save reality, for all else is destined to perish. Therefore the heart is never at rest, and never finds real joy and happiness until it attaches itself to the eternal. How foolish the bird that builds its nest in a tree that may perish when it could build its nest in the ever verdant garden of paradise.

Man must attach himself to an infinite reality, so that his glory, his joy and his progress may be infinite. Only the spirit is real; everything else is a shadow. All bodies are disinterred in the end; only reality subsists.

All physical perfection come to an end; but the divine virtues are Infinite. How many kings have flourished in luxury and in a brief moment all has disappeared! Their glory and their honor are forgotten. Where are all these sovereigns now? But those who have been the servants of the divine beauty are never forgotten. The result of

their works is everywhere visible. What king is there of two thousand years ago whose kingdom has lived in the heart? But those disciples who were devoted to God, poor people who had neither fortune nor position, are today trees bearing fruit. Their banner is raised higher every day.

When they imprisoned Peter in the time of Nero, the Roman empire was very powerful, extending from Europe to Asia. Few empires can be compared to what Rome was. Peter and another disciple arrived in Rome, a chain around their necks and reduced to the last extremity.

But they have triumphed over Nero. His banner is now in the dust, whereas theirs is on the summit.

These two beings were severed from all else save God, and Nero was attached to temporal power. Nothing has remained of him, save the mention of his iniquities. But the works of the disciples eternally prevail.

Therefore, let us yearn for the kingdom of God so that our works may bear eternal fruits; otherwise the flower will be lost. Attach your heart to Baha "O" llah. He is the eternal glory of God. Then from day to day you will become more and more enlightened; day by day your power will increase; day by day your work will become universal and day by day your horizons will broaden until in the end they will embrace the universe. Glory be upon the people of Glory.—Abdul Baha, in "Divine Philosophy."

THERE SHOULD BE A MONUMENT TO TIME

From the Washington Times.

TIME has no real existence. Yet time is man's most precious possession.

Time is defined as a "succession of events." What we call an hour means certain movements in the machinery of a watch. What we call a day means one revolution of the earth upon its axis, the turning of its surface toward the light of the sun. Time is the most mysterious factor in our lives and thoughts. It never had a beginning, it cannot possibly have an end.

Time only exists for us in the actual moment in which we live. Yet our thoughts are in the time of past and future, and hardly ever on the actual reality of the moment.

With the ceasing of our own consciousness, time ceases, so far as we are concerned. If you go to sleep and sleep soundly, you cannot tell when you awake whether you have slept a minute or an hour. Time stops when you cease to observe the succession of events. In dying, we duplicate on a big and prolonged scale our little daily sleeps in life.

If a man were told that after death his soul would not regain consciousness for a thousand millions of years, he would worry, and complain of the "long time." But it would make no difference to him whether the time were a thousand millions of years or forty seconds—time would not exist for him; he would not know the difference.

There is little doubt that to the ephemeridae, creatures that live but for a day, that day must seem as long as our century, for in their life of incessant activity and agitation every second is a long space. And there is no doubt that to the giant turtles of the Galapagos Islands, heavy monsters that live ten centuries or longer, a week is a fraction of time far less important than an hour to us.

A mysterious thing is time and its divisions. Man manufactures a watch capable of registering a fraction of a second. And in the force called light we have a power that can go seven times around the world in one second.

We estimate our time by years. It takes one year for our little earth to spin around the sun. And during that year it turns three hundred and sixty-five times on its own axis. While the entire body of our earth flies through space, accompanying the sun on its journey, the northern extremity of our planet has a separate circular motion of its own. This circular motion takes twenty-seven thousand years to complete one circle, and as it moves in this inconceivably slow journey our pole selects for us and points out the various stars which in turn we call the North Star.

We have written thus much to fix the attention of readers on the question of time. Now, how does

it affect you? Time represents your only chance, your only wealth, your only possibility for achieving anything.

The man who lasts fifty years lives about four hundred and thirty-eight thousand hours. Sleep takes at least one-third, or one hundred and forty-six thousand hours. The processes of eating, washing, dressing, getting up and going to bed take up at least three hours per day, or fifty-four thousand seven hundred and fifty hours.

In addition to all this time cut out of our lives, there is the time devoted to amusement, the time devoted to idle dreaming, and yet millions of people are wondering how they can "pass the time."

In every great city and in every small town there should be a monument to time. Young children should be taken to see it, clergymen should preach at the foot of it on the sacred importance of the few hours of activity given to us here. As the sand runs through an hour glass so you run your short race on this earth. That passing sand means the passing of your chances for making your life worth while. Instead of thinking how you will pass the time, cross-examine yourself and ask yourself how you have passed the time thus far.

The ox does not waste his time. It is his business to grow fat and produce beef. He uses every hour. It is your business to use your time in the development of your mind, in dealing with the duties and problems that are put before you.

Every young man can make a

success if he will really look upon each hour as an opportunity, and cease to look upon the hour as useless things, to be thrown away.

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more efficient and add to the value of all future hours.

If you have a horse, a bicycle, a gun, you feel that because you have it you ought to use it.

How much more should you feel that you ought to use your time, in using which you use your own brain! Surely, your brain is more important and more worthy of conscientious use than a bicycle or a gun.

Talk to children on this question of time. Teach them that respect for time means respect for their own lives and success in life.

THE LEADING OF THE SPIRIT.

As no two people are alike, so no two ever receive spiritual guidance in the same form. To most of us comes a leading or an urging quite as powerful and as positive as words.

We should take with us into the silence a spirit of humility. It is necessary that we learn the meaning of the words: "Of myself I can do nothing."

We must realize that it is only as we lose our small personal selves that we find the Greater Self, the Omnipresent Spirit. We must willingly set aside our own small judgment and follow the larger, greater wisdom of the Holy Spirit.

Mrs. Militz tells us that when she was beginning her career as a teacher and healer a woman came to her for help. In the silence Mrs. Militz heard the command to tell the woman to go to bed and rest, to eat wholesome food and drop all work.

The young healer felt that such a command could not be serious, because it was such advice as any physician might give, and so she refrained from giving this plain, commonsense instruction.

The woman left and went on with her arduous work. She never returned to the healer and soon afterward passed away.

In the silence Mrs. Militz asked for an explanation and received the word that obedience was better than sacrifice. Since then she has always obeyed, and her work is wonderful and widespread.

The leading of the Holy Spirit will come to each of us if we humbly seek it in the secret place of the Most High. We need never fear to follow the lead.—Kathleen Berly.

GLEAMS.

There is no safe Path save Sacrifice.

Love is a flower—start a flower garden.

Death is a problem. Don't whimper when God puts it in your lesson book.

Cheer up! It is only a trick of perspective that make the mountain seem larger than the sun it hides away.

I do not doubt your soul—therefore I am not lonely; I do not doubt my soul—therefore, I am patient.

I should give with ever-increasing openness of hand; I should keep my faith; I should worship the good, the true, and the beautiful; I should love all things; I should not mind when night came—if I were you.

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PUTTING YOURSELF OVER.

Worry and timidity will keep you from selling your services or your goods to the best advantage.

Other people unconsciously feel and reflect any doubt in your own mind. On the other hand, if you are filled with real self-confidence and enthusiasm based on faith in and a sound, thorough knowledge of what you are trying to sell—whether it be goods or your services—then people catch somewhat of your earnest feeling and are influenced accordingly.

The foundation of your successful appeal to the public must rest upon your ability to offer them something in which you can have confidence. If you are a truckman, study ways and means of giving a little better service than your competitors. If you are a bookkeeper, make yourself so efficient that you have confidence in yourself and you can then go out and sell your services successfully.

I have recently received a letter from a man who considered himself a failure up to forty-five years of age. Up to that age he never earned more than \$75 a month. He is now fifty-three and for some time has been earning \$5,000 a year. He attributes the change in his condition to two things: The study of New Thought, which aroused his self-confidence and the belief in his own ability to succeed, and diligent application to make his services worth while. Neither factor alone would have brought him such marked success. Or, perhaps it would be nearer the truth to say

that if he had not made his services worth while he would have failed to fully apply the principles of his New Thought, and hence the results would not have been so marked. For New Thought teaches that creative action must follow right thinking in order to produce tangible results.

Start out each morning with the right mental attitude. Keep your subconscious mind filled with strong auto-suggestions of self-confidence and success. Treat yourself with these suggestions night and morning.

Aim for a condition of poised, calm self-confidence, not the noisy over-assertive "freshness" which is really an indication of weakness, and show an attempt to force a show of confidence which does not exist. Try to saturate your mind with a real self-confidence based upon your ability to "deliver the goods."

In approaching other people, you will more quickly make a favorable impression if you make the approach from their viewpoint. That you have something to sell is of no interest to the other fellow until you show him how it will help or benefit him to buy it. Then you begin to get his attention and interest. To quote from an authority on salesmanship, when you approach a person to sell him goods or service or for any consideration of any sort, "make him feel, not that you are trying to force your business upon him, but that you want to discuss how his business may be benefited by you. * * * Never make the mistake of asking

a man if he 'wants to buy so-and-so.' Of course he doesn't at that stage, particularly if you ask him in that way. * * *. This form of arousing interest is based on erroneous psychological principles. This plan is like cutting a log of wood with the butt-end of an ax—you are presenting the wrong end of the proposition. * * *. Forget the words 'you buy' and 'I sell,' for the moment. There are excellent substitutes for these terms—terms which suggest profit, advantage, saving and pleasure to the minds of the buyer."

Here in a few brief sentences is presented the whole psychology of "putting yourself over."—William E. Towne.

SPARKS OF TRUTH.

W. E. G.

That alone is truly good which is good in maturity. No matter how prompt the sprouting, how luxuriant the growth, how beautiful the flower, if the fruit is bad the seed was a failure.

He who lays up a material fortune for his children too often robs them of the ability to enjoy it.

You can enjoy only that which does not annoy you. That which annoys you, frets and worries you, destroys you, destroys your capacity for enjoyment.

Every secret has a tongue, and in time it will speak. The underworld will be exhumed, the invis-

ible will come to light. Deception is self-deceiving.

All souls are upon the sea of life. They who overburden themselves with material wealth sink beneath the waves.

There is nothing lost in life but opportunity. And all gain is through using opportunity.

He who stops to contend loses his place in the race.

PAIN AND IGNORANCE.

It is the ignorance of the world that causes all pains and aches. If the truth will make us free, what did Jesus mean if He did not mean freedom complete? It makes us free not in one thing, leaving us slaves in another, but frees us in everything. You cannot be free and be a slave also. You are either free or you are a slave. The person who bows down to materiality and believes therein is enslaved. Emancipate our material mind from the thralldom of ignorance, superstition and slavery, and we are emancipated within the sunlight of freedom, wisdom and knowledge. Soon will prejudice pass away as people rapidly become enlightened. Then shall the whole world gladly raise their hands in enthusiastic and sincere acknowledgment to God by way of earnest thanksgiving because the truth is being unchanged, and sin, sickness and suffering are fast fading into their original nothingness.

THINGS TO BE REMEMBERED.

Remember that when you say, "I can't," you are burying your talent.

A buried talent brings no increase and is finally taken away from you.

"He can who thinks he can," be kept in mind as a watchword by all who desire to attain success, in any field, be it material, mental or spiritual.

"I can" does not always need to be put into words, it may be expressed in the "I can" attitude as well as in words.

It is not, however, found in the attitude or word of braggadocio assumed by the personality, but it is manifest in that deep conviction based upon the knowledge that the true self is the Son of God and is able to do all things. "All things are possible with God," and all things are possible with the Son of God. The true self of you is Spirit and is made in the image and likeness of God. It is all powerful.

When you say, "I can," and think of your inner Christ-self as saying it you will find a new energy and wisdom expressing through you.

If you continue saying "I can't" and continue living in that attitude of weakness and inefficiency, you will gradually have all your talents taken away from you. Just as the Master mentioned in the Bible took away the talent from the servant who hid it, and gave it to the who had used his talent to the greatest advantage, so will the Great Law of recompense take away our unused talents and give

them to those who say "I can use them."

The "I can" that is based upon the desire to "show off," to be seen of men, is not on a firm foundation and will quite often fail. It is not likely to be voiced from the true spiritual self, but usually comes from the outer personal consciousness.

Here are some suggestions for cultivating the true "I can" attitude:

Believe in your divinity.

Be sincere.

Be just.

Be loving.

Do not do things to show others how wonderful you are. Put your energy into being wonderful, others will find it out soon enough.

Have faith in God.

Have faith in yourself as a child of God.

Be forgiving.

Do not envy what others can do.

Do not condemn yourself.

Bless your powers and your talents as gifts from God.—Weekly Unity.

WAS JESUS POOR?

Was Jesus poor? Ah me! ah me! How could such query ever be Concerning one who staked his claim

With no boundary but his Father's name?

He in one sweeping statement made Inventory of all he had:

Of wealth, no limit; lack, no sign, "All that the Father hath is mine."

—Etta D. Gant.

HAS WROUGHT THE NOBLEST.

The great and good are many, but he who loves with such a love that with his love some other soul has scaled the heights and there beheld what life eternal holds in store store for man, has wrought the noblest of them all.

Then give me such a love in boundless measure. Give me the love of some inspired soul whose loving presence, fair and strong, can spur me on and on to greater heights than human life has ever reached before—some pure and tender heart who knows the sacred longings of that life supreme within, that must ascend and ever ascend—some fair illumined soul whose spirit

dwells within the vision of transcendent realms on high and knows that I am made for such a place.

Then life shall be a life indeed to me; my sacred longings shall be fulfilled and every good that I can wish for shall be mine, for all the joys of earth and all of Heaven's ecstasies sublime abide forevermore in such love.

UNITY.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in all.—Ephesians 4:4, 6.

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THE SHINING COUNTENANCE.

Brighter than the most brilliant of gems, electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the shining countenance.

The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few faces are lit up with their possible divine Life!

Take your thoughts away from the swamps of fear and evil; center them on the ideals of faith and love, on good intentions for others, and your countenance is at once illuminated.

Look in a mirror and you shall see that my words are true.

Absolve yourself of all troubles; be peaceful; be still; cease all your repining; then your countenance will shine.

That such an instantaneous physical change can take place by a change of thought suggests what power there is in a renewed habit of thought; a habit created by repeated conscious, reposeful, efforts of calm, concentrated thinking in line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of ether, and the central force of each is the mind.

A shining countenance is a smiling countenance. Look on life rightly and you cannot but be pleased. Then you will smile; you will laugh with joy, because of life's possibilities.

You have perhaps desired to

reach greater heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this so; this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and darkness; all false conceptions of duty, the conclusions of a biased reasoning vanish at the appearance of Love.

Everyone loves the sunshiny days, and everyone loves the man whose soul or individual sun shines through his face.

Such a man will be trusted wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be welcomed everywhere; he will recognize all, and he will be recognized by all. He will be received as the Son of Man, a true exemplar of his race, a leader in the evolution of humanity. He will be an encouragement and an incentive to all.

A shining countenance is first of all an immediate phenomenon expressive of the proof of right thinking. And the same source of this illustration contains the potency of completely changing character, body, surroundings—of influencing the person, the community, the race—of issuing forth from its infinite, solar center great streams of life, giving out more vigor, raising the whole realm of existence to the higher plane.—Fred Burry.

Genius is health, and beauty is health, and virtue is health.—Emerson.

LOVE IS GOD.

Each human soul must solve life's
 problem alone,
 And when these truths to men are
 shown
 They should meet them as they un-
 derstand,
 Receiving the message from the
 hand
 Of Him who guides the sparrow's
 flight,
 And will lead all mankind into the
 light.
 When they are ready to come in
 the way of Love,
 Whose presence always shineth
 from above.
 In the distance, mountains are ris-
 ing to view,
 With their towering tops of heaven-
 ly blue.
 Not likethesnow-clad ones of earth,
 For on their summit there is no
 dearth
 Of light and warmth for the chil-
 dren of God,
 And we can walk where the
 prophets trod.
 And behold the vision that before
 us lies
 As it bursts on our enraptured eyes
 With a strength and beauty, un-
 known before,
 For all who knocketh at the door
 Of Love's great store-house will be
 filled,
 For God in His wisdom has so
 willed.
 Throw open the windows of your
 soul,
 And let this Truth around you roll
 Until all the earth shall grow to
 see
 That Love is God where'er it be,

Whether it blossoms in the wild
 Or in the heart of a little child,
 Or spreads its arms from sea to sea
 In blessings and prosperity.

—Ella Cooper Cowley.

**A SHORT PRAYER WHICH WILL
HEAL YOU.**

Inasmuch as I am God's child,
 entirely spiritual and not material,
 I must be perfect; I am whole, I am
 sinless, I am free, I have all I need,
 I am without fear, without care,
 without anxiety; I live in spirit, not
 matter; I am not in danger, no one
 can hurt me, or deprive me of any
 good; I have no such thing as pain,
 suffering or disease, because I am a
 reflection of Life, Truth and Love—
 God. No condition of body, or the
 presence of any one's personality
 is essential to my happiness, be-
 cause God, and God only, is the
 Spring of all my joy. I am never
 disappointed or grieved, the har-
 mony of my being is never broken,
 because I live in the Infinite. My
 only life is hid with Christ in God,
 therefore I am immortal, for noth-
 ing can be lost or die in God.

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

It is not what men say or do that
 decides what is good or bad, but my
 own heart.—Tolstoi.

FEAR NOT.

Fear is a false prophet, a liar; but when yielded to, it has this power: It can help to bring to pass what it prophesies. "The thing which I greatly feared is come upon me," said Job. When Peter, walking on the water, began to be afraid he began to sink. The woman who looked under the bed each night for twenty-five years, expecting to find a burglar, at last found him. Her fear invited him. The power of good is so strong that if you have faith in it nothing can prevail against it. Mountains can easily be moved by it. It is so strong that even your fears cannot bring misfortune upon you once in a hundred times trying, but, if you continue to entertain fear as a welcome and honored guest, by and by the thing you fear will come upon you because you fear it. Why be dominated by this tyrant? Cast him out. Front him and he will flee from you. When Grant, at the head of his first regiment, went to meet a Southern colonel at the head of his regiment he was afraid; but when he found the Southern camp deserted he realized that the other man was more afraid of him and he never knew fear again. When Christian faced the lions in his path he found them chained. Do the things you fear to do. Think the thought you fear to think. Be what you fear to be. All the lions will be chained. There is no devil, no hell, no evil, except as you create them by your fears. There is but one power, and it is on your side—for you, near you, about you,

within you. Trust it. Trust yourself. Trust the universe. Trust the law. All is good, everywhere, all the time. Have faith. And again I say unto you, have faith. And after that, have faith.—Hugh O. Pentacost.

An excellent means of keeping ourselves in an inward quiet and freedom of spirit is to put an end, at the close of every action, to all further thought about it by dismissing all the reflections of self-love, whether of self-complacency or regret. Happy is he in whose mind nothing remains but what is necessary, and who thinks of each thing only when it is time to think of it; so that it is rather God who awakens the impression of it by the sight of his will, which is to be performed, than the mind itself laboriously foreseeing and seeking it. Finally, let us acquire the habit of recalling ourselves to ourselves through the day, and during the course of our employments, by looking simply to God. By that means let us calm all the commotions of the heart as soon as we see it agitated. Let us sever ourselves from every pleasure that does not come from God. Let us suppress useless thoughts and reveries, and speak no idle words. Let us seek Good within us, and we shall infallibly find him, and with him joy and peace.—From Fénélon.

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

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