

# Washington News Letter

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MONTHLY  
MAGAZINE

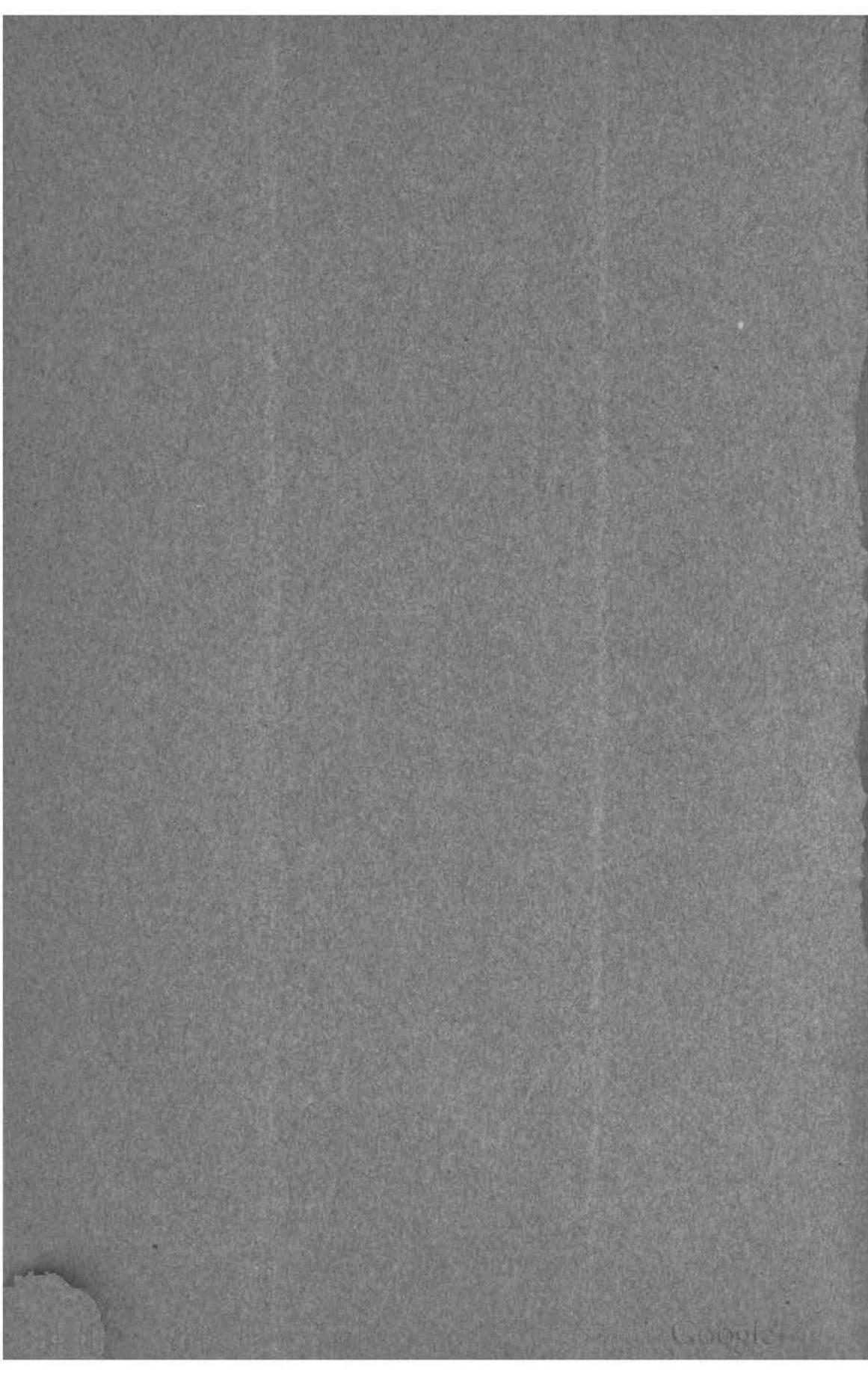
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Oliver C. Sabin, Editor.  
Washington. D.C.  
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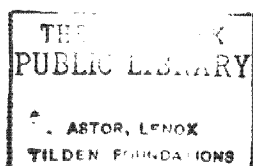
Vol. XXIII.

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No. 1.









*Oliver C. Sabin Jr.*



VOLUME XXIII.

WASHINGTON, D. C., OCTOBER, 1917.

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## Washington News Letter

PUBLISHED MONTHLY

1212 L Street Northwest, Washington,  
D. C., U. S. A.

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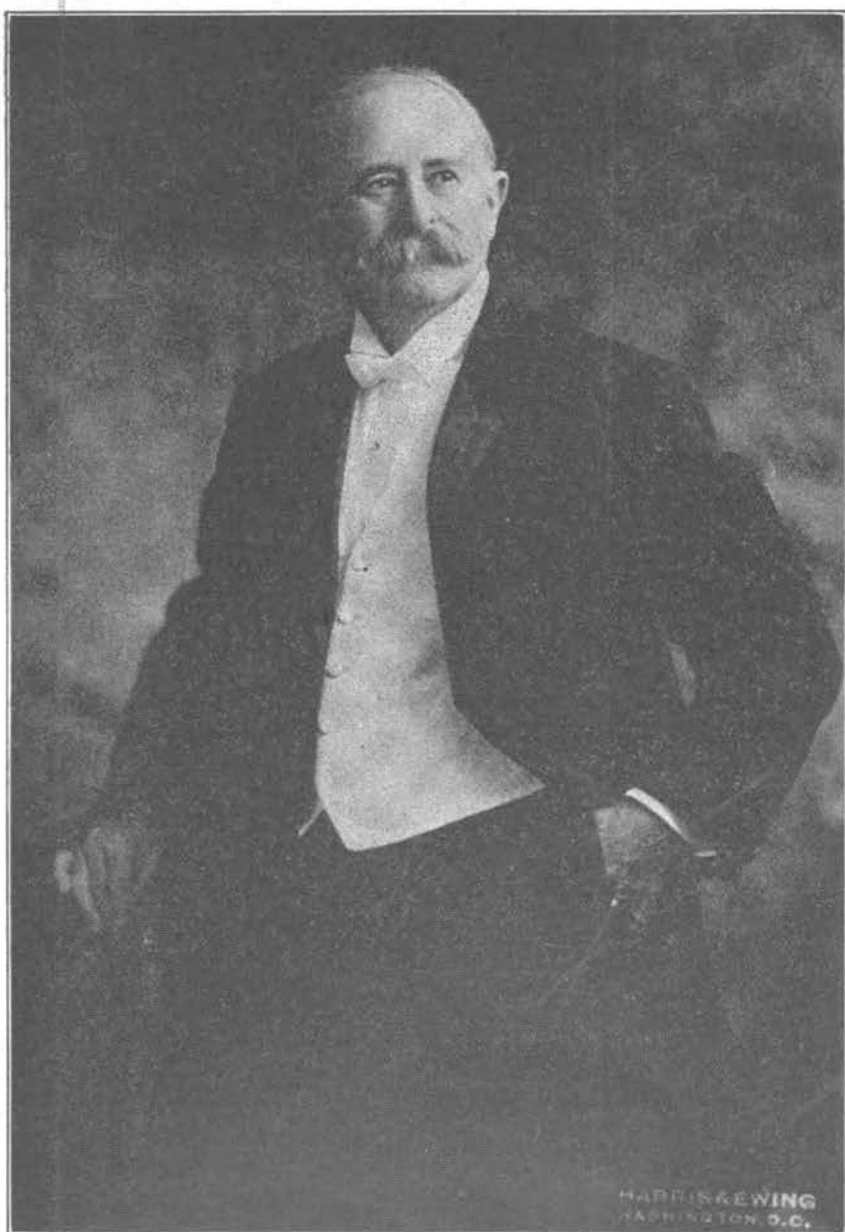
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fail to state whether it is for a new sub-  
scriber or a renewal of an old subscription.*

## THE ADVANCED COURSE OF LESSONS.

The second lesson of the advanced course of twelve lessons will be found in this issue of The News Letter. The offer of fifteen issues of the magazine for \$1 paid in advance continues during the month of October, but positively no longer. To all who pay \$1 during October will be sent fifteen issues of The News Letter, beginning with the September number, thus being afforded the entire lecture course. The course will be found most valuable to students, especially to those who have read and digested the Bishop Sabin course, recently concluded. Mr. Gibson, the author of the advanced course, was a student under Bishop Sabin and collaborateur of that eminent scientist for some years, and in the preparation of the advanced course has striven with complete success to elaborate the statements of basic principles of the man of whom he is a devoted disciple.



*Oliver C. Sabier.*



**EDITOR IN CHIEF.**

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To Mr. Oliver C. Sabin, jr., son of the late Bishop Sabin, has been given the entire editorial control of The News Letter, beginning with this number. Mr. Sabin has been business manager, and retains that office in addition to his new one. He has been connected with this journal through all its history.

**ITS EIGHTEENTH BIRTHDAY.**

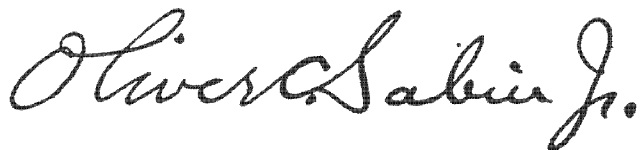
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With the issue of this month of October, 1917, The News Letter has reached the eighteenth anniversary of its founding by Oliver C. Sabin, later made bishop of the Evangelical Christian Science Church, which had by that time spread into all parts of the United States and to many other parts of the world. The News Letter has flourished through all these years and is today read in thousands of homes to which its first edition went eighteen years ago. It has sought to

inculcate the cardinal truths of Christian Science in a clear and convincing way, and the result has shown that its effort has been successful. Its course has followed Lincoln's words at Gettysburg, it has worked and written "with malice toward none, with charity towards all." "The Truth that makes men free" and the Love that encompasses all and unites all in One Brotherhood have been and will be the foundation stones of the work done by The News Letter in the years to come.

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The utter failure of the so-called Christian religions to maintain peace among their devotees, and the spectacle of the world war now raging, has already had the effect of turning the world's attention to Christian Science, and thousands have already been led to inquire whether its teachings would not accomplish that which the teachings have failed to establish.

A handwritten signature in cursive script that reads "Oliver C. Sabin Jr." The signature is written in dark ink and is positioned at the bottom center of the page.

# Chain of Golden Thoughts

## October

PAULINA B. SABIN

Oh, be glad to lie awake! Be glad that we can give ourselves over to pray. \* \* \* Keep on praying until at last that sweet peace comes, for it will come, though you will not know when it comes, you will be asleep.—Annie Ritz Militz.

A cheerful friend is like a sunny day, which sheds its brightness on all around, and most of us can, if we choose, make of this world either a palace or a prison.—Avebury.

All windows look south in Sunny-Heart.—Row.

All who joy would win,  
Must share it. Happiness was born a twin.—Byron.

Try to be happy this present moment; and not put off being so to a time to come, as though that time should be of another make from that which is already come and is ours.—Fuller.

We do not know how cheap the seeds of life are, or we should scatter them oftener.—Lowell.

When goldenrod lines every hedge and lane,  
What matters if the fields are brown in rain?  
Where violets were a purple aster grows,  
And why should one forget a faded rose?  
What if the nest deserted swings,  
A meadow-lark adown the pasture sings,  
And when the leaves are falling thick and fast,  
They are the brighter that they cannot last;  
For even in the coming Winter days,  
The promise of another Summer stays.  
—Chicago Inter-Ocean.

If you want the sunshine you have to go where the sunshine can hit you. You can't stand on the outside and "holler" for the sunshine to come out there, for it will not come. You must place yourself in line where the Truth may hit you in order to obtain the benefit of the Truth.—Bishop Sabin.

# ADVANCED LESSON COURSE

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## SEARCH FOR TRUTH

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Freedom—The Right to Investigate—The Truth of Being—The Quiet  
Hour—Cut Loose—Recognize Truth Everywhere—Seek In  
Love—Affirmation.

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### LESSON II.

#### SEARCH FOR TRUTH.

**I**T is hoped that you have grasped the real meaning of Lesson I; that the Spiritual meaning of the Brotherhood of man has entered your consciousness; that, convinced of its reality, your conviction is beginning to demonstrate itself in your conduct, and that you have turned away from selfishness and prejudice and are faced toward the Divine Unity in the spirit of reality and in the conduct of charity and generosity.

If this is true, and it should be, you are prepared for the next step: "The Search for Truth"; but if it is not true, you attempt the next step greatly handicapped. You will experience the pain of overburden in taking the next round of the ladder of the knowledge of Reality.

It is wise, therefore, to return to the affirmation for a moment and see if you really mean that "All Men and Women Are Your Brothers and Sisters—Children of God—and That You Really Love Them All."

Say "Stop a moment, Soul, and meditate on this."

When you find yourself in the harmony of a united brotherhood, free from the chains and shackles of prejudice, you will be prepared to look into all the subjects of the book of creation.

#### FREEDOM.

The Christ speaking through Jesus said: "If ye continue in My word, then are ye My disciples indeed, and you shall know the truth and the truth shall make you free."

Freedom is the need of the world; Freedom is the yearn of the heart of humanity, the cry of men and women everywhere.

Men organize all sorts of social orders in their efforts to create conditions of freedom. Some of such orders center around a religious idea, some around a moral idea, some around a commercial idea, but all are human ideas limited by human conception. Their spirit is inclusive and exclusive.

#### WHY FENCE IN?

They fence in by organization and by laws that which they interpret as being good, and fence out that which is regarded as undesirable, and anon and forever the fence line

is the battleground. To keep in the selected and to keep out the rejected is the incessant struggle. It is upon these battle lines that human estrangements are born. Here the blood of humanity curdles and all manners of diseases, mental, physical and spiritual, are born. Here is where the milk of human kindness sours and sets the children's teeth on edge and their system agog.

But the Christ says: "If ye continue in My Word, then are ye My disciples indeed."

#### ONE AND THE SAME.

The Word and the Christ are one and the same. They are God manifesting His plan through a human temple for the direction and uplift of humanity.

Time and time again this Christ hath appeared speaking through human lips, living in the human temple the perfect life of that age for a pattern to the people and a guide to their conduct.

And this Christ says: "If ye be My disciples indeed, ye shall know the Truth and the Truth shall make you free."

A disciple is a learner, an investigator, a seeker for Truth. The real disciple is a true Investigator. A true investigator must be independent, must cut loose from old moorings and explore the seas of infinite knowledge in patience and with all diligence.

If you are imbued with this spirit of discipleship it is your rightful duty to investigate the whole book of creation and man's relation thereto.

#### THE RIGHT TO INVESTIGATE.

You have a right to inquire into the mysteries of the starry heavens, and the suns and worlds in space, to know if possible what they hold in store for the health of the soul. You have a right to question space itself.

You have a right, and, if you will accept it, it is your duty to inquire of Mother Earth her mysteries, to ask her antiquity, her constitution and her destiny.

You have a right to know the real meaning of her three manifest kingdoms, the evident step by which man has ascended from below the atom to considerable corporality, and to a consciousness of an Overruling Divinity.

#### THE TRUTH OF BEING.

But most of all, it is your duty to know the truth of your being and its existence.

Think a moment and you realize that you have a body in which you live, and by means of which you are conscious of being, able to move from place to place on the physical plane. You realize also that you have a mind and can conceive ideas, shape them into thought forms and send them out at will, and that you have the power to will and the ability to do.

It is now clearly evident that your body is not You, your mind is not You, your power to will and to do is not You, for over all of these You are conscious of the mastery.

Then who are You? In what does your being consist? What a field for investigation! And a most fruitful field, for it leads to self-



knowledge. When you really know yourself you are at the threshold of infinite knowledge. You are at the open door of the "house of many mansions."

It is, therefore, most necessary that you strive first to know Yourself.

#### THE QUIET HOUR.

To this end it becomes necessary to have a Quiet Hour in which to meditate upon your own reality.

You soon discover that you yourself are a mystery, a book whose mystery is sealed and will be broken only by the hands of purity and devotion.

Thus you must cut loose from all foul thoughts and deeds and abandon all distraction. Let nothing come between you and that which you are seeking; viz: self-knowledge.

But here lies a great danger, a stumbling block, over which thousands of earnest souls have stumbled and have fallen into the quagmire of despondency.

With perfect faithfulness they have striven to purify their lives, and with all diligence they have given themselves to periods of devotion, the Quiet Hour; they have gone into the silence, the realm of thought, but with no appreciable results. Discouragement and embarrassments follow. Then comes the question: "What is the trouble?" They have not come out into the full sunlight of Divine Unity, but have clung to the shadows of the trees of separation.

They cling to the shadows, the ideas of some religion, of some denomination or some sect. They hold

dear the shadows of a certain school of philosophy, of morality, of ethics. They are fascinated by the progress of material sciences, etc. These are fruitful trees, but under their shadows the light of Reality is limited, the full rays of the Divine Sun of Unity do not fall.

Consequently you are hindered from reading the pages of The Book of Your Own Being for want of light.

#### CUT LOOSE.

Cut loose from your fancies and stand out in the sunlight of Reality, the consciousness of the Fatherhood of God and the Brotherhood of Man, the Realization of the Oneness of All and the Infinite Goodness of the One.

Here the Sun of Reality makes brilliant every page of The Book of Your Life. It removes the veils and dispels the clouds. It reveals every letter, sign and symbol in its true relation. You discover your own body as a mere atom in a great body, your mind as a drop in the great ocean of creative energy, your spiritual individuality as a mere spark of The Great World of Light.

Here dawns the true consciousness of your Oneness with God.

With this consciousness of Oneness with God and with the realization that God is All, and in All you are prepared to investigate all things in the world of creation.

Inquire of the Holy Books of all religions what they hold in store of worth to the sons of men.

Inquire of all schools of thought what of worth they hold in store. Inquire of the philosophers what theories of value they have ad-

vanced. Inquire of the physical scientists and the mental scientists what laws of nature they have discovered.

Investigate all fields for the sake of Truth, and for the power of extending the knowledge of Truth to the less informed.

#### RECOGNIZE TRUTH EVERYWHERE.

Wherever you find Truth, no matter how it is clothed, or what name it bears, recognize it and declare it.

Thus will you become a messenger of truth, a lamp of effulgent light—a ray of the Infinite.

A true investigator is one who is free, faithful and fearless.

He is unhampered by rules or formulae. He is not tied by system or schools, nor can he enter into any schemes, for in all things he is led and guided by the Spirit of Truth—the Light of Reality.

The Christ in Jesus said: "If ye continue in My word then are ye My disciples indeed."

The Word Is Life, the Word Is Light, the Word Is Law. For the Word Is the Christ—is God manifest for the guidance of humanity. The word in its outward manifestation, as in its inward significance, is love.

#### SEEK IN LOVE.

Begin your search for truth in Love and abounding charity; continue in love and increasing generosity, and the end will be greater Love for God and greater Love for, and service to, mankind.

Throw aside all prejudices, discard all shortsightedness.

Rise above the world of ideality with its many shadows and veils,

and from the planes of unclouded Reality look down into The Open Book of Nature. From the spiritual altitude you see all things in orderly array, working in harmony with the divine plan, and there is disorder nowhere except by human choice and human conduct.

Investigate, push aside the rubbish and gather up the worthy; discard the dross and hold to the gold. Diamonds of grandeur are often clothed in disgusting robes. Investigate lest you reject a beautiful jewel because of its wretched robe.

Having realized the Oneness of the world of humanity—the Fatherhood of God and the Spiritual Brotherhood, and having risen to the plane of the seeker for Truth—the true investigator—you are prepared for the next step. But if you are yet hampered by misunderstandings or by prejudices of any kind it is your duty to pause and get your bearing before attempting the next step—be careful, lest you walk in darkness and stumble and suffer pain.

It would be well to reread Lesson One again and see if you have grasped the truth of it. Truth is ever in a state of revelation, and each time you approach it, in the right spirit, it explains another mystery. Thus may it be with your second reading of Lesson One. Having read over and meditated on Lesson One, read over again this lesson—Lesson Two.

#### AFFIRMATION.

All Men and Women Are My Brothers and Sisters—Children of God—and I Love Them All.

Add to this: In the Light of Divine Reality—The Love for All—I

Investigate All Fields In My Search for the Truths Held In Store for the Good of Men.

These affirmations are prayers of creative power. If uttered sincerely and faithfully and the utterances are according to the desire of the soul, that which is desired manifests speedily and surely.

May you arrive successfully.

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### TRUST IN GOD.

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"If we could feel that God is around and about us like the arms of the mother around the child she loves, if we could have such faith as this, we could meet difficulty and trial, we could meet disappointment and disaster with a heroic spirit because we would know that in the end all these trials are but the discipline that will toughen the fibre of our souls and sweeten and mellow the spirit within us," declared Dr. Thomas P. Byrnes, of the First Unitarian Church.

"The Everlasting Arms," was his theme Sunday, and Dr. Byrnes said that "we would be more trustful and confident, more joyous and jubilant, if we could always feel that we are in the care and keeping of 'The Everlasting Arms.'"

"We grow strong by every difficulty which we conquer and robust by the very number of the handicaps which we have faced and overcome. We win every blessing which we deserve in this world, and we reap every reward which we have paid for by the nobility and righteousness of our lives. The laws of God are self-working, pay

the price and the rich blessings fall into your lap like the ripened fruit from the tree in harvest time. This is true because God is a God of Justice and of Love. Because God is a Sea of Life and Energy all around us and within us, and we imbibe this divine life and energy as we live life in the true and heroic spirit and especially in the spirit of confidence and trust which the child has in arms of loving father and mother." — Birmingham (Ala.) News.

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### LEND A HAND.

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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.

# HEALERS

**Not All Christians Are Healers—All True Christians Are Healers.**

Wm. E. Gibson.

**I**T is strange that there should be so much diversity of opinion among the professed followers of the Lord Christ regarding the healing of the sick and as to the right or propriety of Christians praying for the sick and depending upon Divine Power through the medium of prayer to heal the sick.

It is most strange for the reason that the Gospels, the only authentic records of the life and works of the Lord Christ, as manifested through Jesus of Nazareth, are replete with the facts of the power of prayer and the healing of the sick.

Go through the records from end to end; they reveal the life of Jesus none other than the manifestation of praying, healing and teaching. Go through the Acts of the Apostles, and their letters to their followers. All are replete with exhortations to prayer and declarations of the powers of prayer, also with demonstrations of that power in healing the sick.

To repeat: **ALL TRUE CHRISTIANS ARE HEALERS.**

Who are Christians? Those who are the true followers of the true Christ—followers in all things; followers first in the sacrifice of self upon the altars of service to mankind and for the glory of God.

**THE TRIPLE SACRIFICE.**

This means the triple sacrifice

which every soul must make in the wilderness of decision.

Jesus had to make it before he could manifest the power of the Christ to the world.

He had to conquer the body, to overcome the desire to gratify the whims of the physical existence. His appetite and passions must be His servants and not His masters.

He had to overcome His mind to curb its tendency to run after vain-glory in carnal display of power, to make His mind know and obey its master.

With mastery of body and mind He stood at the threshold of great power and was prepared to serve the world at will. And here the third temptation came—ambition for demonstration of this acquired power on the world plane; the ability to organize great social and political schemes of government, to encourage, to coerce, to intimidate, to browbeat—in short, to enslave men by superior mental and will powers. But this would have been slavery; and He would have been the prince of pain and slavery instead of the Prince of Peace and Freedom.

Overcoming these three Jesus was prepared to manifest the Christ of God to the world, to extend the bounty of the spirit of truth to men.

Jesus thus overcome the world and went forth from the wilderness of decision crowned with a diadem of the Spirit of Truth. He was thus



the Master of the World, the servant of The Christ, the Son of God.

All true Christians who look to Jesus as their leader are followers of the Christ through Jesus.

They are the "overcomers" of the world, the masters of power for the good of men to the glory of God.

#### THE STATUS OF THE TRUE CHRISTIAN.

Such is the status of the true Christian, the follower of the Lord Christ through Jesus.

These have power as Jesus had power, for it is the Christ spirit in them to will and to do.

Now who are healers? All who have made the supreme sacrifice of self upon the altar of service for the good of men and to the glory of God. For those who have made this sacrifice are the repositories of the Spirit of Truth, the manifestation of the Christ Life, lamp of the light of the world — letters of the Living Word.

You cannot separate the true Christian from the true healer. They are one and the same.

And those Christians who do not heal the ills and inharmonies of man are not true Christians. They have not overcome the world and have not taken up the cross of the Christ; they are followers, but afar off.

Draw nearer the Christ, friends; overcome the world, and go forth to heal the nations.

Don't hold yourselves away from the Divine bounty by denying yourselves the right to it.

#### IT IS YOUR RIGHT TO HEAL.

If you are a true Christian, a follower of the Christ, you have the power of healing; it is your right to heal as Jesus healed, and it is your incumbent duty to heal those sick of body and mind, to bind up the wounds of the broken-hearted, and to show men the way of the soul's restoration to God.

#### THE COMMAND AND THE COMMISSION.

Jesus, the Christ, three different times gave the commission and command to His followers to heal.

He first sent the twelve, as recorded in Matthew, Mark and Luke, and Luke puts it thus clearly: "He sent them to preach the kingdom of God and to heal the sick."

Again, a second time, he sends forth a large class—seventy, as recorded in the Gospel of Luke, chapter x: verses 1-12.

Here again the commission is to preach the kingdom of God and to heal the sick.

The third commission is recorded in Mark xvi: 14-18; verse 15, especially: "Go ye into all the world, and preach the Gospel to every creature."

#### THE SIGNS.

Then He gave definite signs by which believers, followers of the Christ, true Christians, might be known.

To quote Mark xvi: 17: "And these signs shall follow them that believe. In My name shall they cast out devils; they shall speak with new tongues, and they shall take up serpents, and if they drink any dead-

ly thing it shall not hurt them; they shall lay hand on the sick and they shall recover."

Mark records this as The Master's last will and testament to His most immediate disciples.

These disciples went forth in obedience to the command of the Lord Christ and healed as He had healed while with them in the body. So pronounced was the power of Peter that the sick over whom his shadow passed on certain occasions were healed.

#### THE DOUBTERS.

Those people who doubt or deny the right and propriety of Divine healing, or healing through the power of the Christ, doubt and deny the reality of the Christ, are not Christians, and indeed cannot be.

Until you recognize the power of the Christ to heal and until you apply that power in some practical way for the healing and uplifting of men toward God, you must wear the veil of doubt.

You cannot discern the "pure river of the water of life" proceeding out of the Throne of God and the Lamb, nor can you comprehend the Tree of Life now standing on either side of the river, nor yet know its love and their power for healing the ills of humanity.

#### YOU MUST DRAW NEAR.

If you are followers of the Lord Christ afar off, you must draw near to him in spirit and truth in deed and life, lest the clouds of ignorance and superstition separate you from Him entirely and you find yourself worshipping at his discarded garment from which the reality has

gone — worshipping the once royal robe—while the King has donned a new robe of glory.

The time must be, and now is, when the true followers of the Lord Christ must draw very near to Him or be left very far away.

#### WHAT YOU MUST DO.

If you are professing Christians and want the bounties of Health, Happiness and Prosperity, you must live the life of the Christ, preach the truth of the Christ, practice the powers of the Christ.

You cannot gather dates from thistles nor grapes from brambles. Your reaping is ever according to your sowing, your harvesting is according to your planting.

Doubt is a vale of briars that grow rapidly. "Faith is the substance of things hoped for"—the hand of the Creator in action.

Therefore, draw nigh to the Christ, stand with him upon the rock of faith and move when he moves.

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The soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison—but uses these as hands and feet; is not a faculty, but a light; is not the intellect and the will; but the master of the intellect and the will—is the vast background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From behind a light shines through us upon things and makes us aware that we are nothing, but the light is all.—Emerson.

# THE MENTAL LAW

Bessie L. Davis, Washington, D. C.

**U**NDER the law of self-made mentality we are bond servants. Under the law of Truth we have come out of bondage, and as our mental grasp of this Truth law becomes more sure and strong the shadows of evil which the race mind has put upon us will fade away and we shall know the true mind of man. This mind will rule all things, never more will it be servant. We are the children of the new dispensation and are coming into our own divine inheritance which we have so long neglected to appropriate. Very little of this inheritance has yet come into our possession, for we have thought it belonged to a day when miracles were—when God was on earth. Did He not teach and prove the things that we are only now coming to realize as possible for us to do? Did he not say: "The things that I do ye shall do, and even greater things?" But we have instead created our mental bondage and prevented ourselves from using our divine powers. The time has now come that we shall no longer be in mental bondage; as man wills, so it shall be. No man can formulate a method for us to follow, be he ever so learned; nor can he alone say mine is all and yours not true. Spirit is Truth, and the fact resolves itself back into spirit. Nature's forces lie asleep in all of us, and the awakening will come sooner or later. The light divine will dawn

on each soul and he will know that this wonderful instrument we are using as mind is the creative intelligence of all manifestations, spiritually, physically and mentally. The senses are the wild animals which drag us from one thing to another which we must tame, and the aim of life is to control these animals by a determined attitude of thought. The Truth, and nothing but the Truth, must now be given. This is the resurrection of our higher selves, the I-am, the identification of humanity with the Divine Jesus Christ.

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## CONTROL YOUR TEMPER.

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Would you be well? Then control your temper. Do you know that fits of passion, this giving way to the worst that is in you, does you not only moral and mental but actual physical harm? Temper invariably interferes with the progress of digestion; it carves ugly lines on your face; it wears upon the tissue and leaves us physically and mentally exhausted, as well as morally weaker after each indulgence.

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Were half the power that fills the  
world with terrors,

Were half the wealth bestowed  
on camps and courts,

Given to redeem the human mind  
from error,

There were no need of arsenals  
and forts.

—Longfellow.

# ENCOURAGEMENT

**Do Not Despair—The Spirit in Every Action—Keep Your Mind Centered—Keep Smiling—Emerson.**

Susan Q. Morris, Washington, D. C.

**D**O not despair when things stand in the way. Be sure they will stand there no longer than they serve a Divine purpose, and in this understanding you will know that you are a human servant of Spirit, and when the necessity is past and the lesson is learned by the soul, the obstacle will be removed by your own intelligence, gained by the travail of your effort. When a wall faces and a necessity presses, something will always happen to relieve the situation, if the dependence is upon the Spirit. For

## THE SPIRIT IS WITHIN EVERY ACTION

of the soul in its earthly journey.

The Soul could not abide in the body if spirit and matter did not work together. There is no place or point of space where Spirit is not. Its presence is only hidden from the eyes that will not look beyond, from the human intellect that will not seek beyond the marvels of our visible bodies.

Only through the acknowledgment of Spirit may we hope to become masters of our fate. We will be overcome by the world as long as we live in worldly things and over value the things of the world, and allow them to betray us by our dependence upon them.

## KEEP YOUR MIND ON WHAT YOU WOULD DO.

Keep your mind on the great and splendid things you would like to do, and then as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire, just as the bee extracts the honey from the flower. Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is gradually transforming you into that particular individual. Thought is supreme. So preserve the right mental attitude. The attitude of frankness, courage and good-cheer. To think rightly is to create. We become that on which our hearts are fixed.

When you go out of doors, drink in the sunshine.

## GREET ALL YOUR FRIENDS WITH A SMILE,

and put your soul into every handshake. Do not fear being misunderstood, and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then, without violence of direction, you will move straight to the goal. Let us rise to better things and see the good side of our fellowman, and thereby help him to make it manifest. The evo-



lution of the human race is upward, and a deeper view will reveal more of the Divine in our fellowmen than we can see on the surface. Let us emphasize character, which is the only thing that lasts. Let us see man moving forward to higher ideals and a brighter destiny. Singleness of purpose, sincerity and simplicity are the necessary forces by which the goal of success is reached.

#### HOW EMERSON WORKED ON.

Emerson never wrote a line with the fear of poverty or the greed of gold urging him. His first book took about 13 years to sell its first edition. But still he kept on working. So must we keep on, our eyes fixed on the goal, knowing that with the Spirit's leading, the goal of success will eventually be reached.

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#### SELF-EVIDENT.

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The fact that this science is self-evident proof of its own merit is what gives it stability and strength. If it were dependent upon the theory of some man or set of men, which one had to study and then blindly believe, persons would be justified in doubting, but this Truth is self-evident. Any honest man or woman, who desires to know whether this Truth be genuine, can have the fact proven to them, in such a way that they can heal the sick themselves. All one has to do to obtain a perfect knowledge is to study, ask God for wisdom and spiritual understanding, and He will answer their prayers and enable them, in the name of Jesus Christ, to heal the sick. The reason per-

sons doubt this Truth is because they won't try to prove it. The ministry are like the doctors. They go according to the rules they have been taught in their schools, that so and so is true and all facts must harmonize with their old teachings, whereas the old teachings are often false. Jesus Christ said that these signs should follow those who believe, that is to say, all who believe are gifted with certain signs which follow. If a person has not those signs following, he is walking in the footsteps of error, and should get right. We do not mean to say that people are sinning, committing unpardonable sins, or any such a thing as that, but they are walking in error, they are not walking in the light as they should walk. Study, ask God for wisdom and spiritual understanding and for the gift of the Holy Spirit and it will come to you. Then you will know that the Science is true and that God does, through man, heal the sick.

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And from the lips of Truth, one  
mighty breath

Shall, like a whirlwind, scatter in its  
breeze

That whole dark pile of human  
mockeries:

Then shall the reign of Mind com-  
mence on earth,

And starting fresh as from a second  
birth,

Man, in the sunshine of the world's  
new spring,

Shall walk transparent like a holy  
thing.

—Moore in "Lala Rookh"

# PEACE

**Demand of the Princes—Enforced Peace Not Desired—What Our Nation  
Stands For — Real Freedom — The Judgment Has Begun — True  
Peace.**

Wm. E. Gibson.

**P**EACE is undoubtedly the cry of the world today; the great mass of humanity yearn for it. Those who want the war continued are those who gain by reason of the demands of warfare. They are the beasts with stomachs and no hearts; the commercial princes. They will drive nations over the precipice of death if the drive will be gain for them. They mass together the petty hatreds of peoples and nations and set them to the gladiatorial contest; and collect for the show while fools slash at each other, maim and slaughter and bleed and die.

## DEMAND OF THE PRINCES.

These princes demand that war shall go on as long as it has a paying value to them, but when the value falls below par and peace is better pay they leap to the other side and set their heralds to haranguing.

Peace is truly the yearn of the human heart, the voice of the human soul. But That Peace is True Peace. It is the Fruit of Freedom. Enforced Peace is slavery and the fruit of slavery is always rebellion.

## ENFORCED PEACE NOT DESIRED.

Enforced Peace is not to be desired. All organized efforts to this end, whether national or interna-

tional, religious or secular, will fail utterly. But it is incumbent upon all organizations striving for the good of mankind to throw aside petty differences and to unite in effort to enforce conditions whereby the nations may come together in a representative way and consider terms of reconciliation and restitution, thus forming a nucleus for educating the people as to the folly of war and preparing them for conditions of True Peace.

It is dangerous for the nations of the earth, or for any nation, to hamper the people in this respect. To stand in the way of the yearn of the human heart for True Peace is to breed disloyalty. But to restrain the people from the folly of Enforced Peace is great wisdom.

## WHAT THIS NATION STANDS FOR.

That nation which stands for the True Freedom of the World, of Humanity, stands for that which is productive of True Peace.

The American Nation, born of the Spirit of Real Freedom, and ever developing the fuller fruition of that spirit, is, in her natural order, to lead the nations to True and Abiding Peace.

To this end are incumbent on the part of the people loyalty, sacrifice and service in every way possible.

It is equally incumbent upon the

people, through the machinery of their government, to conquer this many-headed monster, Commercialism—to cleave off its head with the Ax of the Spirit of Justice and Equal Rights.

The nations are in this awful war, this collapse of the Babel of selfish humanity, with little thought that the end of corrupted civilization is at hand; that they have come to the Judgment, and by their works are condemned to this valley of death, the war of nations; and that they are now crucifying themselves upon the cross of rejection—rejection of the Divine Plan laid down by the Christ of God.

#### THE JUDGMENT HAS BEGUN.

Truly the Judgment has begun, as promised, at the House of God. The Christians and Mohammedans, those last to receive the Divine Messages, are the religions in this flame of war.

Leaving the spirit, they have used the letter as a cloak for all kinds of selfish schemes. They have used it for the promotion of commercialism under the guise of expediency; for the promotion of segregated socialism under the guise of natural gradation and natural selection.

These were degradations from the Spirit of Truth as taught by these manifestations of the Christ.

They were the elements that contributed to producing this world storm of Human Prejudice, and now, alas! the storm must rage. Death, and blood, and tears, are the toll it takes.

Destruction of those elements that

contribute to corrupt civilizations must follow.

#### THE FIRES MUST BURN.

These fires of animosity and hatred of nations for each other must burn with increasing intensity—must burn up root and branch.

When these winds of prejudice cease blowing and this fire of human madness dies away, then will come the early and the later rains of the Spirit, and the seed of the true order now planted will spring up, will flourish the world over and grow rapidly to fruition. Then will the New Jerusalem have come down out of the heavens of religions into the consciousness of men.

Your fathers and forefathers have incurred the debt, now let the children pay it, cheerfully and at any sacrifice, that the generations to come may be free, may know TRUE PEACE.

The many persons who will never have good health until they put themselves through a course of mental discipline! With some, one faculty or group of faculties of the mind are too active; with others, another. One is too ambitious for his means and strength, another worries himself sick; another poisons her blood with constant fear; another has morbid approbateness, and is looking for slights; another is frequently angry—and all of these unbalanced states produce morbid physical conditions.

Such persons must balance up their brain action if they would be strong physically. — Hygeio-Therapy.

## VOICE OF THE SOUL

### The World's Calvary.

The Gethsemane is past. The test is over. The cross of rejection stands firm, and the rejectors of the Lord Christ are being crucified. Nations are in agony upon that cross and writhing before each other in their misery.

The life blood of peoples is ebbing away, their material fortunes are consigned to the flames for nought.

They have accepted the name and rejected the spirit and life of the Lord Christ. They have worshiped at a throne upon which there was no king, and in this hour of trial they have no leader, no savior, no lord, and, indeed, none can be found while they are absorbed in this world drama of death.

Pause a moment, oh nations. Behold! the cross! Look upon this ruin! this living death! this blood and tears! Throw off your spell of madness, the product of child-play, lest the day of destruction be too long and no flesh remain.

Turn to God and with the Elect shorten this day of the end. This war, as all others, is but the consuming flame of human madness; the product of men turning away from the Divine plan of Brotherly Love and going after their own plan of selfishness and self-gratification. Thus they have fled from the Refuge of Safety in the Isle of Unity and are now perishing in the Sea of Separation.

Again the trumpet of Unity is sounding in the Mountain of God. Note its direction, heed its call, has-

ten to its retreat. Hasten, O! Nations, lest your remembrances become arid plains and your strongholds salted seas.

## THE HUMAN ANIMAL.

The human animal is as ferocious as the tiger and as cowardly as the coyote. It means you! Don't you try to hide behind your education and your good clothes and your manicured fingers, for you are an animal and have in you all of the ferocity of the tiger and the sneaking cowardliness of the wolf. It is all in you and the record of history in the Bible is the unbroken chain leading out of darkness into light and from the power of Satan unto God. I do not know why it is, but it is. You can never get out of this animal vibration until you are born again from above. It means that the sun is your father and the earth is your mother. You are being born out of one condition into another and the process of unfoldment fills a certain number of years and times and cycles. I have said and will say it again that you are immortal and eternal in yourself. The experiences that you are having in the flesh are part of your unfoldment. This is why the man, the real man, is a sunman and superman. It is in you and not in any one particular person, for the race is a unit.—Scientific Christian.

People seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and if we misbehave, we suspect others.—Emerson.

# THE SPIRIT OF UPLIFT IN THE 23D PSALM

Agnes J. Galer in the Uplift.

**T**HIS psalm of praise is the artistic expression of a soul awakened. It is a song of uplift:

We catch the strain and the rhythm as our souls respond to the living touch of the inspiration and revelation; for the Scripture can only be fulfilled in living by the spirit. The spirit within each soul quickens and renews the whole being, making it sensitive to the strains of melody and harmony from others, whose life vibrates and throbs with a song of praise.

The soul, now, who will listen to hear the living message, will catch the same inspiration, as the spirit of the singer gives life and sweetness to the words.

Every word and ideal in this Psalm is alive and illumined, radiant with the glow of a human soul who has found the light of his own spirit. He sings his psalm of praise; he who listens, shall hear and be lifted up by the glory and beauty of the song.

The Lord is my Shepherd; the fulness of glory and beauty of all that is good and true is expressed in the one word, Lord; it is the gift of God to every soul who will accept it. The Lord is my consciousness or as much as I am willing to receive of God's Gift.

David, the Psalmist, applied this Lord to his own vocation, his daily duties as he tended his Father's sheep. The appeal of the spirit al-

ways seeks to show us the beauty and joy which we may find, if we will, in our daily duties, be they small or great.

There is a light thrown upon irksome, troublesome things which illumines them and we often find in this most common ordinary conditions in our lives, great blessings, and we cease to feel that the work we do effects us, for we get out of our work just what we put into it.

A Shepherd: The world of today would look upon that position as very menial, see nothing in it but a weary, inactive employment. David, in his awakened consciousness, gloriously aware of The Spirit of the Lord within him, enters into the worship within the sanctuary, where God dwells, with a psalm of praise. The music of that psalm—the song of his soul—still lives; and those who hear shall partake of the same spirit of harmony till all our environment echoes the dawn of a new day—joy to the world, for the spirit of "The Shepherd" is still with us to guide, direct and protect, and "we shall not want."

"He maketh me to lie down in green pastures." Here is a symbol of rest and the satisfaction of a bountiful provision, rest and food.

"He leadeth me beside still waters." In the stillness only can we hear the inner voice of the spirit. The activity of the soul is represented by the waters. The troubled waters of sorrow and suffering will

be calmed by the quiet and confidence of the Shepherd's voice, and we find peace and rest.

"He leadeth me in the paths of righteousness for His name's sake." The path that is always right: The right way, which brings joy and gladness into our lives, is the path by which the Good Shepherd of our souls lead us; if we refuse to follow the leading, then we walk in the darkness, stumble and fall. We are consequently wounded and bruised. The Great Shepherd desires to lead us for "His name's sake," but we practically refuse, and "we all, like sheep, have gone astray and have turned every one to his own way."

"Yea, tho' I walk through the valley and shadow of death, I will fear no evil for thou art within me." The last act of the destructive element of fear is death, we are in constant bondage of fear and we are kept in the valley, where, even there, if we feel the presence of the Shepherd, we will be lifted up by the living impulse, so that we will be on the mountain top, where we are conscious of the blue sky of God's presence, and the warmth from the sunshine of Divine Love, the eternal noon-day where no shadow is cast.

"I will fear no evil, for thou art with me." As long as we are conscious and have the assurance and confidence of the invisible presence, that tender, watchful care of the Shepherd, we cannot fear, such a feeling of trust, and loving protection as a shepherd has for his sheep, no harm can come to us!

"Thy rod and staff, they comfort me." The rod is here used not as a rod of correction or discipline, but

as a symbol of strength and wisdom. A wise leader or teacher will use the rod as the heart prompts. The rod in the hand of a tyrant or despot would be used to correct by cruel chastisement, but in the hand of one whose heart is filled with tender love, the rod can only be used to give strength to the weak, and help to the needy. Everything one has and is, is only to be used and governed by the spirit of love, and the real true help shall be given and the office of a shepherd shall be fulfilled.

The "staff" is the symbol of divine protection. What a joy to know that the shepherd strength and protection is always with us to comfort us!

"Thou preparest a table before me in the presence of mine enemies." Behold this artistic word-picture. A table already prepared, a supply for every need. We do not need to pray for our supply, everything is provided for us. Just the faith to know that we are surrounded by that which is impregnable—so that our enemies, the adverse things of life, that which corrupt, or brings disturbance or distress, to either mind or body cannot enter.

"Thou anointest my head with oil, my cup runneth over." The anointing is a wonderful figure of consecration for the ministry and service. The oil is the supply of light and wisdom which we need to guide and direct. The proverbial oil in the lamp of life never fails, for the one who believes he has received the anointing he always knows the word to speak, ever revealing the living message of the word of God which



is within his heart; for, "out of the abundance of the heart the mouth speaketh."

The assurance and confidence of this realization, as we have partaken of the very fulness of the spirit, cannot help but awaken in us the gladness and ecstasy of the shepherd love and care, as we exultantly exclaim, "My cup runneth over."

This spirit awakened within consecrates and sanctifies the house in which we dwell, for "God makes his Tabernacle with man." "The kingdom of Heaven is within you." When you know this, and accept the presence of God, typified by "The Shepherd," then do you see goodness, truth and purity, even in the impure and adverse things, and in those unawakened souls, who are stumbling and falling, in the darkness of their ignorance and unbelief.

My Shepherd!  
No more want or lack,  
Peace and rest,  
In the right path,  
Through the valley and shadow,  
No more fear,  
Comfort and confidence,  
Abide with me,  
Protection from adversity,  
Ready for Service,  
My oil, my light, never fails,  
My cup always filled with a sup-  
ply ready to give to others,  
Joy is mine,  
I dwell in God's holy temple,  
Always and ever,  
I will praise and glorify  
My Shepherd all the days of my  
life!

## WATCH THE CORNERS OF YOUR MOUTH.

When you wake up in the morning  
of a chill and cheerless day,  
And feel inclined to grumble, pout  
or frown,  
Just glance into your mirror and you  
will quickly see  
It's just because the corners of your  
mouth turn down.  
Then take this simple rhyme,  
Remember it in time:  
It's always dreary weather, in coun-  
tryside or town,  
When you wake and find the cor-  
ners of your mouth turned  
down.

If you wake up in the morning full  
of bright and happy thoughts  
And begin to count the blessings in  
your cup,  
Then glance into the mirror and you  
will quickly see  
It's all because the corners of your  
mouth turn up.  
Then take this simple rhyme,  
Remember all the time:  
There's joy a-plenty in this world  
to fill life's silver cup  
If you will only keep the corners of  
your mouth turned up.

I would not enter on my list of friends, though polished with good manners and fine sense, yet wanting sensibility—the man who needlessly sets foot upon a worm or in a verdant step may crush the snail at evening crawling in the public path. But he who hath humanity—forewarned! Will tread aside and let the reptile live.—Selected.

# IN THE BEGINNING

ROSE M. DE VAUX-ROYER.

"God spoke and the world was born!"

Star-mist—a radiant glimmer!  
(Before the birth of man;)  
An opalescent shimmer,  
A form—and life began.

The World was born insistent,  
As the unseen fountain springs;  
And Adam, non-resistant,  
Awakened woman brings

With Earth's new dawning; woman—  
Soul of the crystal stream  
Of life—mysterious, human,  
Drawn from the wonder-dream.

Adown the years of glory,  
By field of asphodels,  
Love loiters, transitory,  
Its breath where beauty dwells.

Parts in the Play of Shadows  
They come and vanish—sleep!—  
Pale Psyches from dim meadows  
Their poppy-vigils keep.

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# OPENING THE WINDOWS OF HEAVEN

Annie Rix Militz in *The Master Mind*.

Bring ye all the tithes into the storehouse, that there may be meat in my house. And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—Mal. 3:10.

**P**ROSPERITY, practical, overflowing, abiding prosperity, is one of the plainest teachings given in our Scriptures, as belonging to the people that love the law of the Lord (the Good) and obey it.

From the first chapter of Genesis, wherein we read that man is given dominion over the whole earth and commanded to replenish it, to the last chapters of Revelation, describing man's eternal home as a city built of jewels and precious metals, abundant riches and power to enrich others are declared to be the heritage of God's people.

Then why are the good people of the earth so poor? Because they have not believed the promises, but have accepted instead the traditions of men. For centuries it has been taught that one could not be spiritual and also prosperous, that poverty must not only be expected, but even courted. One good saint called poverty his bride, "my Lady Poverty," and it is one of the three great vows taken by a religieuse—Obedience, Chastity and Poverty. In India certain devotees will never touch money and the early disciples spoke harshly about money, and often referred to it in terms of despising, such as "filthy lucre." And

they have been misquoted as saying that money is the root of all evil, whereas the text is (1 Tim. 6:10): "For the love of money is the root of all evil" — not money, but the love of it, and the poor have that love, even worship, as much as the rich.

"How hardly do they that trust in riches enter the kingdom of heaven," said the Master, showing that the error lies in the state of mind, the attitude toward riches, not the riches themselves. It is the trust in worldly wealth to bring us happiness and power that makes it hard to receive the real key to happiness. And this trust is shared by rich and poor alike. Trust in earthly ways and riches is distrust in God and God is ignored or wholly held in unbelief. "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings." (Mal. 3:8.) Man has withheld what he should offer to God night and day and therefore his Good seems to be withheld from him.

**"BRING ALL YOUR TITHES INTO THE STOREHOUSE."**

When the prophet gives the words of the Lord, "Bring all your tithes into the storehouse," he is announcing one of the most important directions by which to achieve perpetual prosperity. To pay a tithe, one-tenth of one's income, to the Lord is looked upon by many a

good Christian as lessening his store, because he does not know how to invest. The finest investment in the world is that placed in the work of the Lord—in promoting universal good, in philanthropic work, in contributing to the spiritual welfare of the race, in buying and distributing literature, in filling the hands of those who can disburse to the needy, in short, to do any and all kinds of good work for others that is no special advantage to oneself. It is a wise investment because as Jesus Christ teaches, the return is an hundred-fold.

To discover this, some Christians will have to begin to give literally one-tenth of their regular incomes. But also they must learn the rationale of the tithing-system, else it will remain but a mere form to degenerate into a superstition or else cease altogether. The object of the tithe was to establish a free circulation in one's affairs through having freedom in one's mind to give out as well as to get.

There are people who do not receive money because they know not how to rightfully pass it on. Our paper money is called "currency" and it is well named, because it must flow, like currents of water and air. For money is to our affairs what blood is to the body. Even the little corpuscles in our blood are shaped like coin and are common carriers of nutrition to different parts of our body.

One of the poverty-thoughts that makes congestion in our circumstances is that of getting all the time, get, get, get, accumulation, saving up, holding on to what one

has, lest no more should come. It is as though one should hold the blood in one's arm lest there should be no more for it. We know how painful that would be to the arm. Yet there are sufferings from poverty, just as acute and for the same reason.

Again, with that feeling of gain through getting, and advantage in holding money back, goes the sense of losing money in paying it out. Such mentalities do not think of the exchange they have made, the food, clothes, etc., but only of the loss. All such false thinking obstructs and congests the circulation of money and other forms of good in our circumstances.

Therefore came the institution of the tithe or tenth of one's income to be devoted to charity; to something that would be no advantage to one personally; giving to promote the work of the Lord whatever form it might take, whether to uplift the weak or to deliver the poor, to set free the sinful or to heal the sick, or to prosper those who are doing these things in our stead, because many of us are not in the position to distribute among the poor or to heal, but we can help those who are doing it, and it is then as though we did it ourselves.

#### FREEDOM OF THE UNIVERSAL GOOD.

To bless God's work in this world is to begin to open yourself to a new current of increase of prosperity, to get a new mind, to swing into the great freedom of the Universal Good. So many of us have had our little selfish good, we set up a fence around what we have, we hold to our own and we forget the Univer-

sal Good. We must tap, we must find a way into the great reservoir; we must be good prospectors and find a vein of gold in that wonderful mine, the Universal Prosperity. And so surely as you begin to obey the Spirit, will you begin to tap that wonderful reservoir and it will begin to flow toward you and it will not seem to depend upon the ordinary means of the world's way of support and supply.

The old way of "getting your living" through hard work "in the sweat of your face" ceases to be a necessity to you, for you begin to enter the magical way of our wonder-working God. Also the keeping strict accounts of our income and the outgo we find to be unwise and conducive to the sense of limitation and binding us to the laws of cause and effect. For in the divine calculus, it is not an axiom that two and two make four. Jesus proved that five and two can make thousands of loaves and fishes to feed a multitude and there be twelve baskets full over.

#### GIVE FREEDOM TO YOUR MONEY.

Give freedom to your money to increase by the same law that Jesus applied.

But the tithes that the Lord demands of us are not material offerings only, they are a small part indeed. "Bring all your tithes into the storehouse so that there will be meat in my house" means the same as when Jesus said, "Lay up treasures in Heaven," not on earth, "where moth and rust doth corrupt and thieves break through and steal." And where is Heaven?

Heaven is within you, and here is where the treasures are to be laid up, in consciousness, in sweet and holy and high feelings, in large Love, in freedom from unforgiveness and bitterness and hatred, in freedom from anxiety and worryment. Grow rich in tolerance, in large, free, loving consciousness toward your fellow beings, grow rich in good words, in good deeds, in a life and a love of service for all humanity.

Think not to gain or prosper by piling up money and things, for so long as you think that the way to grow rich is laying aside these material things so long you will burden yourself and the day comes when you shall be called up and out of them, and then where are your riches? Oh, it may not mean you shall die, oh, no! When the soul is called upward it should take the body, too, and our good body should stand before that Presence and be able to prove the quality of our soul and the powers of our Divine nature through its flesh. They who accumulate things and are tied to things, who think that, by putting aside and hoarding money, they are growing rich, befool themselves and the first thing they know they have something that drags them down, when they should be going up and on, therefore let us begin to fulfill this law that Jesus Christ gave so plainly of laying up treasures in Heaven.

#### THE ALMIGHTY GOOD.

One way that you can do this is to realize that where you seem to be empty, where a corner in your

consciousness is not yet filled with the sense of the all-good, there is the one presence and the one power in the Universe, the Almighty Good. Are you worrying? Are you fretting day after day? Are you fearful and anxious? Then begin to work, begin to refuse these feelings. "But somebody must be anxious," says some one, "else nothing will be done," as though anxiety ever did anything! Away with it! Begin to substitute every day the real feeling of absolute trust in God, the good God; your support and your supply. Substitute trust, silently in the night hours, when you are filled with fear and unbelief and pressed with anxiety. Oh, be glad to lie awake! Be glad that we can give ourselves over to prayer.

"Father, fill me with trust! Spirit, charge me with faith! Holy Christ, give me your mind, so that I am like a little child and I know that my Heavenly Father takes care of everything and I will never want," and keep on praying until at last that sweet peace comes, for it will come though you will not know when it comes, you will be asleep. But you will know by the sweet feeling in the morning, for when you awaken you will feel so refreshed and rested, so new! And you will miss something, you are not waking up with that awful burden on your chest, that terrible sense that you have to meet the rent; you are all right, you know it will come out all right, and it comes. You have given it freedom, you have "laid up meat in my house."

FORGET IT.

Perhaps you find yourself feeling

hard against some one because he does not pay that debt, perhaps you are thinking that if he only did the right thing you would be all right. Dismiss it, forget it, let it go out of your mind forever and ever! Never think about it again, utterly forget it and while it still seems to taunt you and to haunt you, make a prayer then and there, and say, "Father, I trust thee, thou art my support and my supply, I will look to thee."

Then there will come the piling up of the real treasures, that substance which is faith, presently to take form as silver and gold, as the fair things of this life. The "meat in my house" is the substance or reality of all the things your heart desires. Fill the treasure-house of the Lord with all the qualities of the heavenly life that the Christ reveals as the essentials of power and success; meekness instead of pride; brotherly love in place of jealousy and envy; generosity and unselfishness in place of meanness; good judgment in place of foolishness; self-control in place of intemperance; purity in place of lust; tolerance in place of criticism and bigotry, and many other treasures to replace the negative or nothing-traits whose appearance has produced the delusion of poverty.

#### USES OF THE BANK.

"Pour you out such a blessing that there shall not be room enough to receive it." Away with our old Puritanical idea of "just enough"! "Full measure, pressed down and running over," is the promise. Ah, then can come the bank account,

that is the place for it; not saving day after day; but when it comes in with a rush, when you have not a thought how to place it, you have not room to receive it, then the bank is useful.

A bank is for convenience, but people have made the bank a kind of a trustee of poverty; let us change its character and see that as you distribute so much more shall come in; that actually the consciousness, with which you will begin freely to let go, will open the way for it to come in, it is the law. Believe that God intends you to live the princely life, a life worthy of the richest Father in the Universe. Do you not think when people who call God, Father, dress in rags and go without meals, it is a shame to our Father? What if you had a rich father who could, and who desired to, give you plenty, and then you went without! Something would be wrong, somewhere. Let us seek to honor God, to be true to ourselves, to be the expression of Christ here in the world.

We must be prosperous in health, in wealth, in spiritual character, prosperous in everything we put our hands to, so shall we preach the Gospel by just living, so shall we be God's instrument to prosper the thousands who know not, who still are like children. For they are seeking health and wealth outside, while they hold it all within themselves; we are each of us a treasure-house of God, a storehouse of God.

#### OBEDIENT THE DIVINE VOICE.

Live the life of devotion, seek to obey the Divine Voice, find yourself

in oneness with God, and you shall find treasure poured out for you that will fill you with wonderment. For, so full shall heaven within you be with the treasures of the true life, that their fullness will press open the windows, and forth will rush the treasures within to manifest the treasures without, and no hand can stay them. Then shall we find ourselves standing forth each one a custodian of wealth, a rich steward, that the Spirit will put upon the throne to enrich and bless all humanity. This is the promise, that they who will walk with the Spirit shall reign with Christ, and what does it mean to reign with Christ? It means to be one who desires to help all the Universe, who will transform and renew this earth, who will bless Nations, who themselves will be filled with honor and glory as they sit upon the Throne, exercising the power of God throughout the Universe.

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#### FAITH.

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When we know the right of living  
 Then the old has passed away,  
 And with clearer vision seeing  
 Comes the dawn of new-born day.  
 Truth illumined stands forever  
 At the portal of our souls  
 And the liberty of action  
 Is by Faith alone controlled.  
 —Hattie E. Baker.

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Calm Soul of all things! Make it  
 mine  
 To feel, amid the city's jar,  
 That there abides a peace of thine,  
 Men did not make and cannot  
 mar.—Matthew Arnold.

**SPARKS OF TRUTH.**

W. E. G.

A little with happiness is more to be desired than much with sorrow.

The cheerful and wise thoughts that go out to the world are rays of light to guide the feet of the erring. Yours will help, too.

Send them out in every way you can. If you have learned only the art of digging a ditch, or sweeping a floor better than others, share the knowledge of it, and you give it life to live after you; but hoard it, and it dies with you and hastens your death, too.

He who looks on while others contend in strife should watch for opportunity to end the conflict and restore order rather than for his own advantage arising out of the conflict.

Gain that is tainted with the blood of conflict has in it germs of disorder that will ultimately disease the gainer.

If in life you would play well your part, play with clean hands and a pure heart.

Take into your life every ray of sunshine that comes, and keep highly polished the Diamond of Soul that it may reflect all the light that it receives.

True light is one thing you can't hoard. Try to shut it in and you shut it out, but let it out and it

comes back with increased brightness.

**WE ARE BROTHERS.**

We are brothers—we are brothers;  
And the love we bear for others  
Is a spurring voice that guides us  
Through the darkness that betides  
us;

Oh, our love is calling, calling,  
To the battle lines appalling;  
Calling to our smitten brothers;  
Calling to the sobbing mothers;  
Calling to each son and daughter  
To denounce the reign of slaughter.

We are brothers—we are brothers,  
And the love we bear for others  
Will create on earth a glory  
Long foretold in song and story.  
Men of every race and region  
Yet shall form a mighty legion;  
Yet as one shall stand united  
To a sacred purpose plighted;  
One in love and aspirations  
For a brotherhood of nations.

—Margaret Head—"Aletheian."

I saw the face of the most smeared  
and slobbering idiot they had  
at the asylum,

And I knew for my consolation  
what they knew not,

I knew of the agents that emptied  
and broke my brother.

The same wait to clear the rubbish  
from the fallen tenement,

And I shall look again in a score or  
two of ages,

And I shall meet the real landlord  
perfect and unharmed, every  
inch as good as myself.

—Walt Whitman.



# PHILOSOPHY OF NON-RESISTANCE

**U**NDERNEATH the principle of non-resistance there is a profound reason—philosophy—profound because it is divine.

Let there be here set down again the word of non-resistance, and then the reason for it. Jesus gave both.

Non-resistance: "I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if a man sue thee at the law and take away thy coat, let him have thy cloak also.

"And whosoever shall compel thee to go a mile, go with him two.

"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

"And of him that taketh away thy goods, ask them not again.

"Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you and persecute you."

The reason: "For if ye love them that love you, what thank have ye? for sinners also love those that love them.

"And if you do good to them that do good to you, what thank have ye? for sinners also do even the same.

"And if ye lend to them from whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, to receive as much again.

"But love ye your enemies, and do

good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for He is kind to the unthankful and to the evil.

"Be ye therefore merciful, as your Father also is merciful."

## THE CONTEST.

For the universe and for eternity there is being fought out in time, and fought truly to the finish, the contest between the evil and the good.

This contest between the evil and the good is between the evil one and the Good One—between the devil and God.

For, apart from personality there is primarily no such thing as even the principle of evil or the principle of good.

The contest is between the evil and the good—the evil one and the Good One — rather than between the good and the evil, because the good — the Good One — was here first; and it was the evil—the evil one—that rose up against the good and that makes the war.

This fact causes always that the good must appear to be on the defensive.

The good was here first, and is here fixedly for the universe and for eternity. Evil is the interloper.

It was the evil one who rose up against the Good One to dispute the reign of the good in the Good One.

Accordingly it is the evil that is always on the aggressive to crush

out the good and to reign undisturbed.

And in meeting the aggressions of the evil in the way to win the contest for the universe and for eternity, the good must always be good. It must do always only that which is good. It cannot cross the line and do as the evil does. That inevitably and at once would be the giving away of the whole contest.

Also God being only Good, He cannot change or cease to be Himself in order "successfully" to meet the evil one. Such a course for success would in itself be instant defeat.

Therefore only as God He always meets the evil one, manifesting Goodness only and depending utterly on His Goodness alone to win the contest for the universe and for eternity.—Jude 9.

#### FAITH IN GOD.

Therefore He gives to all the blessed call, "Have faith in God."

Have faith in God that He is right.

Have faith in God that His principle and Way of meeting all the evil of the evil one is the true and the right way.

Have faith in God to rest absolutely upon that principle and to hold only that way.

Have faith in God to resist not evil.

Have faith in God, when one shall smite thee on the right cheek to turn to him the other also.

Have faith in God, when a man shall sue thee at the law and take away thy coat to let him have thy cloak also.

Have faith in God, that when one shall compel thee to go with him a mile, go with him two.

Have faith in God to give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Have faith in God, that when they take away thy goods you will ask them not again.

Have faith in God to love your enemies, to do good to them that hate you, to bless them that curse you, and to pray for them that despitefully use and persecute you.

Have faith in God, to give your back to the smiters and your cheek to them that pluck off the hair, and to hide not thy face from shame and spitting.

Have faith in God that the Lord God will help you, therefore shall not you be ashamed nor confounded world without end.

Have faith in God to set your face like a flint and know that you shall never be ashamed, for He is near that justifies you and every soul that has faith in Him.

Have faith in God that when you set your face like a flint for the good and the right, then "as an adamant harder than flint" will He make your face against their faces.—American Sentinel.

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Think of the lovely, the pure and the good,

For by wisdom divine we are taught.

There never can be a pure stream of life

From an impure mountain of thought.—Widdie Thayer.

## THE FAITH OF GOD.

Where the text says, "Have faith in God," the margin reads: "Have the faith of God."

Both the thoughts are truth.

The Faith of God is, that only by goodness the good shall win the day against all the evil of the evil one.

Have the Faith of God.

The Faith of God is, that He can absolutely depend on and implicitly trust in only Goodness to win for the universe and for eternity the contest with evil and the evil one.

Have the Faith of God.

In this Faith He invested absolutely all that He had and confidently staked it all in the gift of His only begotten Son to the world in the flesh, and freely spent it all on Calvary.

Have the Faith of God.

This infinite investment was made and was staked in human flesh and was freely spent on Calvary, in, and in behalf of, and for, each individual soul in the world and in the universe:

And it was all done in the Faith of God that by Goodness only He could awaken and revive and restore the lost and perverted and marred and dwarfed and shriveled soul again to the full image and glory of God: from the sin of the world to the Righteousness of God: and the earth itself from the dominion of Satan to that of Christ and of God forevermore.

Have the Faith of God.

In this Faith of God holding "who-soever will," He never falters nor will be discouraged; and so never fails to save to the uttermost.

Have the Faith of God.

In this Faith of God He says to every one who will trust Him, the word of bright encouragement and strong confidence—

"He that cometh to Me I will in no wise cast out."

"I will take you one of a city and two of a family and I will bring you to Zion."

"I am with you always, even to the end of the world."

"I will hold thine hand"; "I will lead thee in the way that thou shouldst go"—"in the path of Righteousness."

"I will never leave thee nor forsake thee" "till I have done that which I have spoken to thee of."

Have the Faith of God.

The Faith of God is the Faith that seeks in hope to find in even the one who is farthest off and deepest down, yet some lingering trace of the enmity against the evil; of the true light that lighteth every man that cometh into the world; through which by goodness he can be brought to himself and caused to think of his Father's house and be drawn to his Father.

Have the Faith of God.

There is the foundation, the principle, the reason, the philosophy, of "Resist not evil," "Love your enemies," "Do good to them that hate you," "Rather take wrong," "Do violence to no man"—of non-resistance and conscientious objection to war. It is the faith of God.

Have the Faith of God that takes the way of the death of the Cross by Goodness alone to win and conquer—to conquer by winning—rather than to take the way of evil, or force

and violence, to "conquer" — and lose all.

Have the Faith of God, so that with Him and in Him you can steadily hold ever onward with face set like a flint in the Way to win for the universe and for eternity the contest against all evil and the evil one by the Goodness of God alone.

### INNUMERABLE FULFILLMENTS.

Rose M. de Vaux-Royer.

"Every promise of the Soul shall have its innumerable fulfillments."—Emerson.

"One pang and I shall rend the thrall  
Where grief abides,  
And generous Death will show me all  
That now he hides."

Autumn is here; but why regret the passing of the year? or yet bemoan that life itself is passing, when the beauty and discovery of the great unknown country lies directly before us, where we stand on the verge of an adventure greater than any yet disclosed to our mortal sense.

We have explored the wonderlands of nature, and have witnessed the recurrent and unfailing seasons of old orchards weighted with fruit, from rugged New England to the Italian hillsides. We have passed through the great valleys and vast plains of the West, swollen with wealth of grains and grasses; we have wandered by the Southlands, breathed the breath of its flowers and sunshine, and we have watched the Northern stars glimmer above the cold horizon of the coasts of Canada; we have traversed the shores of the inland seas and sailed

the broad oceans, east and west; we have crossed the continents and climbed the mountain peaks, from Pike's to Pilatus, from the Sierras to Mt. Blanc, and everywhere, under all skies, has nature in her lavish abundance given us the assurance of her provident and unceasing care, of promise and fulfillment. We have no cause to doubt the innumerable fulfillments that await us from the one great Source.

"When that which drew from out the boundless deep turns again home," why doubt but that which is to follow will be equally well provided for our requirements. We made no plan, uttered no word of admonition, as to our entrance into this phaze of existence! Why conjure credulity or fear for the continuation of our passage on into the eternal ways.

"For, lucid in that second birth,  
I shall discover  
What all the sages of the earth  
Have died to learn."

"I can't" is the most weakening expression in the language. Use it once, and there is double the need of using it the next time. Use it again and again, and your muscles relax, and the action of your heart weakens until the door of death begins to yawn. Paralysis is simply an accumulation of "I can't's"; and, indeed every disease in the world is an "I can't"; and death is but the aggregation of a life of "I can't's." Exterminate the "I can't" tribe and you have destroyed every impediment in the way of your endless and deathless progress.

# LIFE'S LESSONS.

## The Folly of Brooding Over Mistakes—Cling to Your Conception of Goodness.

Alma Gillen.

**I**N the study of man, one of the first things to be learned is that one does not advance so quickly, if he allows his mistakes to make him sad, depressed, and melancholy. The child who cried over his lesson could not go on until he stopped crying. So it is with Life's lessons. Things move more slowly for the man who gets depressed and spends many hours a day brooding over his mistakes. There is no glory attached to the one who spends his time in sad repentance. Few flowers of life bloom in his steps, and he scatters few fruitful seeds. He walks in the dark shade of gloom and dispenses little of Love's sunshine.

\* \* \* \* \*

I would like to say one thing to students especially.

In a family of six people one of them begins to study music. The other five know nothing about music. They are fairly well educated. Upon many other subjects they can speak intelligently, but they do not know one note from another.

The one learning music does not at first know very much, but all the other five will cheerfully acknowledge that his little knowledge of music is more than their knowledge of music. The five do not attempt to teach the other one music, they leave the teaching to his teacher.

The student goes on with his practising day after day, making his mistakes, but still gaining. The other five accept his practising and his mistakes. By-and-by the student can play well. All the others enjoy his music, and are, perhaps, proud of his performances in his line.

What was his attitude toward the five others meanwhile? If his hours of practising bothered them, he tried to arrange his time to accommodate them. He did not torment them from morning until night by begging them to become musicians; nor did he reproach them because they were not.

In the study of Life it is not so. As soon as one of a family begins to study, all the rest become as spies upon every word, action and look of his. They know nothing of the subject, yet attempt to teach it to him. Every mistake he makes is an occasion for an expression of derision, contempt, fault-finding and reproaches. They do not think that he knows more of this subject than they do.

And the student? Does he let them alone to do as they choose about the study? Does he go on his way cheerfully, gaining more knowledge daily in spite of his mistakes? Does he try to fit this study into the habits and wishes of the others? Is he upheld by the knowledge that he knows more of man than they

do, and, because of this knowledge, must be more gracious, kind, and yielding, to their unknowing?

The student of Life knows that it is wasted time to brood upon any injustice, wrong, or loss, and endeavors not to do so. His family or friends, seeing his greater brightness, accuse him of indifference. What happens? Nine times out of ten the student is depressed, hurt, and discouraged. He is supposed to know about man what his accusers do not, yet he allows himself to be thus affected by the criticism of those who know nothing whatever of the subject he is studying. Is this a rational attitude on his part? Would he act in such a manner over any other study he might take up? What is the use of knowing more about man if he is going to act toward other men as other men, not knowing, act toward him?

In a family of six one of them is a scientist. The other five get discouraged and dispirited from various causes—one because he is ill; another because he is not a musician; another because the climate does not suit him. The scientist becomes discouraged because the other five say that he is indifferent, or that he has no conscience. In what way, then, can he claim a greater knowledge of man than the other five possess?

In this greatest, deepest, and most far-reaching of all studies the students must be ready for many adverse criticisms. How can it be otherwise? Nine people are looking out of a south door of a house and talking together of what they see there. A tenth one is looking

out of a north door. Will not what he sees from his door be very different to what the others are seeing from theirs?

In this study of man and of Life must not the one studying it have a different view of all things and happenings from day to day than he had before? Will not his view now be very different to those who have it not? Does not the very subject he is studying demand a practical application of it? And does not the very study itself tell him that his greater knowledge must be given out to man, in greater understanding, pity, assistance, mercy, lovingness, endurance, patience, and, above all, reverence and veneration?

I have seen many students whose first use of the knowledge they had gained was to begin a system of criticism toward all with whom they had to do. Then they wondered why people were not favorably impressed with the wonderful subject. This result, instead of teaching them that they were being false to that which they believed, made them become cold and really indifferent to their people. Then when they were accused of being indifferent they were very much hurt and depressed.

Among other things, the student is learning the nature and value of every man's thinking. One would suppose that his first effort in this, as in music, would be to attend to his own thinking, and get that into the right state. Not at all. He begins his practice in thought-cleaning by trying to make his neighbors, friends, and relations clean theirs.

Is it any wonder he is criticised, laughed at, and becomes discouraged? Were it music he would sit down at the piano and practice himself, and not spend his time in trying to make others practise.

One thing is absolutely sure. If the student applies himself thoroughly to the study of his subject, man and Life, he will have so much to do that he must leave others alone. If he is accused of being indifferent, or of having no conscience he will at once look at the accusation with an open mind, to see if he has given any foundation for such an accusation, and, if he finds himself guilty, will frankly say so, without depression or shame. The accusation will have helped him to live nearer the Love which reads the need of each and every one, everywhere.

But again, and again, and again, I say to all students, patience; and again patience, not only toward others, but toward your own souls, your own hearts, your own brains, your own tongue, and your own bodies.

One does not lose much time in falling down if he jumps up quickly and goes on again.

I have had a good deal of experience in the years I have been a teacher, and have watched the students closely. I have never yet seen a case of what the students themselves call discouragement, failure, despondency, or darkness, but resulted in decided advancement. The teacher knows that there is no failure, but the students do not at first, or even for a long time, accept this as true, and suffer needlessly. But

their conviction is carrying them on, through darkness and light, through enthusiasm and dullness, through hating and loving, through hardness and kindness, through despondency and bravery. There is no standing still. Just as the plant grows in the still, dark hours of night, so does the true conviction grow through every state of the soul. In the darkest hour cling to your conviction of your goodness, and the sun of Love and Light will drive the night away. And in the morning you will find that your conviction is stronger and firmer than ever before.

Accept every criticism as a little teacher to show you that there is something in your voice, your eyes, your manner, your words or actions, which is not consistent with your convictions. Do this, and criticism will uplift and cheer you, and depression or discouragement will have passed away, for you, forever, and your soul will know no more darkness. When the night times of the soul come they will not be dark nights, but the sky will be a blaze of glory, filled with countless stars. The stars will be beautiful, and dear, and fear of them will pass. Then wonderful things will be created in the sweet hours of the night, and the night of Love will be as dear to the soul as is the day of Love.

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

### GOD IN OUR HEARTS.

If we have God in our hearts, then everywhere in nature we will find God. The blossoms will be the beauty of His heart smiling upon us. The birds will be the joy of His heart singing for us. The sky will be the peace of His heart taking us into His holy quiet. In the sea will be His infinite power taking us into its keeping. The everlasting hills will speak to us of His strength, and their words will become the mightiest of ourselves.

This spirit that is in everything, vaster than that thing's self will be the spirit of the everlasting Father, and we will know ourselves at home in His universe, realizing that no evil can befall, no death defeat.

When fully awakened to the indwelling God, we find Him everywhere, in everything something of His truth speaking to us, something of His everlasting love loving us, something of His everlasting life living for us. Every place is home, and everything the gift of our Father's love.

When the light within thee is aflame, thy feet walk in safety, for there is light everywhere.

When the spirit of God is within us, it is His spirit that we find everywhere, and that spirit is a spirit of health, happiness and prosperity, making us akin with the eternal, exhaustless vitality, gladness and plenty which is as the heart of the universe and cling to the outmost rim of things.

## INVALUABLE AIDS TO STUDY

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

**T**HOSE 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 FAITH OF GOD

The Master Mind.

**A**ND what is the faith of God? Is it not such a faith that when one speaks the word "Be" instantly it comes to pass? As the Master enlarges upon this faith he shows plainly that it is expressed by the WORD.

"For verily I say unto you, That whosoever shall say \* \* \* and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." This is the faith of God who is always represented in the true Scriptures as bringing forth everything by the breath of his mouth, by the Word, the divine fiat, "And God said, Let there be" and instantly there was. When Jesus would heal, he spoke the Word and the healing followed, and he did all things by the word of his mouth and, at the same time, declared that he did nothing but what he saw the Father do. He did all things in God's way; having the faith of God, he used the method of God and brought everything to pass by the word of his mouth. And what he did himself, he declared his disciples could do and nothing less, holding that all things are possible to them that believe.

We know that in order to believe perfectly with a faith that cannot be moved, though it moves all things, we must have a science, a principle, a logical basis, so that when the senses would resist and their testimony would deny the

presence and the power that we have invoked, we can stand and hold fast to our faith and see the fulfillment thereof. Faith is not a sentiment. It is not merely believing blindly, nor is it indefinite, a shadowy generality. Faith is a substance and a power. It is the very being of God, eternal, substantial, with a presence and a fullness that knows no absence nor lack. It is here, always waiting for our application and its inflowing and when the Word is spoken it is Faith moving upon itself to bring forth its own manifestations.

We may know what faith we have by the fruits we bring forth, for faith is always known by its operations. It is like life and love. We know that life is present when we see its evidences—motion and other forms of expression. If one says he has love for another, but does not bring forth the expression of love, he is cold and unresponsive and selfish and has not the fruits that are associated with love, we declare that he is a theorist in his loving and he has not the real thing. Thus we hear John declaring the difference between true love to God and that which is but a false appearance, a form without substance, when he says, "if a man say he loves God and hates his brother, he is a liar."

Thus we understand how much faith we have by the works we can do and it is foolish for us to say, "I

had so much faith, why did I not bring that healing to pass?" "Why could I not accomplish that work?" Rather, we should say that since we did not bring the healing to pass or fulfill that special work, it is a sign of the limitation of our faith and in deep stillness and in humility we should seek to increase our faith that we may increase our works.

Faith cannot be separated from any of the other manifestations of God. That analysis which would differentiate between faith and knowledge, or faith and will, or faith and love is not from the highest view of real Faith; but only as we see that we have perfect faith through knowing in whom we have believed, we have perfect faith as we have the will to believe, we have perfect faith as we love to have that faith and have it when we love it, do we understand that we have the Faith that moves mountains?

These three, Knowledge, Will and Love, must be identified with our Faith. We can see this exemplified in our ordinary associations with human beings. If some one asks you why you have so much faith in a certain personality you say you know him, root and branch, that you have summered and wintered with him, and that you cannot help but have faith in him, though everybody else doubts him. In other words, you have faith because you have knowledge. Such a faith is established. Again, though you seem not to know one well, so that you could speak with such conviction as knowledge gives, if you had the will to have faith in the person or a pro-

cess, this mighty instrument could press past impossibility and fairly enter you into the knowledge and accomplish its end by its own dynamic law. And so love, going hand in hand with faith, though it may not seem to have knowledge and may seem to be weak of will, by its steadfast devotion, by its continual application in season and out of season though the time seem long and the opposition great, has accomplished great works of Faith through its own indestructible power. But when we can continue all three, Knowledge, Will and Love with Faith, we have such a mighty force that in whatever direction we shall turn that omnipotence we shall win.

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### LOYALTY.

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In every country, or government, where any of this community reside (i. e., the Bahais), they must behave toward that government with faithfulness, trustfulness and truthfulness. This is that which is revealed from the Presence of the Ancient Commander. It is obligatory and incumbent upon the people of the world, in general, to assist this most Great Cause—which has descended from the Heaven of the will of pre-existence — that perchance the fire of Animosity which is ablaze in the hearts of some of the nations may be quenched through the water of Divine Wisdom and Lordly commands and exhortations, and that the light of union and accord may irradiate and illumine the regions of the world.—Words of Baha'o'llah, from the "Glad Tidings," copied from the Star of the West.

**PREPARATION.**

Mrs. M. F. Parker in Weekly Unity.

Perhaps the reason so many of us fail to make the progress we desire when we begin the new life, is because of a lack of preparation. In all the professions, such as physician, teacher, lawyer, a great deal of time is given to getting ready.

John the Baptist was sent before to prepare the people for the coming of Jesus. And if we wish to make a success in the new life, we should know something of what it is and what the requirements are. We all understand that this Life is serving God, and to be able to do this in the best way, we must know something about him and about the work we are expected to do.

Too many fear they will offend God and are always expecting punishment of some kind. We have all heard these texts frequently quoted: "Fear God and keep his commandments," and "The fear of the Lord is the beginning of wisdom," but how often do you hear "The fear of the Lord is to hate evil," and "That they might know thee, whom to know is life everlasting"? Jesus came to teach us that God's will and desire toward us is that of a loving Father and to give us only good gifts. Surely, if God is Love we have no excuse for expecting anything but good.

God does not require of us to do anything impossible or harmful. When we learn to do his will there will no longer be any cause for fear, worry or anxiety. His will is the way of Love, the Law of Love, in which spirit we do everything for

the one we love best. When we love anyone, the most disagreeable tasks become easy when done for him. The only fear we feel for one we love is that we may do something to grieve or displease him, and this is the only kind of fear we should feel for God, our loving Father.

God does not want us to serve or worship him in fear, but freely, gladly; not as though compelled to do so, but because we want to, because it is a joy and delight. Then remember that the only way we serve him is by serving those around us. Doing every work as if we were doing it for him and expected him to come in at any minute to inspect it. Instead of finding fault with your work, try this for a while, especially if your work is disagreeable: Give thanks that you are able to do it—affirm life and strength, and see how nicely, how well you can do it. Never say anything is "good enough," if you can do it better. When working for others, do the work to please them. You have agreed to work for them and should do all you can to perform that work the way they want it done. To serve God is to do only that which is good and with goodwill and thanksgiving and love in your heart.

God is almighty, powerful and wise, yet He wants us to know Him and love Him as a dear Father and to take His advice in all our affairs. This is what is meant by "Law and Commandments," and when we understand that in wisdom these instructions are given us for our good only and not because of God's anger or harshness or a desire to punish, then we will find it easier to do all

things His way. So the first and most important thing for us to learn is to know God and what it is He requires of us.

God does not send punishment on us. He tells us if we stay near Him and do His will, we shall enjoy all good things. God has provided only good for us, and when we fulfill the requirements these things are ours. If a man agrees to pay me a certain sum, to do a certain thing, in a certain way, I do not expect to receive the sum until I have done the work in the way he directs.

"Choose this day whom you will serve," and the good reward is certain when we choose to serve the Christ in everyone.

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### THINGS TO BE REMEMBERED.

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Remember that you are not a worm of the dust; you are a child of the living God. Man was created in the image and likeness of God.

Your inheritance is not sin, sickness and death, but it is truth, health and life.

You should expect, as your inheritance, God's abundant good in all ways; you should not connect yourself mentally with the mere ancestral inheritance, which consists of varying degrees of health, happiness and prosperity.

Certain men are not your enemies. All men are your brothers.

Your supply of substance is not limited to barely enough for a meagre existence; your supply from your Heavenly Father is abundant, if you will but accept it. The prodigal son found lack when he tried to

separate his substance from his father's; but when he came back to the father's house he found plenty awaiting him. If you are like the prodigal son, and have been trying to keep your supply apart from God, and have come to want, why don't you return to the Father? He will say to you: "Son, all that I have is thine." His supply is inexhaustible.

Your understanding is not bounded by your skull. "There is a Spirit in man and the inspiration of the Almighty giveth them understanding."

Your joy does not depend upon sorrow, that by the contrast you will find it sweet. God has given you everlasting joy. Take it and use it.

Your peace is not a lull between storms, your Father has given you abiding peace.

It is a matter of your choice. Will you choose God for your Father and be heir with Jesus Christ, or will you choose Adam for your father and be joint heir with Smith and Jones in their aches, pains, weaknesses, poverty and rheumatism?

"And call no man your father upon the earth, for one is your Father, which is in Heaven."

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### WORDS OF THE JESUS.

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Be ye perfect.

My peace give I unto you.

Let not your heart be troubled.

Be not afraid.

Rejoice evermore.

I am the living bread.

Abide in Me.

# PRACTICAL POINTS IN DEMONSTRATION

Ida M. Mingle in Unity.

**T**HE first essential in demonstration is to become poised in spiritual consciousness; to realize that there is in the universe but One Being, and its perfect expression. This realization establishes the conviction of the unity of the within and the without and enables one to fully comprehend the truth that "God is all and in all." It also establishes one in the Absolute as a premise upon which all spiritual deductions are based.

As offsprings of Divine Mind, we are divine in our real nature. Jesus was the first perfect expression of the Father, the first on this planet to demonstrate his divinity. The personal man has no power to speak life-giving words. Jesus recognized this and admonished that we ask the Father in his name, that is, in the consciousness of the Christ self.

In our studies of Truth we find it necessary to adjust the consciousness. This is accomplished through a process of denial and affirmation. Everyone has certain eliminating processes to go through, and handles them in either direct or implied denials. If denying error intensifies a particular discord in consciousness, it does not necessarily follow that denials should be dropped altogether. In some cases it may be necessary to make specific denials. Scientifically, denial and affirmation go hand in hand. One cannot refill a full vessel, and de-

nial is the process through which the individual empties out the falsities in consciousness and creates a vacuum for the inrush of Truth.

Denial is not only the process through which we eliminate the errors inhabiting consciousness, but is equally important in rejecting false thoughts that come from without. Every time we say "No" we reject undesirable thought egos, and leave them homeless as far as we are concerned. It is upon this power of rejecting or accepting that thought control is really based. The denial of error is for one's own advancement and conviction, and does not touch the realm of Divine Ideas. Because of the duality of consciousness man is susceptible to the false, but only in the degree that he believes in its reality has it any power. Man, being Mind, attracts to himself the "birds of the air" (the free thoughts in consciousness), and unless he is diligently watching and praying, as Jesus commanded, he may find himself taking on thoughts of the race consciousness that are undesirable. Desire, however, governs the law of attraction. If one is desiring Truth alone and has fully impressed the consciousness with this idea he will naturally be on the alert and handle every thing that comes into his life as a mental proposition and an opportunity to choose between error and Truth. Another point: One will attract to himself thoughts and events conforming to

the consciousness, once having proved the power to choose aright the thoughts.

We all have our testing times in our advancement in Truth. It is sometimes as though error makes one last stand for supremacy. At this point faith that merely trusts is not sufficient. Works must be added to faith. Realizing that Truth is the only reality, this is the opportunity to declare the authority of the Word to handle the discord, and to "stand still" and let the Lord (Divine Law) work out the freedom. The "standing still" is a mental proposition, and involves the capacity of the will to handle thought.

The will is the gatekeeper, who stands at the entrance of the bridge between understanding and demonstration, and collects the toll. The toll is being true to Principle in spite of appearance. It is the Christ, conscious of his perfection in Divine Mind, which says to the thoughts suggestive of evil, "Thou art an offence unto me; for thou savorest not the things which be of God, but those that be of men." Will and understanding are co-operative when working under Divine Law, and one does willingly and joyfully the will of God when once impressed that every thought of harmony is a step toward the establishment of the kingdom of heaven (Divine Ideas) in the earth (realm of manifestation). The Will of God is holiness and perfection. Our unity with Divine Will rests in our ability to keep centered in Truth.

We can rest assured that the manifestation will always be in exact conformity to our thoughts, and

this phase of demonstration is our last concern. True it is that having spoken a Word for Divine Order in ourselves and our affairs, we would immediately proceed to be orderly in every detail of living, but the working center would be in the Word, not in the Will. There must be a perfect balance between the within and the without, but the Center of Power is within, and to this we must give our attention. God is Mind, and to dwell in God is to be more active in the realm of ideas than with manifestation.

The Word is the without of the Idea and contains the same ratio of power. It is the liberator of the within and must be spoken if we are to bring forth. The Word is the key which sets into vibration the underlying substance out of which all is made, just as striking the proper key brings forth the corresponding inherent melody in a piano. Everything we desire to demonstrate has its key Word, and we should pause for the inspiration of the Spirit before we set into activity our Creative Word. A few rules pertaining to the use of the Word in demonstration could be summed up as follows:

1. Know what you want.
2. Speak the positive Word.
3. Speak the Word that conforms to Divine Mind.
4. Remember that God does not respond to the language of discord.
5. Know that your Word is instantly fulfilled in Spirit. There is only Omnipresence.
6. In Faith believe that you have received.

7. Praise and give thanks for the fulfillment of the Word.

8. Rest in confidence and trust.

9. Act with perfect assurance that your Word is fulfilled.

It is absolutely necessary that one be specific in demands, or asking, for the law of fulfillment is exact and unfailing. It is written in the Scriptures, "If he ask a fish, will he give him a serpent? Or if he ask bread, will he give him a stone?" When we speak the word fish into the Universal Substance it sets into activity a vibration that brings forth after its kind. If we speak the word bread we get bread. The Word is the seed and it grows. Our salvation from many things lies in our power to counteract ideas in mind through dissolving the thought egos built up. If a word escapes you that you would not desire to come to fruition, take it right up and erase it from consciousness. Affirm: "My all powerful word of Truth now dissolves into nothingness this false word that has gone forth and it cannot grow." Then cease to think of it. Having been forgiven, it should be forgotten.

The true word has all advantage over the error word, for it is under the original creative law. However, when we come into spiritual consciousness and begin to affirm, "My words are Spirit and they are Truth, and they shall not return unto me void, but shall accomplish that whereunto they are sent," we quicken even the speed of the false word. So there is left but one alternative to the growing student—the elimination of false words.

Man is not permitted to get into

Eden with his sins. You will recall that the Lord God, in the record of creation, after man's disobedience to his Higher Self, put man out of the Garden lest he should eat of the "tree of life" and live forever in his sins. When we begin to understand the realm of spiritual ideas, we can, through a process of spiritual thought, free ourselves from the bondage of false beliefs. We begin to use the Law and the Law ceases to use us.

Man speaks the positive Word, the harmonious Word, the Word that conforms to Divine Mind in making a demonstration. The "good word" is the dynamic word, the one that brings forth quickly, for it is the Word to which the Mother Substance naturally responds.

Man is spiritual being, therefore not subject to discord in his real nature. Holding this Truth and declaring, "I am Spirit, governed by the law of Good, and am not subject to sin, disease, age or death; I attract only the Truth," will disconnect one from the error consciousness of the race and prevent taking on additional error. There remains to be handled the subconscious mentality, which is the stored up thought previously invited into the mind. These egos show forth as the various harmonies or inharmonies of body expression. Ideas are so inter-related, however, that legion of errors may be uprooted at a single stroke, and an abundant harvest of good comes forth as the offshoot of a single good seed sown in faith.

Paul tells us that faith is both the substance of the things hoped for,

and the evidence. It would appear that both the within and the without are contained in our faith. And so it is. When we ask the Father for anything in the "name of Jesus Christ," we speak words that conform with and stir up Spiritual Substance, and the idea standing for the thing for which we ask, comes answering back to us, bringing into evidence the thing itself. Faith moves under exact law and never fails. We always receive in the degree of our faith. It may not be the ideal we cherish, but it will be the equivalent of our faith. If attempts at demonstration fall flat, cultivate faith through affirming words of Truth. This is the only way in which one comes into the realization of the divine consciousness necessary to demonstration.

"Every one that asketh receiveth." Do not be discouraged if you do not immediately reap the harvest of your sowing. Keep imaging the good desired in mind, for it is in mind-substance that your desire shapes itself.

Praise quickens substance and always brings increase. Praise is an acknowledgment of the good as Omnipresent, and is a great factor in establishing trust and confidence in the Word spoken. Praising the Word corresponds to the action of the sunshine on the earth that holds in her keeping the planted seeds. It gives warmth and gladness, and fills one with a joyous expectancy.

The spirit of our action must conform to the spirit of the Word spoken. Act, believing that you have received, is as important as Ask, believing that you have re-

ceived. When one speaks the word of health and holds the mental image of health, there must be a corresponding healthy action. You may not suddenly leap from your bed, but you cease giving the substance of your thought to the false symptoms, and begin to magnify the good. You may not foolishly spend the visible supply that you have just to prove the law, but you begin to bless the money as the evidence of formed substance, knowing that the idea that brings forth one coin can, through being multiplied and increased, bring forth a multitude. There must be a positive recognition of God as the Source of all our supply. If the pay-roll, the weekly allowance, the medicine closet, rise on the mental horizon when contemplating abundance or health, it is very evident that aliens are alive in the land, and must be cast out before the Word can be spoken in faith believing. God is not dependent upon "side lines." We do not have to work hard for our supply, nor beseech God for a realization of health. Man, quickened of the Spirit, quietly returns to the realm of "dust" (mind-substance) and begins to form his world of the original spiritual elements through the power of the Word.

Old thought habits and their corresponding actions must be uprooted, and the original power and dominion of man asserted. This can only be accomplished through realizing that man is the executor of the Divine Plan. Man's only mission is to bring into expression the good imaged by an All-Wise



Mind. We cannot enter into the Kingdom of Heaven unless we are willing to establish an entirely new consciousness—leaving off the old and pressing on into the new and untried paths.

Demonstration is not a matter of time, but of realization. Realization is the result of constantly adhering to thoughts of Truth; consciously abiding in the Word. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." The substance of thought must be continually consecrated to Truth. Many people think this means the giving up of business, social and other pursuits of living. It means taking Truth into the various activities of mankind and regenerating the affairs of the world. No doubt many of the manners and customs we thought so essential under the old order of thinking will dissolve and disappear, but the underlying nucleus of good will always be left as a fresh starting point. The spiritual blessings that come in the adjustment will compensate for any material loss, and the consciousness of starting anew with the Kingdom of God as first concern will assure the "added things" in greater abundance. Every obstacle becomes a stepping-stone for good, when we see it as an opportunity to grow spiritually.

What we really want is God and his gifts. No matter what the expression may be, if we look long and patiently enough, we will find the underlying Good — God the One Presence and the One Power.

## SUGGESTIONS.

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When you fall beside the wayside  
Think you're growing old and  
gray,  
That your life's not worth the candle  
That it lights upon the way,  
Is it that you've not been doing;  
It is that sharp thorns bestrewing;  
Is it that the wrong pursuing,  
Leaves you helpless here today?

When we know that "All is  
Spirit,"  
That in God's own mould are we,  
Then the riches we inherit  
Find we now eternity.  
Life is then the body builder;  
Life is intellect's fair gilder;  
Life is as the Father willed her,  
Golden, blessed, pure and free.

Then, my comrades, as you journey  
With your faces toward the sun,  
Have no pessimistic croaking,  
Let your motto be "Well done."  
We are standing at the portal;  
We are here the grand immortal,  
And we'll find the one sum total,  
If in truth our problem's won.

Look at any deed and yearning  
For the betterment of race;  
Do not doubt but, Godward turning,  
See his love in every place;  
And the shout of joyous freedom  
That you've raised the hated burden  
Beings the well and hard-carried  
guerdon,  
Stamps fair youth on every face.  
—Abbie Walker Gould.

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"The mind only grows as you  
think great thoughts."

## WHAT IS DIVINE SCIENCE?

**D**IVINE Science acknowledges only One Healer, the Divine Spirit within. Divine Science teaches that Divinity is within all, and we as children of the Divine Parent have all powers within ourselves (through the knowledge of Divine Law) to control ourselves in all trials and disappointments. It is a guiding hand and healing balm for every wound when trusted.

Divine Science is based upon Omnipresent Love in its Omniscience and Omnipotence.

It is impersonal and inclusive, acknowledging the ONE LAW underlying all forces. It can be applied to all phases of life in healing, education, morality, etc., as it is the balancing power which unites Faith and Reason.

It teaches man to seek Divine Wisdom blended with knowledge, and depend upon his interior guidance in all affairs of life.

It is the potency of the spiritual and practical life combined.

It teaches that all sickness is under our own control. Perfect health is our spiritual birthright, and dependence upon the ONE PERFECT LIFE brings Health, Joy, Prosperity and Happiness.

It teaches that matter is not in itself evil, for every atom is a soul and is intelligent and receives its intelligence from the ONE MIND.

It teaches that the combination of all science is derived from the One Divine Science, and no study on any one line should be neglected.

Divine Science is not thought transference or mental telepathy, something conveyed to the outer mind; it goes deeper, it is TELEPATHY, SYMPATHY, or SOUL speaking to SOUL, something conveyed from one interior consciousness to another.

Divine Science has no bounds, creeds, or formularies; it belongs to the Jew, the Christian and all denominations who seek to live under its Banner of Truth.

Concentration upon the Divinity within will develop the power of higher forces upon higher planes of activity, which will manifest in the physical; therefore, we gain more insight into our mental activities and receive the continued proof, that we manifest our power where-soever we focus our thought.

Divine Science studied for Truth's sake gives health and happiness where sickness and misery have had their abode.

The subject of supreme importance and interest of the twentieth century is "Man in the Making," or "Soul-Culture." Man is in the process of becoming, and this School is established to teach a simple and practical method of training to help him develop the powers of Body, Mind and Soul. Some call it New Thought, some Divine Science or Practical Christianity, and others call it Common Sense; call it what you will, we know that all true growth takes place within the individual. There is a "still, small voice" to tell us how. We must "be

still" to hear it and then put it into practice.

Therefore, it is essential for the student to discipline himself each day until he earns the mastery of self and formulates for himself a Standard of Truth which answers all his questions satisfactorily to his reason and conscience.

If you have not experienced the power of Silence, you have not found the master key which unlocks the door to human attainment and the Divine Ideal.

Divine Science includes breadth, depth, and scope sufficient to grant each individual the right to unfold the Inner Life in accord with the Divine Law of his Being with reference to his present state of development, and to teach him How. Through daily practice the student is taught how the Spiritual Law operates in his Natural World; how to harmonize and relate himself comfortably with all others in the great plan of cosmic consciousness.

It is through conscious awakening to, and co-operation with, the Divine Life within we work out our divinity.

The world was not made in a day, neither does man attain his full stature in a day.

Dr. Frances J. Miller was one of the pioneer teachers. In 1877 she established the first School of Divine Science in this country. It is known as the Boston School of Divine Science, and acknowledges One God, One Spirit, One Love, One Substance, One Law, One Life, and no one is apart from this One Presence.

## THE LORD'S PRAYER.

From the Emphatic Diaglott. A word-for-word translation from the Original Greek, by Benjamin Wilson.

When you pray you shall not imitate the hypocrites, for they are fond of standing up in the assemblies and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, they have their reward.

But thou, when thou wouldst pray enter into thy private room, and having closed the door, pray to that Father of thine who is invisible: and that Father of thine, who sees in secret, will recompense thee.

And in prayer use not foolish repetitions, as the hypocrites; for they think that by using many words that they will be accepted.

Therefore do not imitate them; for God your Father knows your necessities before you ask Him.

Thus, then, pray you:

Our Father, Thou in the heavens, revered be Thy name:

Let Thy kingdom come; Thy will be done upon earth, even as in heaven.

Give us this day our necessary food,

And forgive us our debts, as we have forgiven our debtors.

And abandon us not to trial, but preserve us from evil.

---

Were I in churchless solitudes remaining

Far from all voice of teachers and divines,

My soul would find in flowers of God's ordaining

Priests, sermons, shrines.

# NOW

Winfield S. Whitman.

**A**S AN illustration, let us suppose that you suddenly found yourself about forty-five million miles from this dear old planet that we call the earth. You would then be about half way to the sun. Now, one of the first things that would attract your attention would be that you could not measure time. You would not have the sunrise and sunset to give you the day and night; you would have no movement around the sun to give you your seasons, for you would have no earth. You would have no TIME or DISTANCE or DIRECTION. All time would be the same, all time would be NOW.

This is a true relation to the Spiritual universe. You are a Spiritual being living in a Spiritual world and governed by Spiritual laws. Even if you do not know it or recognize it, it is a fact just the same. In this Spiritual world that you are living in there is no time; all the time there is, is NOW.

The carnal or earthly mind of man measures time, and lives in the past and the future, and suffers much for it. It is always dwelling on the past, thinking how different things would have been if it had or had not done so and so. It dwells on the future and wonders what it would do or what it would be if this thing or that thing should happen. The result of all this is suffering and much misery.

This dwelling in the past and worrying over something that cannot be

remedied causes our insane asylums to be filled with patients, and one of the best treatments that can be given to the insane is the mental treatment of prayer, where the patient alone with God and the healer, receives that which no drug on earth can give, cheer and the truth that all time is NOW, and that there is more good "NOW" than we can make use of.

The one that lives in the "NOW" is free from worry. He will not let anything worry him; not the past, for that is gone; not the future, for that is not yet.

The past, like the future, is nothing but the dreams of the foolish, or foolish dreams. All things that are in existence are here. All the time that is is NOW, there never was any other time, there never will be. NOW is the time to live. NOW is the time that man has dominion, and NOW is the time to use it. NOW is the time to use your God-given power. NOW is the time to get into the Kingdom of Heaven, for "the Kingdom of Heaven is at hand."

When you are dwelling in the past or future, you are missing one of the greatest opportunities of life—that of living NOW. You are missing the present, the great eternal present, the only time that ever was or ever will be.

"In the beginning God created the heaven and the earth." In the beginning is "NOW." "NOW" God is creating the heavens and the earth. You are also creating a heaven or an earth.

God pronounced the heaven and the earth and ALL that He made Good—"Very Good." Man has pronounced it bad. Who is right, God or man? Man will see how good things are when he learns to live "NOW."

NOW is the time to make that effort for success, and forget that there ever were past failures. A street fiddler was playing to an audience of street boys, he took up his fiddle to play and a string broke. Tearing it off he threw it away and started his playing on the three remaining strings, when one of them broke. This, like the first, was removed, and the music again started on the strings that were left, when one of them broke and left the musician with only one string on his instrument. Casting aside the broken one, he carefully tuned the only string that he then has, and on that one string he played, and tradition says that such palying was never heard before or since. Suppose he had gotten discouraged when those strings broke; he would never have played for his audience.

The Spiritual Mind of man seeks God and heaven here, and NOW, and he finds it. He who is looking for heaven in another world and forgetting this world, is making little progress, and neither will he until he learns to live in the eternal "NOW."

The entire universe with all that it contains is here NOW; put out your hand and take.

Eternal life is NOW.

Eternal power is NOW.

Eternal plenty is NOW.

You can live under the law of carnal mind or you can live under the law of God. If you are under the car-

nal mind there is a chance and a time to change. That time is NOW. Make up your mind now to let Spirit have control NOW. Act NOW.

### THE STUDY HABIT.

I hope you have acquired the study habit. You see people going around at night to saloons and cheap nasty shows in the theaters, because they do not know what to do with themselves. They have no mental habit.

I hope that you have acquired the habit of reading good books. As soon as anyone gets that habit he is fixed and happy for life. Of a night when he does not know what to do with himself he only has to turn to his book and take it down and read it, and it becomes a habit.

Don't get the habit, for pity's sake, of reading everything in the newspapers, read one or two good newspapers. Those filled with trash fritter your mind away every time you read them.

If you have acquired this habit of reading serious books, I will wager on your future. You will come out ahead of your competitors, no matter what line you are going into. I desire to give to each of you a copy of the "Autobiography of Benjamin Franklin."—William H. Gaynor, Mayor of New York.

When we cannot rejoice in God as our song, yet let us stay ourselves upon Him as our strength, and take the comfort of spiritual supports when we cannot come at spiritual delights. — Matthew Henry.

# ENVIRONMENT

Rose M. de Vaux-Royer.

**E**NVIRONMENT builds into the nature whatever it has to offer. A few positive souls may rise superior, but the majority, unbeknown to themselves, are acquiescent, choosing the lines of least resistance, not seeking beyond the horizon of the familiar everyday order and design. Walter Pater writes: "The conscious harmony between man's soul and its physical environment should become like perfectly played music—the life be tranquil and filled with a sense of self-possession." Unless this salutary influence be found, man becomes a wanderer in spirit, and not as one building from the firm foundation of home, with the sense of security that propagates and replenishes one's abilities. Mental force and courage may rise superior to one's surroundings, but the less conflict and assumption it meets the more majesty it wears.

Man may become master of his soul, but not oblivious to his environmental stimuli.

To the artistic and intellectual craving is given a grateful stimulus from the immediate atmosphere that incites to higher endeavor, particularly the presence of good books in appropriate bindings, colors on canvas of landscapes, etc.; choice inlaid woods and perfect lines and contour in furnishings, bits of old bronze, ruby glass from Bohemia, Satsuma and cloissonne from the remote sections of the earth, that greet us with the fragrances of memory—the me-

dium of intercommunion and old world history.

The inanimate becomes vocal, translating its spiritual verity by things that may be seen—sentinels of the soul—sacred to its own place, and sustenance for the æsthetic. The presence of beauty is a prayer for betterment, not only beauty of outline and coloring, but of sound that centers in the feelings and has its source in the invisible to which it returns and becomes the music of universal environment:

The mighty master of immortal sound—  
Lord of the billows in their chanting  
round,

Lord of the winds that fill the wood with  
sighs,

Lord of the echoes and their sweet re-  
plies,

Lord of the little people of the air  
That sprinkle drops of music everywhere,  
Lord of the sea of melody that laves  
The universe with never silent waves.

(From the French of "Auguste Augellier," by Dr.  
Henry Van Dyke.)

Let us do our duty in our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world. — Theodore Parker.

**THE PROTECTING PRESENCE.**

Annie Rix Miltz has written a little book, entitled as above, which is well worth reading. A word of comfort and of power is in it tendered to the host who are facing the greatest crisis of their lives in responding to their country's call. Both those who are giving up their loved ones and they who are going forth are seeking in religion messages to cheer and bring hope. Mrs. Miltz's booklet is full of such messages. It is a timely letter of solace and encouragement. To attempt to outline it would be impossible. It is a vast mass of wisdom, faith and love, compressed into a small compass. It seeks to Point the Way to Be Piloted in War Through the True Light That Lighteth Every Man.

It is published by The Master Mind Publishing Company, Los Angeles, Cal.

"Hunger for love lies back of many a sufferer's malady, and people have been healed just by being loved. Many a person is a good nurse and an unconscious healer because that one is so full of love. When this genius for loving is yoked with the Christ Wisdom, there is nothing impossible to it in the way of healing. This is the way to heal cases of hypochondria. Usually such are yearning for true sympathy and love, but they are receiving criticism and inward impatience from even those who outwardly are loving and kind. Seek the true One and pour out love day by day, and the hunger will be satisfied and the hypochondriac will

come to herself or himself. Lay up treasures of love for those toward whom you have been indifferent or resentful, and while you are seeking to enlarge this consciousness in yourself, you will be healed. Love is the world's panacea, but its simplicity has made it overlooked. It is the simple remedy that is of universal help."

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## OUR BOOKS

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### IS GOD GOOD?

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L. W. Keplinger, a well-known Kansas lawyer, has written a good book which he has entitled "Is God Good? or the Modern Job."

"All is in peril when a thinker is turned loose." In Mr. Keplinger appears such a danger—a thinker, untrammelled, who writes because he has something to say rather than because he wants to say something. The author reasons with seasoned skill; yet his object is not discussion for its own sake, but to find the truth, for the volume was written primarily to aid his own accurate thinking upon the questions involved. It is, in truth, the autobiography of a soul that knows life's every angle's awakening touch.

We are here; whether that fact be liability or asset is the question, and this modern Job reconsiders the old problems—why, whence, how, and whither—from the standpoint of today, aiming always to discard fable but retain faith. The argument is from the Universe to Scripture, not from Scripture to Universe in the orthodox fashion, and although many dogmas are thus destroyed which he believes better dead, the main premises of the Scriptures, those upon which civilization rests, are but strengthened by it.

The reality which constitutes the universe is a fact—an integral and indivisible fact, of which each individual and seemingly separate part is a fractional presentation. And that fact is psychic in character.

Nature is ensouled throughout, and all soul is eternal.

That individuality survives death is probable; if not, there is some better way. The language of the mystic, however, most nearly describes the vast unseen. The demand for particularity with respect to immortality is the demand for the golden calf, and explains the personal Deity theory, a theory which minimizes the fact. The faith of the future will assert the fact though it forbear to ascribe the form. But the fact is there and has cosmic basis.

Such, in brief, is the argument of the volume. The author is cutting a new trail, and there is little opportunity to dally in its pages; but he who is not afraid to think and who would get a fresh view of these tormenting queries will find here new light and plenty of inspiration for his own further thought and investigation.

Price, \$1.50 net. Published by Sherman, French & Company, 6 Beacon street, Boston, Mass.

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Do good, habitually, and so become good! Thus make your light to shine, not to your vain-glory, but to the glory of your Father in Heaven. Thus seek your soul's freedom. Break all fetters of sin and error.

Embosomed in God, living and moving and having my being in him, my feet walk in light, my hands serve in love, my eyes see in truth, and my heart beats in tune with the perfect Life which is the greatness and the splendor of eternity.



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# HOLDING OUR PROBLEMS WITH POWER

Nona L. Brooks.

**W**E are here to grow, and we grow by solving our problems. To solve a problem means to get the right answer.

We are not to be resigned to hard conditions—our unsolved problems—we are to solve our problems, and they are to be solved with power. How shall we do this?

First of all we must take the right attitude toward our environment with its multifold processes. In order to bring ourselves to this attitude, we are to remember:

That the goal of all growth is the realization of God as the only Presence and Power.

That every one is on his way to this goal. Some are further along than others.

That problems vary according to one's development.

That a problem, when rightly met, will become a stepping stone to greater unfoldment.

That many so-called problems, when understood, are no longer hardships, but blessings.

That sometimes, more or less quickly according to our faithfulness, we shall realize our oneness with the Father. In that realization there will be no problems.

The great discovery of the eighteenth century was that law included everything, controlled everything. The still more wonderful discovery of the nineteenth century was that law extended also to the

inner life of the individual. The mental, moral and spiritual phases of our being are law full.

It is a marvelous experience for one to come to understand that he is subject to inharmony only so long as he submits to it. Enlightenment will free him. "Ye shall know the truth and the truth shall make you free."—Jesus.

So long as one believes that God sends suffering, he will consider trouble and disease inevitable. But when he comes to know the truth of God's omnipresence and is convinced that God is blessing him always with health and all good, he will come to know that he does not have to be ill or inharmonious. He will accept his birthright of perfect harmony, physical, mental and spiritual.

Every process, every experience is according to law. We are where we are in circumstance and in development by law, not by chance.

When we come to understand the great principles of the universe, and bring ourselves to practice these in our thinking, we shall live powerfully and problems will disappear from our experience.

The three supreme principles that we are to demonstrate in our living are:

1. Unity—All are parts of One Whole. All are included in the One. "There is one God and Father of all, who is above all, and through all, and in you all," is Paul's way of

putting it. Jesus sees himself and us in the Father. Both Paul and Jesus demonstrated this principle when they gave themselves in loving service to humanity.

2. Goodness—We partake of the nature of God. To demonstrate this in powerful living, there must be perfect integrity in every relationship, in one's domestic, social and business activities.

3. Abundance—Mankind, begotten of God, is included in the Life Universal, the Life that abounds in richness. Each soul shares with all humanity in these Infinite Treasures.

When one takes these principles as his working basis and demonstrates them in his living, he finds that one by one his problems are solved. A great peace comes to him. He rejoices in a new realization of Power. He shouts from the depths of his being, "All things are possible to him who believes in God's allness, God's goodness, and God's abundance."

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### THE CHRISTIANITY OF CHRIST.

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This is the title of a most entertaining and valuable book from the pen of Ernest Schneider.

"The cause of all evils," says the author, "is the lack of Christianity," for Christ's teachings have not yet been really practiced. The premises are stoutly held to, and it is proven with rather uncomfortable conclusiveness at times that in the wrappings of dogmas which the ages have collected, the living Christ is made a mummy, his active, live idealism twisted to selfish ends or reduced to pretty and harmless

sentimentality—harmless, that is, in that it does not interfere seriously with doing what, after all, we really want to do. In business, for example, the application of Christ's Christianity would amount almost to a revolution. Yet our relations to God are determined by our actions toward our fellowmen, and it is not possible to devote time and strength to selfish ends with small regard for the fate of the other fellow and still be right with God. Acts (whether "business" or not) and character cannot be separated, either now or hereafter.

The author would have Christ kept with us all day and every day, and would reinstate Christ's teaching—pure and unadulterated by the opinions of men—believing that therein lies the regeneration of the world, materially and spiritually.

It is a book for "him who runs." Its real concern is to tear away the mummy wrappings, to present plainly the simple, colossal truths Jesus gave men to live by.

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The earth can never go back to the state it was in before New Thought came to its people, no more than it can go back to what it was two thousand years ago. The idea of the true man is running through all mankind as an unchecked fire runs through a forest. The true idea of man is burning away all the old forests of untrue convictions concerning the race.—Expression.

**BRANDS FROM THE BURNING.**


---

W. E. G.

The Washington Monument stands high over all of the surrounding buildings and trees, and its only windows are in the top. It is the nation's grandest suggestion to Spirituality. From these windows, as from no other place in the vicinity, is revealed the related beauty of the surrounding landscape.

In like manner, to understand the nature of things and their true relation to each other, you must observe them not only from the point of contact or association. Nearness to things on the material plane always conceals three-fourths of their beauty and often very much more. Contact often conceals relativity entirely; but that you may know the truth of relationship you must frequently rise above the obstructions of environments and from that lofty altitude look down with the eyes of the spirit.

From thence can be seen the true relationship. Every highway and every byway will be seen in relative order. The trees will take their measured distance. The hedges and flower beds will in order stand, and the grace of the angles and curves show forth in relative beauty.

In very truth men must now learn to serve below and live above—to serve in the midst of the immediate environments with all of the apparent grotesqueness of the immediate contact, and yet in spiritual consciousness to live so high above it that the grotesqueness fades away and the revealed harmony of true relationship declares perfect order.

The Children of Light must use not only the physical sense, but the spiritual senses pre-eminently.

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In this day, work is worship, laziness is sin, volunteer idleness is criminal. The lazy must lean upon the industrious, the idler is a swindler; he must prey upon the thrifty. Pits are dug for sneaking animals that steal in the dark, and traps are placed for birds of prey. If you would escape these, find some work every day and do it "in the spirit of service."

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Honesty and Truthfulness are Angels of Protection; let them ever guard your conduct. That which you have no legal or moral right to will leave indelible stain upon body, mind and soul. Truly "Honesty is the Best Policy," if no more than policy, but Honesty is more. Truthfulness is as the headlight of the locomotive. It makes progress speedy and safe. Court Truthfulness and woo Honesty if you would go through life with the least real pain.

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"The pure in heart shall see God." The pure in life shall know good. The pure in thought shall teach good. The pure in service shall reap good. For Purity is the doorway to all good—the passport to the bounties of God.

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Be happy right now, while you may. Learn to be happy every day and your life will be happiness all the way. Happiness is a child of freedom. Cut all ties and enslaving chains, and don the robe of Reality and thus be happy.

## THE LAW OF GIVING AND RECEIVING.

The law of Giving and Receiving has its highest expression between God and man. God gives and man receives. It is necessary, however, that man make a channel for the perfection of God to flow into his consciousness. This he does through renewing his mind, through filling his mind with God-like thoughts. When man desires an expression of health he must become conscious of the Truth that health is his natural heritage and a God-given quality. Knowing that God's will for him is perfection, man boldly claims that which he desires to express. Through the I Am he attaches himself to the qualities of

Good, affirming: "I am health; I am life; I am strength; I am peace; I am power," etc., in faith believing that according to his word it will be established. Man makes for himself every condition of life, through his thought and word. Understanding Truth enables him to bring into expression the unlimited good of the Spirit already prepared for him by a loving Father. Man, illumined of the Spirit, speaks of that which he wants, giving the substance of his thought to the good, the desirable.—Unity.

Look for the true, the good and the beautiful and you help the world to become truer, better and more beautiful, and at the same time you develop those qualities in yourself.

## DIVINE HEALING

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## THE MARVELS OF THE HUMAN BODY.

In the human body there are about 200 bones.

Muscles about 500. The length of the alimentary canal is 32 feet. The amount of blood in an adult averages 14 pounds, or fully one-tenth of the entire weight. The heart is 6 inches in length and 4 inches in diameter, and beats 70 times a minute, 4,200 times per hour, 36,792,000 times per year, 2,575,440,000 times in three score years and ten, and at each beat  $2\frac{1}{2}$  ounces of blood are thrown out of it, 175 ounces per minute, 656 pounds per hour,  $7\frac{3}{4}$  tons per day.

All the blood in the body passes through the heart in 3 minutes. This little organ by its ceaseless industry pumps each day what is equal to lifting 122 tons 1 foot high or 1 ton 122 feet high.

The lungs of an average person will contain about 1 gallon of air at their usual degree of inflation. We breathe on an average 1,200 times per hour. The aggregate service of the air cells of the lungs exceeds 200,000 square inches, an area of very nearly equal to the floor of a room 40 feet square.

The average weight of the brain of an adult male is 3 pounds 8 ounces, of a female 2 pounds 4 ounces. The nerves are all connected with it directly by the spinal marrow. These nerves, it is stated, with their branches and minute ramifications probably exceed 10,000,000 in number, forming, as it were, a body-guard.

The skin is composed of three layers and varies from one-fourth to

one-eighth of an inch in thickness. The atmospheric pressure being about 14 pounds to the square inch, a medium sized person is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweating tubes or perspiratory pores, each of which may be likened to a little drain-pipe one-fourth of an inch long, making an aggregate length in the entire surface of the body of 201,166 feet, or a ditch for draining the body of almost 40 miles long.

The normal human body has in it the iron needed to make 7 large nails, the fat for 14 candles, the carbon for 65 gross of crayons, and phosphorous enough for 820,000 matches, and out of it can be obtained 20 coffee spoons of salt, 50 lumps of sugar and 42 litres of water.

The rods in the retina of the eye, which are supposed to be the ultimate recipients of light, are estimated at 30,000,000; and the grey matter of the brain is built up of at least 600,000,000 cells.

The elements in the human body, roughly speaking, are oxygen, hydrogen, carbon and nitrogen, phosphorous, calcium, sulphur, chlorine, sodium (salt), iron, potassium, magnesium and silica.

From the mere mechanical point of view the "make up" of the Human Frame surpasses in its perfection of structure arrangement and adaptability to conditions and circumstances, any other machine in the world.

What man will be 10,000 years from now, no one can tell; for the purpose of his coming to earth is apparently far from being fulfilled, and some of his most awe-inspiring

and Christ-like powers are only now being developed and receiving scientific recognition. Truly as David said:

"I will praise Thee, for I am fearfully and wonderfully made. Marvelous are Thy works; and that my soul noweth right well." — Rev. John Pence, in *The Home-land of the Soul*.

### NEW CALENDAR PROPOSED.

"Why not adopt a new calendar?" asks the Rev. H. P. Hames, a Spokane minister. And to show that this is not an idle question, Mr. Hames has figured it out carefully and proposes that January 1, 1922, the world adopt the one he has made.

His unique proposal calls for thirteen months of twenty-eight days each, the "unlucky" one to be termed "Holiday" and to be sandwiched in between June and July. This would accommodate 364 days of the year. The extra or 365th day is not counted in any month, but recedes the first day of January as New Year day.

He also has arranged to take care of the extra day on leap year. He would have this fall in the new month of Holiday between Saturday, Holiday 14, and Sunday, Holiday 15, and he proposes to call it leap year day and treat it just as New Year is treated. Under the Hames perpetual calendar system each month would begin Sunday and end Saturday.

Some of the advantages which he ascribes to the system are:

Each month has the same number of days—like a school month.

The same date in each month falls on the same day of the week.

A printed civil calendar for each month will not be necessary, as the days of each month are identical with those of the first month.

The calendar is good for all time to come, and, like Bill Nye's Railway guide, "will be just as good two years ago as it was next spring."

Holidays, anniversaries, etc., are easily fixed or transferred.

It will facilitate business calculations. A month will mean twenty-eight and not twenty-nine, thirty or thirty-one days. Wages by the week, fortnight and month are readily adjusted without even referring to the calendar, which is easily committed to memory.

This calendar could, by general consent, be adopted Sunday, January 1, 1922, without disturbing in the least the present calendar.

### SELF-KNOWLEDGE.

Each individual knows that he is, that he thinks and feels, that he has a body. He knows that he is alive. He knows that he has more or less strength.

Whether or not he knows how to read or write, to add or subtract, he can, with this present knowledge of himself, learn still more about himself.

He can learn all about his limitless and inherent powers and how to use them. He can learn what his true nature is, and how to manifest it to its honor, glory and beauty, in this body, upon this earth.—Alma Gillen.

### PRAYER.

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A person can never receive anything from God except in answer to supplication, or in answer to prayer, or in answer to the affirmation, or in answer to the claim that you know what belongs to you. You know who you are, you know that you are God's child, you know you have power and dominion, you know you were created in the image and likeness of God, you have wisdom and you have love, you have life and good; and all these belong to you as your birthright and they do belong to you, but unless you claim them, you will never get any of them. I may have all the good things of earth and never go near to claim them and I do not get any of them. So with you, you are out of the line.

We will say the line is here. Seek, ask, and knock and, when you are in that line, you are in the line of the sunshine, and when you ask, seek, and knock, you have opened your heart and the law of God Almighty rains down His love, and His goodness to you because you have done your part.

Remember, when you pray, God Almighty never changes; His laws are fixed, unchangeable forever and for aye. It is you that change, it is you that become in tune with Infinite thought, Infinite love, and when you get there, you are in the sunshine of God's love. God does not change. Persons will ask God to do this or not to do that. God does not change, but you must get yourself where you can affirm so and so, shall be so. When the dark clouds

come up and look as though they were going to blow the very face of the earth bare, in your dominion command them in the name of Jesus Christ to be still, that they cannot hurt anything. They are powerless. Command them and soon the march of Almighty's Truth will be written across them and the sting will be taken from the serpent and nobody can be hurt.

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

---

The heart that knows, the soul that feels

Its own God-given power,  
Draws fresh from Him the perfect work  
For each and every hour.

The heart that beats, the soul that loves

In perfect unity,  
Attracts its own divinest rights  
In perfect purity.

—Grace M. Brown.

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Today is the tomorrow you worried about yesterday—and it never happened.



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# Washington News Letter

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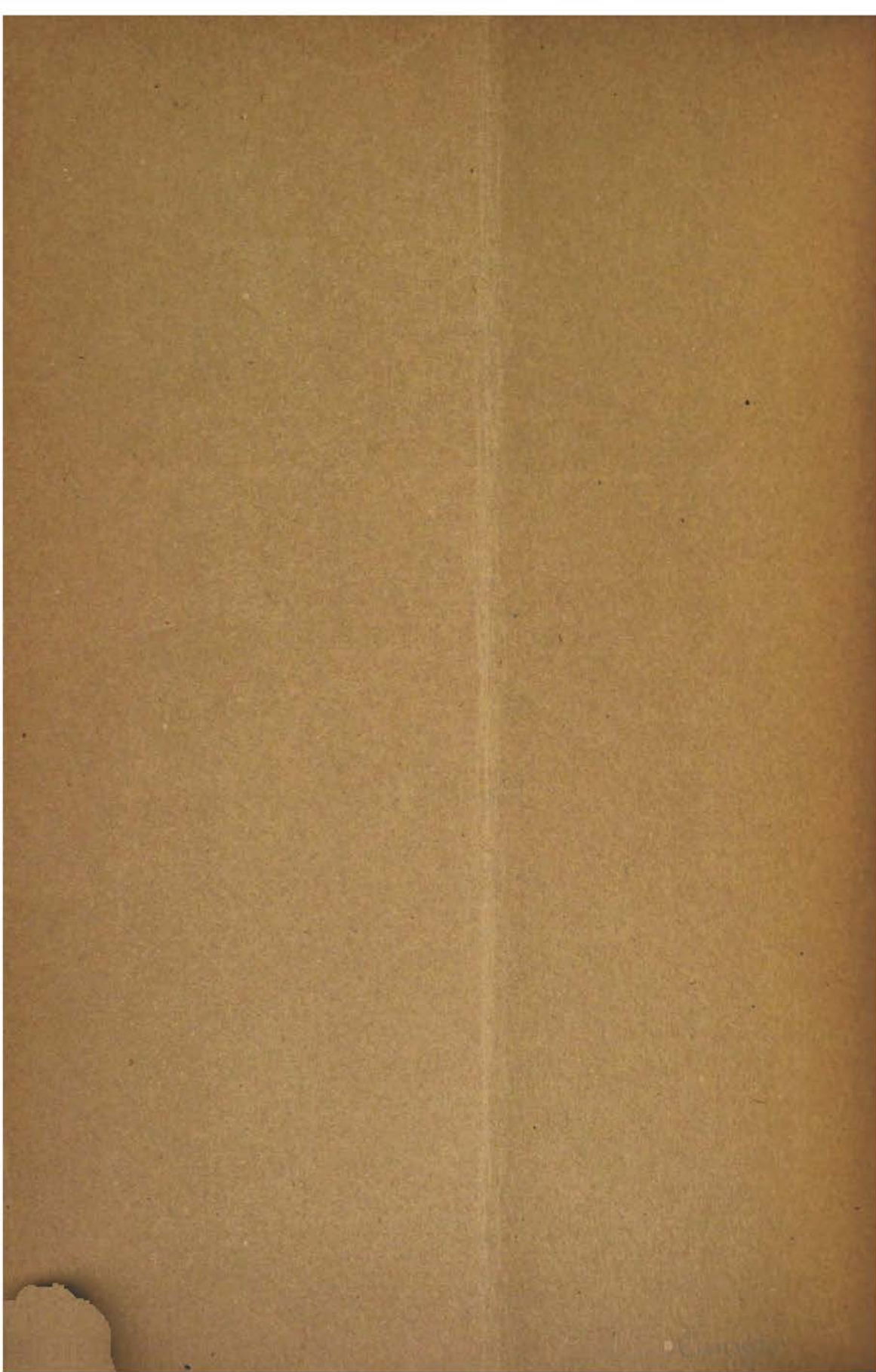
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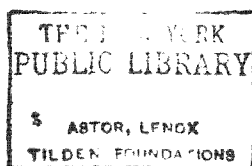
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*Oliver C. Sabier Jr.*





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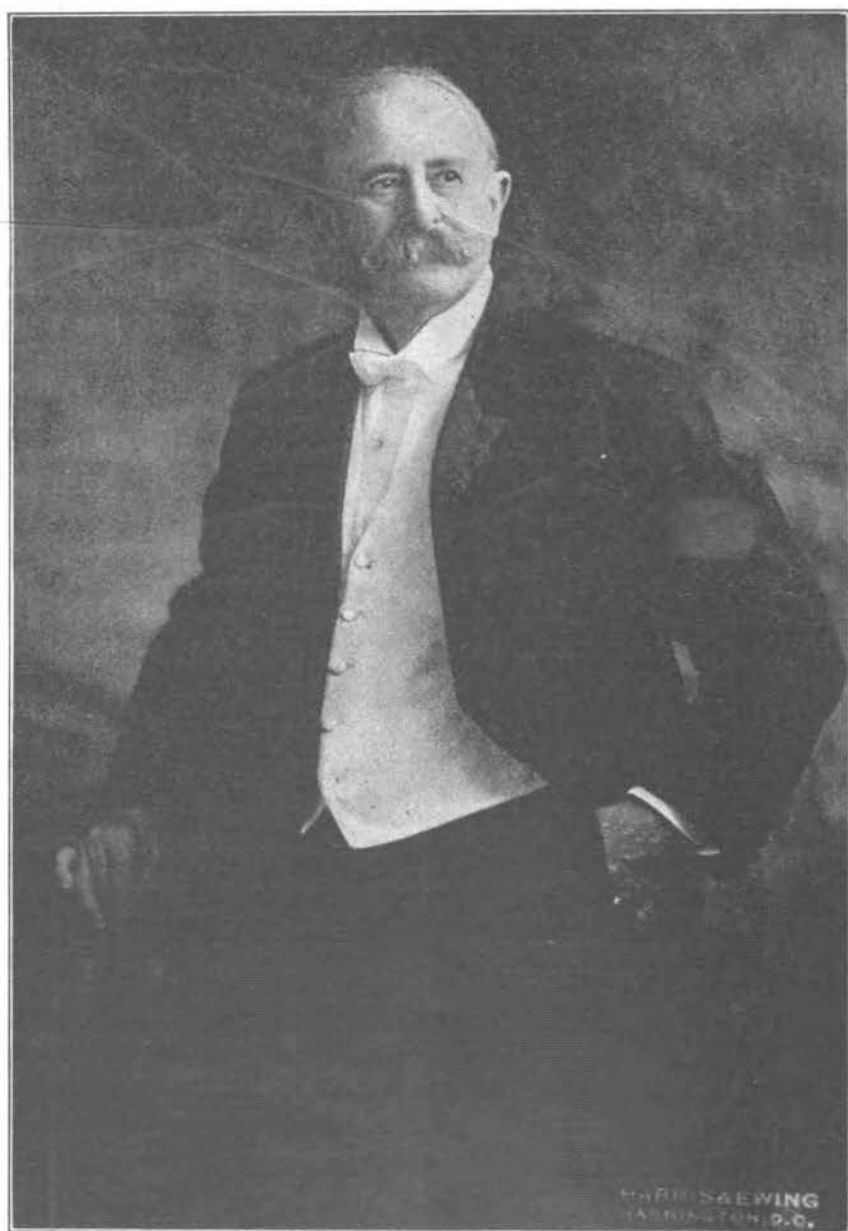
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## THE WORK OF HEALING.

The time has passed when people jeeringly referred to the healing of mankind through prayer. The record is too clear and convincing. Men and women in all parts of the world have seen the work of healing performed through loving ministry of the Christian Science healer's treatment, and the treatment of others of the faithful, many of them devoted members of long-established religions. However, no others have so systematically, enthusiastically and scientifically pursued the theory and practice of healing through prayer as the students and practitioners of Christian Science, and to none other have come such uniform great successes. Many of them have devoted their lives to the wonderful work, the results of which are told in countless testimonials from those who have



*Oliver C. Sablin.*



been freed by the Omnipotent from their pains and sorrows through the work of divine healers. And the great work has only begun. Straggling gleams only of the wonderful light have as yet broken through the clouds.

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### ONE EFFECT OF THE WAR.

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It is predicted that one effect of the world war will be a greatly deepened interest in Christian Science, and New Thought in general, and a remarkable increase in the number of students of The Truth That Makes Men Free. In fact, the signs of the times have already pointed out a firm basis for these predictions. The failure of the so-called established religions of the world to bring harmony, peace and happiness to the peoples of the earth has brought about an unquestionable desire to inquire into the reasons for the failure. The forms of religion, the doctrines

and methods of the churches are being investigated and the causes sought for the present horrible conditions of life. The heaven is working and it will not be long until it shall have reached every portion of the populations of the earth. When the war clouds have passed the Sun of Freedom will shine more bright than ever, its rays unobstructed by the dogmas of the sects and the errors of formality.

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### SAMPLE COPIES.

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Sample copies of The News Letter can now be furnished to those who desire them for themselves or for their friends. For distribution to friends as many as five copies will be sent to one address. Requests for sample copies should be sent in as soon as possible, as the supply is limited and may soon be exhausted. Much very efficient work for the cause has been done in the past through the medium of the sample copy.

*Oliver Sabier Jr.*

# Chain of Golden Thoughts

## November

PAULINA B. SABIN

Faith and obedience are bound up in the same bundle. He that obeys God trusts God, and he that trusts God obeys God.

Heaven's reward is not to him who counts the cost of service, but to him who serves whatever the cost.

The longer I live and the more I see  
Of the struggle of souls to the heights above,  
The stronger this truth comes home to me:  
That the universe rests on the shoulder of Love—  
A lane so limitless deep and broad  
That men have renamed it and called it God.

—Ella Wheeler Wilcox.

Love and calm today mean peace and joy tomorrow; hatred, anger, worry and apprehension today—disease, grief, woe and misery tomorrow.

Talk health; the never-ending tale  
Of mortal maladies is worn stale;  
You cannot charm or interest or please  
By banking on that minor chord, disease.  
Say you are well, or all is well with thee,  
And with your words disease will flee.

Phillips Brooks used to say that, after a man once discovered that he has been living but a half-life, the other half will haunt him until he releases it, and he never again will be content to live a half-life.

The person who thinks against himself, prophesies evil against himself, always looks at the blue side, never can see the sunshine, but is always looking at the clouds, is simply sawing himself off with the limb and they will fall together. It is the one who sees God in everything, who believes God's promises and gives out the thoughts of perfection who climbs the ladder and is a perfect stalwart in God Almighty's work.—Bishop Sabin.

# ADVANCED LESSON COURSE

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Religion the Subject of November's Teaching — Its Foundation — The Spiritual Life-Line — Its Founders—Religion of Jesus — The Secret of Truth — The Aim of True Religion.

---

## THE THIRD LESSON.

**H**AVING arrived at the Truth of the Spiritual Brotherhood of Man, and having fearlessly and faithfully accepted the program of Independent Investigation of Truth, your next step of necessity must be to consider Religion.

In this brief course only an outline can be presented. The salient points of essential importance will be given. If you have grasped the spiritual meanings of the two former lessons and have digested and assimilated them to the degree that they are seeking expression in your conduct, your next step must of necessity be the study of religions.

### THE FOUNDATION OF RELIGION.

Briefly, the great religions of today, and of all former ages, have sprung from a human temple—a man, in whom a spiritual power, far transcending, in effective transforming influence, the powers of contemporaries, was manifested. And this spiritual power manifesting in such a human temple has transformed the thought and conduct of the <sup>on</sup> peoples touched by it.

Now this transformation has meant in every case a new civilization.

### A SPIRITUAL LIFE-LINE.

Religion in very truth is a spiritual life-line thrown out upon the Ocean of Humanity, designed to draw men back from the Seas of Separation onto the shores of Unity—to a consciousness of Oneness with God, manifesting in friendliness toward each other.

The study of all the religions, that have affected materially the civilizations of the world, will reveal these essentials: viz., the bringing of men back to God, in Reverence, Faithfulness and Truthfulness, and in bringing them back to their fellowmen in gentleness of conduct and in helpfulness and friendliness of spirit.

For in every case this has been the life and teachings of the Spiritual Educators, the Founders of Religion.

### THE FOUNDERS OF RELIGIONS.

Without exception, these founders have declared but the one True Divinity, giving that Divinity a name and characteristics in keeping with the understanding of the people of their times.

To repeat: the great religions have sprung from a Human Temple in whom a Spiritual Power was manifested.

Unfortunately men, as a mass, have worshiped the Human temple, while only a few grasped the true meaning and inhaled the Spiritual breezes thereof.

Men have followed Zoroaster, Buddha, Moses, Jesus, Mohammed and others; have aimed to live the lives of these men, to follow the letter of their laws and teachings; only a few grasping the Spiritual Power which gave the laws and teachings their vitality and revivifying effects.

But the outward effects of the laws and teachings of these Divine men—men of God—have had wonderful effects upon the world of humanity.

From Zoroaster sprung the great civilization of the near East, of Babylon, of Persia and Medea. From Buddha sprang the civilization of East India, the ancient grandeur of which has not yet fully dawned upon the Western World. From Moses sprung the Hebraic civilization which flowered in the days of Solomon and is still bearing fruits of a sort throughout the Western World.

#### THE RELIGION OF JESUS.

Then followed the religion of Jesus, called the Christian Religion, producing the Christian civilizations of Europe and the Americas; also the Mohammedan religion, producing the Musselman civilization renowned for centuries for its education and culture.

These religions and their civilizations have each, in turn, flourished and declined.

Each has sprung from one and the same foundation—the Spirit of

Truth, the Christ of God manifesting in a Human Being.

#### THE SPIRIT FORGOTTEN.

But after the departure of the founders the religious teachers of the peoples have taught them to follow the founders—their outward expression, laws and ordinances—while the Spirit that was using these founders was forgotten. Thus the religious devotees became followers of forms without substance, followers of a lamp which gave no light, worshipers at a throne from which the king had departed.

So the blind led the blind to the graveyard of religions, religious formalism, and to the quagmire of civilization, human selfishness.

When the truth dawns that religion has degenerated to mere formalism and civilization to a system of selfish schemes, men want to know why.

#### THE SECRET OF TRUTH.

Then begins the search for Truth, then humanity prays the true prayer—the Desire of the Soul. This prayer is always heard, and though apparently only a few utter it, only a few express it, still it is the Prayer of All for All.

It is the cry for a leader through the wilderness, a light in the dark night, a teacher of Truth—a Divine Educator.

In answer to this Prayer of Universal Need the Christ of God adorns a human temple, and re-establishes the link between the finite and the Infinite. Thus Moses is drawn out of the waters of the Nile to lead the hosts from darkness to greater light. Jesus from the

manger goes forth with light and power to Christianize and civilize the Western World, and Mohammed is drawn from the camel train to bear religion and civilization to the rough tribes of Arabia and Africa.

#### THE LIGHT OF TRUE RELIGION

is one and the same. No matter from what lamp it shines; or by what name it is known, its foundation, its source and its effulgence are one and the same. When men realize that in all things essential all religions are one and the same; that there is but One Savior of Mankind, and that this Savior manifests through a human temple in answer to the prayer of universal need, they have achieved the great realization that brings Universal Harmony.

Ever and forever the Christ of God is the Savior of the World who manifests at divers times and places in answer to the prayers of universal need.

#### THE AIM OF TRUE RELIGION—THE WORK OF THE CHRIST—

is to Unite the peoples of the world, not to separate them; to make them Friendly to each other, not enemies; to make them Lovers of each other, not haters; to bring Harmony into the world, not discord; to bring Peace upon the earth, not strife and war; to bring Health and Happiness, not disease and misery. It is, therefore, evident that formal religion, so productive of discord and disunion, does not make for the Happiness of Humanity nor for the Health of the People, and that the civilizations produced by these diseased religions are dis-

eased and racked from center to circumference with pain and misery; and that the demand of the human heart is for the renewal or revival of the true religion which shall revivify civilization.

You who are studying this course with any degree of seriousness are now fully conscious of the Fatherhood of God and the Brotherhood of Man, are conscious of a spiritual unity of mankind, and henceforth more and more your thoughts, words and conduct will manifest this spiritual consciousness.

Having risen to this consciousness of spiritual unity, and having become perfectly free to investigate all sources of Truth, Affirm:

There is but one True religion—the link between one True God and humanity. I love it. I live it. I teach it.

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If we lay broad and complete foundations for society in justice; if we devote the acquisitions of science to the well-being of men; if we permeate our social philosophy with the spirit of Christ—his kingdom \* \* \* is sure to come. If the universe contains, as the very centre of energy, the conditions of a perfect social state, this fact is the fundamental truth of religion, that of the Divine Presence. If it does not contain these concurrent possibilities, we weary ourselves to no purpose, we labor against conflicting forces far too strong for us, and shall be pulled in pieces by them. If we see this light, we shall easily walk in it, and it is the conjoint light of science, philosophy and faith.—John Bascom.

# THE STATEMENT OF PRINCIPLES

Of the International New Thought Alliance.

Adopted and Made Unanimous at the  
St. Louis Congress, September 18, 1917.

**W**E affirm the freedom of each soul as to choice and as to belief, and would not, by the adoption of any declaration of principles, limit such freedom. The essence of the New Thought is Truth, and each individual must be loyal to the Truth he sees. The windows of his soul must be kept open at each moment for the higher light, and his mind must be always hospitable to each new inspiration.

We affirm the good. This is supreme, universal, and everlasting. Man is made in the image of the good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image.

We affirm health, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is intelligent, and is shaped, ruled, repaired and controlled by mind. He whose body is full of light is full of health. Spiritual healing has existed among all races in all times. It has now become a part of the higher science and art of living the life more abundant.

We affirm the divine supply. He who serves God and man in the full understanding of the law of compensation shall not lack. Within us are unused resources of energy and power. He who lives with his whole being, and thus expresses fullness, shall reap fullness in return. He who gives himself, he who knows, and acts in his highest knowledge, he who trusts in the divine return, has learned the law of success.

We affirm the teaching of Christ that the Kingdom of Heaven is within us, that we are one with the Father, that we should judge not, that we should love one another, that we should heal the sick, that we should return good for evil, that we should minister to others, and that we should be perfect even as our Father in Heaven is perfect. These are not only ideals, but practical, everyday working principles.

We affirm the new thought of God as Universal Love, Life, Truth and Joy, in whom we live, move and have our being, and by whom we are held together, that His mind is our mind now, that realizing our oneness with Him means love, truth, peace, health, joy and plenty, not only in our own lives, but in the giving out of these fruits of the Spirit to others.

We affirm these things, not as a profession, but practice, not on one day of the week, but in every hour and minute of every day, sleeping and waking; not in the ministry of a few, but in a service that includes the democracy of all, not in words alone, but in the innermost thoughts of the heart expressed in living the life. "By their fruits ye shall know them."

We affirm Heaven here and now, the life everlasting that becomes conscious immortality, the communion of mind with mind throughout the universe of thought, the nothingness of all error and negation, including death, the variety in unity that produces the individual expression of the One-Life and the quickened realization of the indwelling God in each soul that is making a new heaven and a new earth.

# THE LOFTY GUIDE

Wm. E. Gibson.

"When the Spirit of Truth is come,  
He will guide you in all Truth." (John 16:13.)

**T**HE SPIRIT OF TRUTH is the guide to all truth.

Spirit is that reality back of all things—that which pushes forward the seen and heard from the realms of the unknown. It is the soil out of which grows creation—the bed-rock upon which rests the sources of manifest life, of natural phenomena and all that fills up the mental space between the Infinite and the finite.

When he the Spirit of Truth is come He will guide you in all Truth. Note the words, when he the Spirit of Truth, not when Truth is come, but when the Spirit of Truth is come He will guide you in all Truth.

Truth is here and has ever been here, for God is Truth, and creation is a manifestation of God.

God truly is here, and there and everywhere.

As high as the mind can soar, as low as it can delve, as wide as it can vibrate, God is there. The All-Embracing and All-Comprehensive, the Self-Existent is God and Truth. Impenetrable and unlimited is His nature, centering everywhere and circumferencing nowhere is His dominion, and He and His dominion are one.

## TRUTH IS HERE.

Yes; Truth is here and has ever been here, both in supply and demand, and in its ability to supply

every legitimate demand of the human heart.

Truth is a tree that can bear only good fruits; a good tree, grown out of good ground, the product of seeds sown in the Garden of Eternity.

But men not knowing Truth often mistake error for Truth. Now error, or sin, or, in other words, those things regarded as bad or evil, are not evil in themselves, but rather in their relation.

## THERE CAN BE NO REAL EVIL.

There can be no real evil, for God is all and all inclusive and God is good. But evil, or error, as we know it, is simply good misused.

To illustrate: A falsehood is rated as evil, or error, but the same words that utter the falsehood if differently related will convey the Truth. So that a falsehood is a wrong use of words, thus conveying a wrong impression.

A razor is a most essential and helpful instrument for clearing up and helping to beautify the face, but becomes an awful thing when used to slash and maim the physical body.

All things that go to make up the horrible enginery of modern warfare are perfectly good and capable of producing good. But a wrong application has made the most renowned achievements of science a

most pronounced curse upon humanity, and has welded education, discovery and invention together and made of them a scourge by which humanity is clubbed to death.

#### THE PASSIONS.

Take the human passions, anger, jealousy and the like. These are all creative powers in the hand of Humanity. If these passions are persisted in they lead to sorrow and suffering as surely as a blazing fire leads to an ash heap, but if substituted by their antonyms they lead to beauty, to harmony, to health and happiness.

When He the Spirit of Truth is come, when all of your aspirations, desires and passions are prompted by the Spirit of Truth, are prompted by the desire to express, to manifest and to demonstrate the true nature of all you touch; when this Spirit has come to you, or when you have developed unto it, it will guide you into All-Truth.

The Spirit of Truth has few questions to ask; no prejudices to overcome, no battles to fight.

As a garment, it adjusts you to the winds of Truth from whatever angle they blow. Like the bosom of a calm lake, it is sensitive to the drop of the smallest pebble.

#### HE THAT IS GUIDED

by this Spirit of Truth is faithful in all service, truthful in all statements, honest in all dealings, aiming at perfection in all of his efforts. If an artist, a sculptor or a painter, he must seek to demonstrate the Truth of his subject rather than to create a market. If he is a poet,

he must reveal the soul of his subject to the souls of men, rather than embellish with veneers and clipped flowers, which last for a day, then fade and die.

If manufacturers are guided by the Spirit of Truth they produce that which is of real value to humanity, rather than that which has an immediate paying value to them.

. If salespeople are guided by the Spirit of Truth they seek to describe to their customers the true value of things, rather than, through the psychology of salesmanship, to trip them, to buffer reason and make sales for inferior articles at fancy prices.

He that is guided by the Spirit of Truth is thoughtful in all of his dealings.

He must needs avoid giving offense to any one; he must give a gentle answer to a harsh question, and a smile and a word of good cheer to those who dislike and oppose him, thus overcoming evil with good.

#### HE WHO WOULD MANIFEST

The Spirit of Truth must begin the day with God in prayer or spiritual communion, claiming God's goodness, protection and directions for all the duties of the day.

In like manner, the day should be closed with gratitude for the blessings and experience which it has brought, and the night begun with trust and reliance upon God.

When this course is followed the Spirit of Truth will so guide that you will have a harmonious procedure in all of your affairs and a proper termination of all of your efforts.



When the Spirit of Truth prompts the individual in all his conduct he becomes the guiding star to his environment, and men, however adversely expressive, invariably follow the lead of him who follows Truth.

When one social order is prompted in all its dealings by the Spirit of Truth and fair play it awakens the vital germ in other nations.

When churches and churchmen are prompted by the Spirit of Truth and square dealing there must cease to be dissensions, discriminations and segregations in the church and the social influences going out from the church. There will cease to be criticisms and slurring and slandering because of divergent denominational views, dogmas or doctrines.

The Spirit of Truth will enable you to see that each denomination or religion, like each soul composing such denomination or religion, is expressing the Truth as he sees it from his angle of the compass of life, and that every such expression is a partial perfection of the great perfection.

In religion and philosophy, nay, in all fields of thought, men get pictures of things (and form ideas) according to the lens through which they see them and their position at the time of observation.

#### IT ENABLES.

The Spirit of Truth enables you to see things as they are, rather than as they appear to be.

It enables you to realize that every act has its result, every cause its effect, and that every effect has also had its cause, and that sooner

or later all things come right. But it is the interim that matters to you. It is the time between the cause and the effect and your conduct during that interim that is the measurement and the standard of quality.

You are measured by the rod of your own cutting and shapening, weighed in the balances of your own conduct and choice.

#### YOUR IDEALS.

Your ideals bound the interim. You cannot rise above your highest ideals nor sink below your lowest. Your possibilities are limited only by your ideals—but they are wholly limited thereby.

Your ideals are to your conduct as the light of the sun is to the rising sun. The light precedes the sun in its rise, so your ideals precedes your actions, whether of low degree or high.

The Spirit of Truth enables you to see that your whole life is the sum total of your realized ideals.

Now ideals are children born of many parents.

Each life is the focus of the ideals that have come to it; the mind center that correlates and assimilates such as it can use; the lamp that blazes them forth in manifestation.

You are the product of the mold of your own ideals. That into which you allow yourself to be molded and shaped.

The Spirit of Truth enables you to realize that while you are the product of the mold of your own ideals, you are at the same time the master of the mold.

The shaping hinges upon the de-

signing, and the Spirit of Truth guides the designing.

In all things details follow design.

If the master-man designs wisely the working out of the scheme must proceed along lines of good judgment and wisdom.

But the master can both design and change designs.

If you would draw the greatest benefit from the treasury of life you must contribute your full quota to that treasury.

If you would have the benefits of the sunlight you must not hide away in a cellar. Light moves in straight lines and its rays will not bend about to find you in your cave.

If you would have the full benefit of the gentle rain on your crop you must not plant them under roofs, but spread them out under the great heavens of possibility.

If your design has been to contribute falsely, narrowly, stingily, selfishly, niggardly, your returns have been and will still be like in kind and quality, but with added interest of an inverse ratio.

If you find it true that you are continually getting bad results, something is wrong; examine your design, remodel it, change it. Reform your ideals.

No ideal can bring you permanently profitable returns which is not all comprehensive and all inclusive.

That concept of the general scheme of things, as well as the detail working out of those things; that concept which survives, lives, becomes powerful, must compre-

hend in the scheme, the status and needs of all mankind.

The Spirit of Truth enable men to understand that reformers must be wholly reformed before they can conceive of a perfect reformation.

A perfect reformation must have respect in justice and in charity to the varying needs of all the races of the earth.

A perfect reformation is as a gentle rain of the springtime that produce soil and atmospheric conditions conducive to the natural and full growth of all the plants.

In the plant kingdoms the plants in their growth so adjust themselves to each other that the worthy survive.

But with humanity the perfect reformation must be of such a nature that the strong shall lend strength to the weak; that the informed shall not conceal needed information from the ignorant, that the proficient shall not limit the possibilities of the unskilled becoming equally proficient.

The Spirit of Truth enables you to see that humanity is one body whose soul is God, whose mind is the hand of God in action, and whose several bodies are the expression and manifestations of the handy work of God.

Every individual is an atom in the great body of humanity. The health and harmony of the atom determines the health and harmony of the body for time and for Eternity.

If you would have the body to express perfect health the several organs of the body must be radiant

with health. To have the organs burst aglow with health, the cells and atoms that go to make up organs must do full service.

But that this shall be perfectly and harmoniously done there must be back of it and working in and through it perfect mental activities the actualization of the Spirit of Truth.

The man, the spiritual entity, is the master of the mind and the body.

When a man comprehends his own true nature he is then adjustable to the true natures of every other soul.

The Spirit of Truth enables men to understand that man cannot know himself without being acquainted with the essentials of the nature of his source.

God is knowable only in his characteristics and works.

He is, therefore, knowable in His love nature, His wisdom, His power, His goodness.

To know God in these and in all other characteristics and qualities of His nature is to be living the life, or at least approaching in living that life.

To live the life of such characteristics is to live in harmony with all life — to live in spontaneous and sympathetic accord with all mankind. It is to shine as the sun shines upon all conditions alike, to fall as the rain falls, with equal beneficence upon all soils, both the bad and the good, for all is in reality good.

'Tis impious in a good man to be sad.—Young.

### ONLY ONE DAY.

Did you ever stop to think of this—

There is only one day, today,  
For yesterday, so full of mistakes,  
Has passed forever away;  
And tomorrow, with possibilities  
great,  
Is still in the vast unknown,  
So there's left to us only one day,  
today,  
We can really call our own.

Only one day, our day and God's,  
And His promise to help us through,  
"Thy strength shall be as thy day,"  
He said,

And His words, we know, are true;  
So we take up gladly the daily tasks,  
Secure in His love and care,  
For there's only one day in the great  
world plan,  
And with Him we can do and dare.

Joy and sorrows, blessings and  
cares,  
Meet us with each new day,  
And the common need of our fellowmen,  
Calls to us on our way.  
Service that makes this life worth  
while,  
Sorrows that touch the heart,  
Fill this one day, our day and God's,  
Help us to do our part!

—Myra E. Stevenson.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he did not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—Emerson.

# UNDERSTANDING

Rose M. de Vaux-Royer.

"He that hath ears to hear, let him hear."

Have pity, Thou, for the unseeing eye;  
For him who, hearing, understandeth not.  
Oh, raise their insight to that perfect plane  
Of promised freedom from Earth-murmurings  
And strife; to rest within the luminance  
That holds relief for sin and sorrowing;  
And carries forward into larger life  
The heavy hearts adrift on aimless seas.  
Oh, lend compassion for the vision lost;  
Restore the sound attuned beyond the sense;  
Increase divine perception to the point  
That banishes the claim by error cast  
And leads to realms empyrean, where mind  
Doth mitigate and pain no more doth come.  
Peace absolute! a compensated Past!  
The world grows golden with renascent power.

Out from the vast infinitude of Love  
Make manifest in deeds where mortals dwell;  
Not by vain-glory, or high-sounding word,  
But with simplicity of truth that lies  
Revealed within the principle of life,  
Which urges toward a broader brotherhood;  
A great at-one-ment with the Father-Source  
Of being, that shall ever faith bestow.  
He is composed of the imperishable!  
And man, His image, treads the illimitable way,  
Through the eternal and unchanging plan;  
Transfigured there with glory he shall rise  
From ashes of the carnal past to new  
Life everlasting; a transcendent self  
In consciousness, created "child of God!"

# NEW THOUGHT---WHAT IT IS AND WHAT IT TEACHES.

Orison Swett Marden in *The Nautilus*.

**W**HAT do you think of the New Thought philosophy," someone asked Dr. Frank Crane at a public lecture? "I think well of it," he said. "I like it because there is no fuzzy wuzzy business about it, no ritual, no creed, no paraphernalia, no robes, no candles, no marching procession through the church. It is simple. It strikes right at the root of fundamentals."

This is the keynote of the New Thought movement — "It strikes right at the root of fundamentals."

The basis of the new philosophy of life known as New Thought is "the recognition, realization and manifestation of the God in us." Its purpose is concisely defined in the Constitution of the International New Thought Alliance:

"To teach the Infinitude of the Supreme One, the Divinity of Man and his infinite possibilities through the creative power of constructive thinking; and obedience to the voice of the indwelling presence which is our source of inspiration, power, health and prosperity."

New Thought is not a fixed creed. It has no limitations. It believes that true religion is plastic, that it cannot be fixed, limited, while God is unlimited, truth is unlimited. It means development, growth toward perfection, toward the truth that

makes free, the truth that there is only one principle in the universe, and that we are one with that principle, which is God.

Ex-President Eliot, of Harvard, says that the most characteristic element of the religion of the future will be the new thought of God—that in Him will be found the omnipresent and exhaustless energy, that this energy or spirit acts in every atom of the universe; that God is one infinite force, indwelling in every living creature.

This new idea of God is the very pith and marrow of the New Thought teaching, that is, that the Creator is inseparable from His creations.

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THE NEW THOUGHT IS REALLY THE  
SECOND COMING OF CHRIST.

It is teaching the new God which He made manifest to us in His mission on this earth. It does not teach any far-off God, or any distant heaven. It teaches that heaven is here, that God is in us, that He is omnipresent, that there is no place in the universe where He is not, any more than there is any place where the mathematical law does not exist. The conscious unity of man with his God is one of its cardinal principles, and it holds that the degree in which human beings are conscious of this union determines the degree of their growth

toward God and the development of their godlike powers.

This new philosophy is teaching us that man was not made instantaneously, full-grown, with a limit put upon his faculties, but that he is still in the process of evolution, and must forever continue to grow in proportion to his realization of his oneness with the great creative intelligence which fills the ocean of immensity that envelops him. It teaches that there is a divine urge in every atom in the universe which is pulling it up to a higher plane of existence, toward perfection. It believes that everything in the universe is in a current which is running Godward; that "on every clod is written God." It believes that this universal urge or ambition of the atom is forever pushing man up to a higher and higher state of consciousness. It believes in the evolution of the God principle in man which is gradually taking the brute out of him, eliminating the animal, the sensual, the coarse, and drawing him nearer to divine perfection. In fact, the science of the New Thought philosophy could be summed up as the most perfect evolution of man toward God. And the nearer man is to his God the better, the more nearly perfect is his religion.

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The great trouble with us humans is that we do not half believe in our divinity. We are saturated with the old church thought, with the old race belief, with the thought of our utter helplessness, that we are poor, weak worms of the dust, and that

about all we can do is to plead for a little help from Divinity.

#### THE NEW THOUGHT OF GOD

shows man that he is not a victim of his ancestors. It explodes the idea that a studied career was fore-ordained for him before he was born. It reveals to man the fact that he has inherited a power from his Divine Ancestor which is more than a match for any handicap handed down from his earthly parents. It applies the truth test to all doctrines and creeds, and will not worship a thing merely because it is old. It is the truth which sets us free. It sets us free from all fear and worry, from all anxiety about the future, from the fear of poverty, the fear of failure, the fear of disease or ill health, the fear of death, because all of these fears come from a sense of separation from our great creative Source. It sets us free because it teaches our oneness with God. We cannot fear when we are conscious of our oneness with Omnipotence, of our oneness with the One. It shows us that man and his Creator are absolutely inseparable, and that man could no more be annihilated than could the Creator Himself, because man is a living vital part of Him.

#### COME UNTO ME.

The new philosophy is putting a new meaning into the Christ's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

It says, "Come unto me and I will give you rest from that frightful incubus of fear that has made

you a slave in the past; I will relieve you from anxiety and worry which have cut down your efficiency and made a pigmy out of a possible giant.

"'Come unto me, all ye that labor and are heavy laden,' and I will relieve you from the drudgery of your labor, because I will put a new spirit in you, I will replace your sense of drudgery with love of service; I will turn you about so that you will face the light and your shadows will not haunt you because they will fall behind you. Your burden that has been so heavy has come from the old belief, the old thought about God and His relation to man; it has come from your terrible sense of fear, fear of death, fear of sickness, fear of inherited disease. The old race lies are the the real burdens which hold you down and break your spirit. Come and I will give rest unto your souls.

#### THE UNHAPPY.

"Come unto me all ye who are unhappy and I will make you glad. I will satisfy your yearnings, the longings of your soul; I will show you your divinity.

"Come unto me all ye who are disappointed in life, whose ambitions have been thwarted, and I will give you satisfaction. I will show how to overcome disappointment. I will show how to use your divine power so that you cannot fail, you cannot be sick, you cannot be weary because the reality of you, the truth of your being, cannot suffer pain, disappointment, or defeat.

"Come unto me all ye who have botched your lives and I will show you how you may still triumph. I

will show you that the reality of you is always triumphant, masterful. I will teach you the truth that makes you free.

"Come unto me all you that have been discouraged, defeated in life, and I will give you the truth that makes free from all limitations, free from the limitations of poverty, of failure, the limitations of the flesh, for I will show you the mind triumphant, the victorious attitude.

"Come unto me all ye whose aspirations have been blighted, whose ideals have been blurred, whose visions have faded out, and I will revive them, bring them back to the brightness and promise of your palmier days.

#### THE DEJECTED.

"Come unto me all ye that are dejected, despondent, wandering in the darkness, and I will put a new spirit into you, a new lamp in your path. I will flood your souls with glory, with the light that never was on land or sea.

"Come unto me all ye who feel friendless and alone and I will fill your lives with a new interest, with new friendships, which will never fail, never grow wearisome.

"Come unto me all ye that worry and fear and I will give you a prescription which will heal you.

"Come unto me all ye that bicker and fight, and ye that backbite and hate, all ye that are torn with jealousy, hatred, envy, and I will show ye that you are brothers and cannot fight or envy or hate or injure one another without fighting, hating envying or injuring yourselves.

"Come unto me all ye that are greedy, grasping, selfish, and I will

show you a better way, something better than greed, something infinitely better than selfishness. I will make you so ashamed of your selfishness that you will hate it, that it will pain you to live in luxury while your brothers and sisters about you are hungry and cold.

"Come unto me and I will cure you of jealousy, envy, hatred, and all uncharitableness. I will make you love your neighbor as yourself, because I will show you that your neighbor is yourself, that every human being is your brother and your sister. When you once get a glimpse of your real self, your Christ self, you cannot be selfish, you cannot be greedy, grasping, envious, jealous, or uncharitable.

#### ALL WHO HAVE SINNED.

"Come unto me all ye who have sinned and I will wash your souls whiter than snow. I will make you as innocent babes, because I will show you that the truth of your being, the reality of you, can never sin, can never perform a criminal act. I will show you that the image of your Maker is still intact, that it has never been marred, scarred or stained, that the reality of you to-day is perfect, pure and true as it ever was.

"Come unto me all ye who are down and out, homeless, moneyless, friendless, outcasts from society, and I will show you that you are right now living in a mansion, that perpetual miracles are being performed all about you, that you have wealth in yourself, untold wealth. I will show you that you still have that which will make you rich beyond your wildest dreams, will show

you that your real wealth can never be lost because this is your God-wealth, your divine riches."

No other form of philosophy has ever made such a tremendous appeal to those who have failed, those whose ambitions have been thwarted, whose lives have been blasted by ignorance, by sin or other unfortunate conditions, as the New Thought makes. It shows us that the divinity of man is beyond the reach of poverty or failure, or any possible disgrace or crime; that the God image in man is perfect, immortal; that it never had beginning and will never have an end; nor can any power in heaven or earth take it away from a man, contaminate or injure it, because the God in man is immune from any disaster or misfortune that could possibly come to him. It is indestructible.

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You need not break the glasses of a telescope or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light to God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our consciences as the numberless petty faults which we are all the while committing.—Henry Ward Beecher.



# LIVE IN GOD

Wm. E. Gibson.

**T**O live in God is to live in the Eternal Verity. From the never beginning is God and to the never ending the same.

The systems of the firmament, the stars and worlds, have a beginning. All material manifestations have a beginning, but Spirit, the breath of God, is beginningless and endingless.

The vital something of man, that something which actuates mentation and stimulates thought activity is this breath of God in man.

Hence the spirit of man is the spirit of God.

As the spirit of God is eternal, so the spirit of man is eternal.

As the manifestations of God in mental operations and materializations are variable and changeable, as is evidenced in nature, so the operation of spirit in man is variable in its mental activities and physical expressions. It varies with individuals, with age, with experience and understanding.

It varies with individuals according to their soul needs and according to their capacity for responding to those needs. This capacity for responding is the product of age, of experience and innate understanding.

To live in God is to live in the understanding of this eternal oneness with God, to have a soul consciousness of vital relationship with the Almighty.

Such an understanding is most essential.

If you would have the greatest good in life you must live truly and fully in the present, giving every duty your full service. You must find a certain joy in that which brings pain as well as that which brings pleasure.

Grieve neither for the neglected opportunities of the past nor for the blunders. Nor yet yearn for nor shudder at what the future may bring. The present and the present alone is yours for service. The past and the future alike are mere mirages to the present.

Yet the present is ever the light of the past and the dawn of the future.

As you move forward in the sunlight of the ever present, up the heights of increasing consciousness of your eternal nature, you can always feel as much of the future as you can see of the past.

God and His eternal goodness is ever present, but men see it not. They look only in two directions—backward and forward.

Looking with disdain upon a rugged and zigzag path leading out of the twilight of the darkening past, men turn their attention to the mysterious and untrodden future. Inflated with hopes, resolves and dreams of what tomorrow will bring they dash blindly forward until a thorn of disappointment punctures their fancies.

Then again they dash to the retrospect, never stopping long enough to grasp the meaning of the present.

In this mad way men's physical bodies are worn to frazzles and their mental powers are reduced to the ashes of naught, while all the time the soul is sleeping upon the bosom of the Ever-Present, All-Powerful and All-Knowing God, and its misery is only the product of the bad dreams of the lost wayfarer.

You must use the eyes of the spirit that you may see things in their true relations; then natural forms, material phenomena, become transparent, for the eyes of the spirit take in rays of light from all directions at the same instant.

Thus is perfected the universal concept.

To live in God is to live in singleness of heart—affection going out to God and to all of His creatures alike.

To live in God is to live in singleness of sight—seeing all things and states perfect in their relations to each other, each being perfect parts of a perfect whole.

To live in God is to live also in Oneness of endeavor. To realize and act upon the realization that your endeavors are but parts of a great endeavor for the general upkeep of physical existence, mental growth and spiritual flowering and fruiting.

Truly man ever lives in God, but consciousness is a cataract upon his spiritual sight.

As an infant, he is nearly uncon-

scious. But growth and experience develops self-consciousness.

Self-consciousness is the stage of the lost soul—the stage when the cataract distorts vision. This is truly the stage of pain and pleasure, of joy and sorrow, of wealth and poverty—the nervous, restless stage of the prospect and the retrospect of hope and remorse.

But the goal of every soul is the stage of God consciousness—of the consciousness of Eternal Oneness with God. It is the stage of the understanding that every individual soul is a little sun encompassed in a greater sun, and, like the greater sun, having the power of giving off rays of light, life, love and power in all directions at the same time.

This consciousness is the health of the soul, the healing of its diseases, its restoration to God in spirit, mind and body. In spirit because the spirit becomes a conscious expression of the spirit of God; in mind because the mind becomes the willing and obedient servant of the spirit of God; in body because the body becomes the manifestation of God on the material plane.

The suffering and misery of the world are the sickness of soul. Ignorance and superstition engulf the spirits of men, bedimming their consciousness of Oneness with Infinite Spirit. When the light of the spirit is thus limited the mind wanders in the twilight, often straying from the straight path, often losing its way in the valley and shadows of death and delusion. And this lost state often manifests itself in physical suffering.

But there is ever present a means of return to the right way. Love is the lamp of the living and light of the way.

No matter what your condition, how low you have fallen in the scale of self-respect or in the regard of your friends, light the lamp of love and it will guide you up.

Keep it burning and no matter how repulsive you may have become, nor what the cause of that repulsiveness, love will make of you a magnet, for truly "love is the load-stone" that attracts all hearts.

Love is the one remedy for healing the spiritual blindness. It removes all cataracts and restores perfect sight. It penetrates the dross and finds the goal. It dispels the darkness of the past with its pangs of remorse. It clears away the mystifying fogs of the future.

"It dissolves thy two eyes into one and makes thy sight an orb instead of a lens."

"When love is one with thee then thou art through love free."

"God is Love."

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### A GOOD SUGGESTION.

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It has come to me that if we can by words of blessing so consecrate a room that everyone who enters feels the peace and harmony, there is no reason why we cannot by the same method bless and consecrate a garment so that the wearer will feel the spiritual message.

I would suggest that all the Unity readers who are knitting for the men who will go to France, bless the garments as they work. Fol-

lowing the plan outlined in the May Unity of this year, with the tract, "Consecration of the Room," as a foundation, we could think as follows:

"There is only one Presence. This Presence is the presence of Life. This garment is filled with Life. There is no death here, nor fear of death. There is only life here. All fear is cast out. Whoever wears this garment will be conscious of the pure and holy Life of God."

"This garment is filled with Truth. No deception, no envy, jealousy or selfishness can come near. Whoever wears this garment will be conscious of the presence of Truth."

"This garment is filled with Health. All weakness or sickness is now cast out. Whoever wears this garment will be conscious of abiding Health."

"This garment is filled with Purity. Whoever wears this garment lives and dwells in the pure and holy presence of God."

"This garment is filled with peace, the abiding, eternal Peace of God. Whoever wears this garment will know no irritation nor fear, but be conscious of the calm and quiet peace of God."

"This garment is filled with Strength, Power and Courage. Whoever wears this garment will be filled with the Strength, Power and Courage of the Lord of Hosts."

"This garment is filled with Love. All anger, hatred or revenge is now cast out. Whoever wears this garment will be conscious of the pure and holy presence of Love."—A Knitter in Unity.

### THY WILL BE DONE.

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[Charlotte Elliott (1789-1871), the well-known author of "Just As I Am," was the writer of about 150 other hymns. Her life as an invalid seems to have given a peculiar pathos to almost all her work, but it is certain that, with the possible exception of Frances Ridley Havergal, no other woman has so successfully sung her way into the affections of the people. Strange to say, popular as this hymn is in the English, it is even more so in the French and German translations. It is known today in almost every modern tongue and sung in every clime, being an especial favorite with mission converts and with all who are subject to persecution for their religious faith.]

My God, my Father, while I stray  
Far from my home, on life's rough  
way,

Oh, teach me from my heart to say,  
"Thy will be done, Thy will be  
done!"

What though in lonely grief I sigh  
For friends beloved no longer nigh?  
Submissive still would I reply,  
"Thy will be done, Thy will be  
done!"

If Thou shouldst call me to resign  
What most I prize — it ne'er was  
mine;

I only yield Thee what was Thine:  
"Thy will be done, Thy will be  
done!"

If but my fainting heart be blest  
With Thy sweet Spirit for its guest,

My God to Thee I leave the rest;  
"Thy will be done, Thy will be  
done!"

Renew my will from day to day;  
Blend it with Thine, and take away  
Whate'er now makes it hard to say,  
"Thy will be done, Thy will be  
done!"

Then when on earth I breathe no  
more,

The prayer oft mixed with tears be-  
fore,

I'll sing upon a happier shore:  
"Thy will be done, Thy will be  
done!"

—Charlotte Elliott.

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### FAITH.

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My little canoe is fragile,  
Though it always weathers me  
through,

I've built it of Faith, this treasure,  
And it carries me straight and  
true.

Whenever the winds play havoc,  
I lean on my oar and wait,  
With a trust that does not waiver,  
So sure am I of my fate.

What if mine eyes are blinded,  
And the shore-line seems all sea  
From the mist of the breakers,  
My cause will harbor me.

---

Look long enough  
On any peasant's face here, coarse  
and lined,

You'll catch Antinous somewhere in  
that clay,

And if your apprehension's compe-  
tent,

You'll find some fairer angel at his  
back. —E. B. Browning.

# TREES

## A Reflective Tribute by a Poetess to Our Arboreal Brothers and Sisters of the Leafy World.

Rose M. de Vaux-Royer, New York, N. Y.

"A tree that looks at God all day  
And lifts her leafy arms to pray;  
A tree that may in Summer wear  
A nest of robins in her hair."

—Joyce Kilmer.

**T**HE groups of trees on the hillside, in their gorgeous October robes of ruby, green and gold, fluttering in the sunlight, remind me of a gathering of beautifully gowned girls, flaunting their chameleon colorings. How valiantly they breast the breeze, giving toll from their swaying branches lashed fitfully by the wind. The air is threaded with their quivering, wavering leaves, floating like colored snowflakes to their earthly dooms. The partially denuded maples meet the atmospheric challenge bravely—even as a woman whose earlier charm vanishes only to reveal the sturdier character beneath the glow and glory of outward trappings. Appearances may belie the reality. Where virtue is, there honor speaks to the passerby, and the interchange meets mutual recognition by those on the same plane of progress.

### WHAT A UNITY OF DIVERSITY

the groves present in their grouped variety and multitudinous family. What is more dainty and picturesque than the delicately, tremulous and lacy white birches, with their silvern trunks and limbs, growing

gracefully beside the dark pines majesty in the woodland reaches, where the dryads dance and Pan pipes in the moonlight? All through the forest rings the music of their murmurings—the language of nature's interpretation intermingled with the vast silences, where all the little forms of life seem to lie at worship before the Shrine of the Most High!

Max Mueller makes the assertion that "there is in man a faculty for correspondence with the Infinite." Do we not receive His messages through these myriad forms of beauty? "The groves were God's first temples!" Our nature poet, Madison Cawein, admits in his correspondence, "Yes, I believe in the intercommunication of thought. I believe that flowers, as well as trees, think, and that their vibrations reach and impress us when we are in a telepathic or receptive mood."

### THE VISION OF OTHER DAYS.

As the vision of other days comes tenderly toward me, a landscape familiar in yester-years, a grove of walnut trees seems to give me animated greeting, to turn toward me

with beckoning branches and to become almost vocal in their welcome, as of friends long parted. They reappear like a spiritual presence until I am haunted, obsessed to obey their beckoning. There they have stood for ages on the sloping hillside, unchanging, except as the seasons disrobe and re-apparel them. They may have been self-sown among the rockribbed crevices of the earth, grouped in twos or threes from the parent root, or standing sedately separate, in their towering heights and regal beauty, throwing their shadow and sunshine around the playground of my childhood.

Trees insure confidence and reliability, as their costuming betrays no fickleness with the return of the year. They are the Apostles of Peace and Praise, ever pointing heavenward. And never do they violate the law of nature, to bring forth of their kind in fruitage. It is a joyous greeting they waft us, as the peace of their dark and wintry repose is broken by the miracle of bud and blossoming.

May not this tree-life be, in similitude, the life of man, who makes his solemn departure into the silent and unknown ways of nature for a season of serenity that he may burst forth into more radiant being, with a gladdened renewal of his attributes?

"Only God can make a Tree!"

Doctor—"Well, how is our patient this morning?"

Nurse—"His mind seems perfectly clear this morning, doctor; he refuses to touch any of the medicine."

## THE PRACTICAL.

Now don't get away from the practical, for you can't understand all of the mentality connected with this movement. You can only get flashes of light, but the practical proof of all of these things is in the healing of the flesh and the changing of conditions in the objective. Rawson is dealing with what he calls audible treatment, and that is just another name for the sunphone. The sunphone is another name for "the still small voice" that is heard by all of the prophets and all men and women of vision. It is that Something that you cannot define. It is indefinable and invisible, and yet it manifests in all things and in all persons. Why should not this power be more wonderful than all of the mechanism of humanity? I think the gods must laugh at the noise we are making, for the explosions of our powerful explosives are as nothing when compared to the artillery of Heaven. The power of the Spoken Word can remove mountains and cast them into the midst of the sea. It is more powerful than all the dynamite, for it is the creator of dynamite. It is the father and mother of all power, the very flame of God that consumes everything that is combustible. Jesus, spoke this Word, and a storm heard what He said and obeyed His voice. His thought was more powerful than a cyclone. This is the order, and you are beginning to understand it. Our little systems and our little movements are as nothing compared to the orderly movement of the suns.—Scientific Christian.

# PROHIBITION NATION-WIDE

Wm. E. Gibson.

**T**HE time is now fully ripe for a nation-wide campaign against the manufacture and sale of intoxicants as a beverage.

In the first place it is an expensive luxury.

Intoxicating beverages rob the drinkers of their full powers, thus making for inefficiency.

At this time of trouble conservation is most essential—conservation along all lines. In the first place, luxuries must yield to necessities. And the luxury of intoxicating beverages most of all. The intoxicated are not only always inefficient, but most often this inefficiency is positively dangerous.

This is an age of rapid movements. Steam, gas and electricity are applied in all walks of life. They drive most of the machinery of production and transportation. This machinery requires the best application of brains, nerve energy and muscular powers. Decisions must be prompt, nerves must be true, and muscles must be efficient, otherwise accidents follow, destruction of property, maiming of limbs or death.

This is true in the shops and true on the highways.

Now that men travel not only on the surface, but under the waters of the seas and above the clouds of the skies, it is trebly essential that their powers shall be of maximum efficiency.

But not only must those who handle the machinery be thus efficient, but all other walks of life must be equally efficient.

The intoxicated physician is a most dangerous burden upon society, the intoxicated lawyer is a disgrace to the profession and an expense to society.

The drinking politician is too often the tool of schemers to rob the people through discriminatory legislation and underhand dealings.

At this period the United States requires not only the sanest and most loyal conduct on the part of the people of the ordinary walks of life, but also the wisest conduct on the part of its lawmakers and high judges of the land.

These men—the pick and chosen of the people—must now be most efficient. Their best powers of spirit, mind and bodies must correlate in leading the nation to the best possible conclusion of this day of trouble. They, most of all, can least afford the luxury of intoxicants.

“The times are out of joint.” The leaders of the people must be most sane. The luxury of intoxicants must pass away. Liquor must be discarded, and speedily must follow that other filcher of nerve energy and producer of filth—tobacco.

These are alike expensive and no good producing luxuries.

War is an awful curse, but through the gateway of it and by

means of it many needed reforms will be perfected and others begun that will lead to perfection.

For, "now the ax is being laid to the root of the tree, and every tree that bringeth not forth good fruit is hewn down and cast into the fire"—the fire of war.

### "UNCHAIN THE TRUTH."

This is primarily the motto of the Evangelical Christian Science Church. With this motto the late Bishop Sabin, founder and first propagandist of Evangelical Christian Science, heralded his messages to the world.

The effect of those messages through lectures published in the News Letter and through his books has been a broadening out of the human mind, a preparing of humanity for the fuller and more perfect expression of life. The founder believed in the opening as far as possible the mysteries of the sacred books, as well as those of the Book of Nature. He believed and taught that true religion and true science always agreed, that apparent disagreement was the product of ignorance and that the knowledge of truth was the gateway to freedom.

Jesus the Christ—His life and teachings—was the model presented on all occasions. Evangelical Christian Scientists still stand firm upon the essential principles.

#### SOURCE OF FREEDOM.

Viz: That Truth is the source of freedom, and the knowledge thereof is the health of humanity. That love is the guide to truth, the light upon the path, and the magnetic

power that unites the seeker with the truths he finds.

#### LIVING THE LIFE.

That living the life in spirit and conduct, daily and hourly, is the fulfilling of the law, is the saving of the self and the lifting up of humanity.

#### HEALING DISEASES.

That healing, all healing, is from within; for within is the kingdom of heaven, of happiness and harmony. Within is the realm of power, "the Father's house of many mansions." Within the man is the source of all power, the star of hope, the day spring of life, the comforter, the soul's satisfaction, the Eternal Spirit.

#### HEALERS.

Healers are but the guides of the souls to the bounteous within, directors of the lost to their native homes, the leaders of men into the Kingdom of God.

#### THE HEALERS NEEDED.

As such the healer is needed, his work a necessity, his station a messenger of God and a servant of men. He is ever a sacrifice upon the altar of service, a passer of the cup of more and fuller life, of better and truer living.

His primal work is to Unchain spiritual truths that men may know the Truth—that spirit of the true God which make men free.

Not today with all its blessings  
Is the heart with love aglow,  
But the morrow, with a promise,  
And a mystery to know.

—Jessica Marvin.



# THE VOTE FOR WOMEN

Ripples and Waves from the Suffrage Waters by a Suffrage Oratress.

Ida Mae Waters, Suffrage Speaker.

**T**IS not greater to bear arms than to be the bearer of the bearer of arms.

The most earnest prayer uttered by the majority of men is "Get thee behind me, Satan," and kick me into temptation.

It is time the mothers of this and every other land realized the high price we are paying for a double standard of morals. Blind and diseased children, damned (not born) into the world. Boys dying before they have begun to live. The white souls of young girls sacrificed to the greed of the monster Vice, which, parading under the cloak of necessity, requires a sacrifice almost beyond belief. Sixty thousand of these women die every five years and everyone the child of some women, who, looking into a yawning grave, went down into the valley of the shadow of death to send forth a human soul.

Human vultures infest our streets and the mothers can no longer refuse the responsibility of endeavoring to help better conditions by having their opinions registered and counted.

A vote is an opinion registered and counted on election day.

A day's work is a day's work, no matter who does it.

Equal pay for equal work not only is a benefit to women, but also to men.

Think or sink.

God gave the world to the people, but the greed of a few has made misery for the many. Mothers, your children have a right to a share. Help them to get it by getting a vote for yourself.

The first step toward justice for all is "Votes for Women."

It is very unreasonable to say a woman's place is home and then force her to go out into the world in order to maintain any kind of a home; even a hall bedroom.

A man is very inconsistent to say, "a woman's place is home," and then take her to a theater far from her home, where she is entertained by other women who have left their homes in order to entertain.

Every woman who keeps house spends more time each day in talking about the small piece of ice the iceman gave her than would take to vote for a municipal ice house.

Your enemy in this day is the law, which allows a few men to gather all the ice in great houses and keep it away from the mother of a dying babe; the laws which allow a few men to own the public utilities, the cold storage plants, to keep from you the necessities of life. And if you cannot pay the price you can die and your family live on half rations in order to pay the funeral expenses. Is it wrong to hold and use the weapon which will help you and your neighbor to escape from your enemy? The

weapon in this case is not the gun, but the Ballot.

"Woman's place is the home," and, contrary to general public opinion, so is man's. The ideal home is composed of father, mother and children.

The bread that mother once made in the home is now made by father in the bakery.

Women have never forgotten that they are the mothers of men, although men seem to have forgotten that they are the fathers of women.

The high cost of living affects the women more than it does the men. Therefore, women must have the Ballot and help to overcome bad conditions.

When all women fully realize (as they are doing more and more every day) how important a part politics play in their daily lives, they will arise en masse and demand the vote.

"Votes for Women" will not mean a sex war, as has been claimed. The suffragist has never forgotten that she is one of the mothers of the race. Only one-half the children are girls, the other half boys. What are men but boys grown just a little more and just as dear to the heart of the mother.

Men and women working side by side can leave the world a better place for coming generations.

If marriages are made in Heaven, it is only fair to say the devil waylays some of them.

Many men say, "We do not want our women to vote because we do not want them to get down from the pedestal where we have placed

them." Is it not the truth that men have kept one-half of the women on pedestals so they could not see what they (the men) were doing with the other half under the pedestal?

The pedestal is a lonely place for a woman after she is thirty-five years of age; a very inconvenient place to stand when you have to earn a living.

Men consider women half angel and half fool. It's hard to live up to the angel part all of the time, and once in a while women desire to get out of the fool class.

What man can fairly judge a young girl, deserted by her lover, left to face motherhood alone, accused of doing away with her child? What man can ever know the agony, suspense, suffering and horrible future she must face, driven from door to door? Women, you who have been loved, sheltered and cared for during that period of your life, when even your nature seemed changed, have you ever in some quiet holy hour when you drew near to Love (God), which in the last analysis rules the world, have you, I say, in imagination in even a tiny way, known how that girl suffered? For a woman there can be no greater Hell than to contemplate that moment when she must look her child in the face, it having come to an age of understanding, and acknowledge herself a dishonored woman. Mothers, arise in your might and demand the right to faithfully serve as jurors. Do not excuse a man who drives a girl to commit crime and allow men to punish her and not the man. Shall the man go free while the

woman is punished twice, first by nature and then by man?

Some women say men are better friends to them than women. While you are young, happy, good looking and gay men like you, but when you are old, faded and sad it is woman to whom you must turn.

Show love to your sisters and deep in your soul you will know women are worth while.

In order to have a friend you you must first deserve one.

A baby has a right to be well born. The ideas of men must necessarily be changed in order to accomplish this for all babies. The mothers of this land shall demand the right to cut off from propagation the imbecile, the degenerate, the habitual criminal, the diseased. Shall men, who, by riotous living, are dead yet while they live bring blind and diseased children into the world? Suffragist mothers, say No!

The living (not merely existing) woman can hope for no greater joy for the world than that mothers of men be forced into no marriage where their mates do not appeal to them spiritually and mentally, as well as physically.

Woman Suffrage is not a political movement, it is a great spiritual, humanitarian movement. I am reminded of the words of the Great Teacher when he said, "O! Jerusalem, how oft would I have gathered you as a hen gathereth her chickens and ye would not," and I say to you Woman Suffrage, the Universal Motherhood, will gather you to her breast and help you to reforms you have so valiantly worked for; to a

better understanding of justice for all. Her great love for humanity has set this great humanitarian movement in motion. "Turn not from us lest you have the opportunity to entertain angels and refuse."

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### RENUNCIATION.

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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.

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### THE SHADOW.

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One soul there is that knows me as I am,

Reads each pretense, sees through each futile sham;

Goads me with scorning lip, with laughter dry,

And dogs me night and day: my better I!

—Arthur Stringer.

### A NEW THOUGHT CREED.

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We affirm that God, the All Wise, All Powerful, All Present Spirit is the Life, Wisdom and Power of every human being.

We affirm that all humans are "members one of another"; that in and through each, God "works to will and to do of his good pleasure," which is the Good and the Pleasure of each and all.

We affirm that the Desire for Good, and the Desire to Do Good, found in every human soul is God's Will working in him.

We affirm that by constant recognition of God in all and through all, man co-operates with God to fulfill his destiny, his individual desires for Being Good, Doing Good and Having the Good Things of the world.

We affirm that God's Nature is Love and His Universe One Living Organism, all its individual members made to function in Freedom and Loving kindness, each after its own pattern.

We affirm that through constant recognition of man as One with God, man comes to realize and manifest God, or Love, in increasing measure, each after his own soul's pattern.

We affirm that in truth all soul patterns are equally indispensable to the working out of God's Good Pleasure for all; that all souls are equally valuable to the world, equally entitled to the world's Opportunities and Good Things.

We affirm that man's nature is Love and that Self-Expression in Loving-kindness is the Way of En-

joyment of Peace and Prosperity, of mind, body and conditions.

We affirm that, as God is the Infinite One, so mankind is Infinite, and One, able through recognition, realization and manifestation of God within, and by co-operation with all men, to think out and work out on this earth heavenly conditions such as are beyond those dreamed of in the imagination of seers and prophets.—The Nautilus.

### OUT IN THE FIELDS.

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The little cares that fretted me,  
I lost them yesterday  
Among the fields above the sea,  
Among the winds at play,  
Among the lowing of the herds,  
The rustling of the trees,  
Among the singing of the birds,  
The humming of the bees.

The foolish fears of what might  
pass,  
I cast them all away  
Among the clover-scented grass,  
Among the new-mown hay,  
Among the husking of the corn  
Where drowsy poppies nod,  
Where ill thoughts die and good are  
born—

Out in the fields with God.

—E. B. Browning.

If I could be what I would be,  
For now, and all eternity,  
The best of all there is in me  
Would rise to high serenity.  
This one poor suppliant to Thee,  
A prayer for Thy sweet charity,  
Alas! I am what I would be,  
Else, why lack satiety?

—Jessica Marvin.

# HOW TO LEARN TO LOVE

G. Bertram in Expression.

**T**HE admonition to love and to be loving rings through all the ages, and yet, even today, countless people do not know how, or find it difficult to be loving.

"I do not feel any love in my heart worthy the name of love. Love is a feeling, and feelings cannot be forced; how, then, can I learn to love?" This is a cry which rises in many hearts, and which causes intense despair in many souls.

There is a knowledge which makes this possible and comparatively easy; it is the knowledge of man, the knowledge of One's Self.

This knowledge reveals facts which wipe out the foundations of despair. It teaches us how to attain and to hold any feeling we desire.

A knowledge of man shows that feeling is the sensation thought registers in itself of its activity.

To illustrate: We make a movement of the body, and we are aware of this movement. The movement has caused a sensation of, and in, the body, and the nature of the sensation is according to the nature of the movement made. The sensation is the registration of the movement in the body itself.

Feeling is in thinking what sensation is in the body. We think a thought, and our thinking is registered in thought itself, as feeling.

Also, the nature of that feeling

will be according to the nature of the thought. If we think vindictive thoughts, we will feel vindictively; if we think glad thoughts, we will feel glad; if we think love thoughts, we will feel loving.

Thus a knowledge of man convinces us that we can change our feelings at will by choosing what we think; in other words, that we, by controlling our thinking, control the whole question of feeling.

We desire to love and to feel loving, therefore we must think love thoughts.

What are love thoughts?

Love is divine, but it is composed of such everyday things as non-criticism, toleration, appreciation, approval, consideration, trust, goodwill, and compassion.

If we insist on passing over exclusively the ways and characteristics of others—if we insist on appreciating and approving them—if we insist in trusting instead of distrusting—if we exercise our innate compassion, we will be thinking lovingly, and we will feel lovingly. We will have learned to love.

The understanding of feeling which a knowledge of man imparts brings us to the one and only road of freedom from all limitations and all undesired feelings and sensations.

Think what you desire to see actuated in your mental and physical being. Think with discrimina-

tion, choosing the thoughts which harmonize with your desires.

This is the road, but on this road there may possibly, even probably, arise difficulties. One thing, however, is sure: the more intense the desire to be loving, the fewer difficulties will be encountered. But even where the desire is less intense there are no insurmountable difficulties, no real barriers to success—none, that is, which faithfulness and perseverance will not overcome.

We have learned that by thinking loving thoughts we feel lovingly, and we begin to put this knowledge into practice. All goes well for a time, until, in fact, we are faced with something which we dislike intensely. We remember that we must think lovingly, but in this case we do not want to change our thoughts: we do not like this thing, and we do not at all want to like it and to praise and commend it.

We do not want to be loving.

This last difficulty seems greater than the other, for how can we want what we do not want? What can we do if our very wants are conflicting?

The knowledge of man solves this difficulty for us by revealing our real Self.

It shows us Our Self which is Love, and which knows only love. It shows us Our Self which is unchangeable, which is supreme, and far removed, as concerns identification, from this ever-changing, mercurial, seething sea of thought and feeling.

It shows us that we are not thought alone, but the power be-

hind thought, the cause and source of our thinking, of all our mental faculties.

It shows us Our Self which is, and which thinks, thus manifesting itself in concrete form and shape.

It shows us Our Self is triune being:

that which is;

that which is, in process of manifesting;

that which is, in manifestation.

It teaches us that we, Our Self, are life—life which is never anything but life.

It teaches us that we are all-wise and all-powerful, that limitless wisdom and irresistible, inexhaustible power are inherencies of our very being.

It teaches us, further, that we are love—supreme, all-mighty love --and that our nature is a purely love-nature.

Knowing this, Our Self and our nature, we realize that unlovingness is only thought deep, that we cannot say with truth, "I do not want to love this."

Also, knowing this, we realize somewhat more of the nature of love, and that it cannot be regulated to the realm of feeling only, but that it is, as we are, life and wisdom and power.

So that live is not only Our Self which is, but also Our Self manifesting or thinking, and Our Self in manifestation.

Love thus takes on certain distinctive qualities which make it easier to think about it and form a conception of it, and of ourselves, as love.

It helps us to form and hold a

conception of Our Self which awakens us to a consciousness of being what we really are, instead of what we have so long thought ourself to be.

In this consciousness we find the solvent to this our present difficulty, and to all others, both present and future.

Our song is now the song of supreme consciousness:

I desire to love,  
I delight in loving,  
I do love,  
for I am love.

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### HEAVEN.

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

"Ye shall know them by their fruits."—St. Matt. 7:16. Build on

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

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### THE SOWING AND THE REAP- ING.

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Today I am sowing for future reaping. What will the harvest be?

Am I sowing sweetness, pluck, kindness, fortitude, harmony, joy, goodwill? That is God's will for me—the will of Love and Power.

To sow them, I must remember others.

I must do my part in the perfect Whole.

I must be redeemed from self-centeredness.

"Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun."—Emerson.

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"The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible."

**PREPAREDNESS.**

I did not raise my boy to be a soldier,  
 Yet at his country's call he'll surely go.

I brought him up to reverence God and honor,  
 To ever count the base and mean his foe.

He early learned his strength was meant to succor  
 The weak, the wronged, the Flag that waves on high,

And for such things or for a woman's honor,  
 No manly man has ever feared to die.

I taught him faith between all men and nations  
 Should sacred be as a divine decree;

'Til now, and how it stirs my heart to think it,  
 I know he loves his honor more than me.

A sterner hand than mine must train his body  
 In battle grim the craft of war to ply,

His spirit's now in arms, his will is ready  
 To do and dare, to conquer or to die.

Yes, he shall go where'er his country needs him;  
 It was my purpose when his life began.

I did not raise my boy to be a soldier:

Thank God, I brought him up to be a man.

—Kate Stevens Francis in Indianapolis News.

**LEXINGTON.**

By the rude bridge that arched the flood,  
 Their flag to April's breeze unfurled,

Here once the embattled farmers stood,  
 And fired the shot heard round the world.

The foe long since in silence slept;  
 Alike the conqueror silent sleeps;

And Time the ruined bridge has swept  
 Down the dark stream which seaward sweeps.

On this green bank, by this soft stream,  
 We set today a votive stone;

That memory may their deed redeem,  
 When, like our sires, our sons are gone.

Spirit, that made these heroes dare  
 To die, and leave their children free,

Bid Time and Nature gently spare  
 The shaft we raise to them and thee.

—Ralph Waldo Emerson (written on April 19, 1836).

Those love truth best who to themselves are true,  
 And what they dare to dream of dare to do.—Lowell.



# THE THREE BEST THINGS IN THE WORLD

Arthur Brisbane in The Washington Times.

**I**F you had choice of all qualities which man can possess, which three would you declare most important?

This question is submitted as interesting every man. We give our answer; if yours is different, send it here.

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Self-control.

Justice.

Imagination.

Those we think the most important elements in the human character. A man fully and evenly equipped with all three would be greater than any the world has known.

Self-control you must start with.

It makes life worth while. It frees you from the danger of remorse, the wasted time of self-reproach. It sees opportunities as they come; saves you from damaging temptation. It is as important to a brain as is physical equilibrium to a work of masonry.

A man without self-control, a building out of plumb, cannot endure.

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Justice.

It is the foundation of all reputation worth the having. It is to man as necessary as the compass to a ship. It is the compass. Justice will give reputation for greatness though you create nothing great. It will win affectionate reverence in

life and a gratifying gravestone at life's end.

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Imagination.

Greatest gift to man. It finds him groveling here a pithecoïd littleness.

The rough hair is gone from his body. His thumb has lost its monkey smallness; he walks flat on his feet.

But beyond that he has naught else to thank material nature for.

All the rest comes to him from imagination. Marvelous work she performs. She takes naked man with his low forehead, with his gruntings and whistlings through his teeth, and makes of him what man was meant to be.

Very slowly she works, but ceaselessly. Her task is not nearly ended. At her first glimmerings man's real life begins. He learns from her to add wood to a fire. No monkey ever did it. That stamps him a man.

Soon, with her help, he leaves the earth and travels off ten thousand million miles into space. He counts the suns in the Milky Way; travels in the air, under the water; harnesses lightning; controls nature. By imagination he is made captain of this earthen ship on which he travels through space.

Imagination separates Archimedes, working at his problems in the

sunlight, from the vile soldier that slaughtered him.

Shakespeare rattling his ale pot, and Johanna, the ape, shaking her bars at the Zoo are alike, save for differences of imagination.

Self-control to balance you.

Justice to guide you.

Imagination to lend creative power.

"Equilibrium, Direction, Creation."

The Trinity ardently to be desired.

Long ago Plato announced that apparent differences are deceptive; that all things existing come from one casting—the mind of God—which he names "idea."

Similarly today the solemn-thinking German tells you that matter and force are identical, that the interchangeable character of forces—heat, light, magnetism, etc.—is part of the a,b,c of proved phenomena.

Haeckel stops digging up old bones and classifying sea microscopic organisms long enough to write "Monism," expressing his belief that God is anything and everything from Orion to a tumblebug.

It is quite easy to show that the selected three—self-control, justice and imagination—are in reality one. Each exists as part of the others. Each is made up of the other two.

But this column is not devoted to any save simple things.

The question is this, once more:

What are man's three most useful qualities—which three would you possess?

Do not call this question idle or believe that we cannot change ourselves. We can.

Napoleon said: "Never believe that a man ever changed his temperament."

But Napoleon often said what was foolish.

It ought to delight you to know that you can change yourself if you want to, as you can change the arrangement of your back parlor.

Try it. It is hard work, but good exercise.

He is not truly patient who is willing to suffer only so much as he thinks good, and from whom he pleases.

What is it to thee whether that man be such or such, or whether this man do or speak this or that?

Thou shalt not need to answer for others, but shalt give account for thyself; why, therefore, dost thou thus entangle thyself.

Peace is what all desire, but all do not care for the things that pertain unto true peace.

But of the words or deeds of others judge nothing rashly; neither do thou entangle thyself with things not entrusted unto thee. Thus it may come to pass that thou mayest be little or seldom disturbed.

What else doth anxiety about the future bring to thee but sorrow upon sorrow? "Sufficient for the day is the evil thereof."

It is a vain thing, and unprofitable, to be either disturbed or pleased about future things, which perhaps will never come to pass.—Thomas a-Kempis.

# LOVE OF ANIMALS

The Christian Science Monitor.

**ONE** of the comforting deductions drawn from scientific Christianity is that animals can share with their human superiors the blessings of heaven. Of course as long as heaven is supposed to be a locality into which good people are transported after death, the likelihood of animals sharing this heaven seems problematical; but when the kingdom of heaven is recognized to be a present atmosphere of harmony, it becomes apparent that animals also may be surrounded by its benefits. The love of animals means more than appears on the surface. When it characterizes an individual or a race it implies freedom and love of God. Cruelty toward animals is found among those who are slaves of each other. In lands which are governed by tyranny, the animals fare badly, but where liberty abounds the animals are well treated. The process seems to work somewhat as follows: The autocratic head of the state tyrannizes over the class under him, that class over the one below, until the lowest human stratum is reached, which in turn tyrannizes over the dumb animals. The more unscrupulous the oppression from the head of the nation, the worse the fate of the defenseless animals. On the other hand, freemen are traditionally kind to their animals, for they have no occasion to avenge themselves upon any supposed inferiors.

This question of the treatment of animals goes deeply into the psychology of nations and is finally linked to their concepts of the First Cause, of God. Evil governments presuppose evil beliefs about God and such beliefs affect injuriously the health and happiness of animals as well as men. The love of animals wherever found may therefore be taken as a sign of an inherent, even though an inarticulate love of God. In reply to the question, "Do animals and beasts have a mind?" Mrs. Eddy did not hesitate to reply at length: "Beasts, as well as men, express Mind as their origin; but they manifest less of Mind. The first and only cause is the eternal Mind, which is God, and there is but one God. The ferocious mind seen in the beast is mortal mind, which is harmful and proceeds not from God; for His beast is the lion that lieth down with the lamb. Appetites, passions, anger, revenge, subtlety, are the animal qualities of sinning mortals; and the beasts that have these propensities express the lower qualities of the so-called animal man; in other words, the nature and quality of mortal mind—not immortal Mind."

Human beings instructed in Christian Science can protect the animals under them from "the ferocious mind" and its evil effects, and the experience of multitudes of Christian Scientists verifies this fact. It has been noticed that during ra-

cial conflicts in which much hatred is expressed domestic animals are apt to develop mysterious diseases which sweep over them like pestilences. The assumption has been that these diseases are due to physical conditions solely, but Science is uncovering the secret methods by which the liberated animal qualities strike at the harmony of beasts as well as men, and provides the cure through the spiritual understanding of the reality of being.

Therefore the little child caressing a household pet need not be reproved for wasting its affection on that which is excluded from heaven. People who are grateful for the serviceable horse, the faithful dog, the comfortable cat, the cheery canary, or other types of beings considered below the human in the scale of life, are learning, to that extent, the meaning of true creation. The carnal mind would like to make a menagerie out of the animal kingdom, to place it under human will power and make it growl, snarl and hiss to order, but the divine Mind tames the lions through the spiritual understanding of a Daniel and extracts the viper's sting through the scientific sense of a Paul.

The artificial hatred which sends the sharks snapping at human beings farther inland than is their want can be neutralized by the scientific understanding which enabled Jesus to find his tax money in the fish's mouth. The instinctive protection which compassion bestows upon the domestic animals as well as the beasts of the field

springs from a scientifically Christian perception that God made all that was made, that it was spiritual and not material, and saw that it was very good. The various societies for the protection of animals, the institution of bird sanctuaries, even some of the game laws spring from a just sense of responsibility toward forms of life which are relatively helpless against "the ferocious mind." Isaiah's vision of peace among the denizens of the animal kingdom is more than fancy, it is prophetic of a rapidly approaching era in which "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

As the vision of the true creation spreads before man with increasing distinctness, Christian Science teaches him to "preach the gospel to every creature," to share with the lesser lights in the firmament of heaven the glorious effulgence which comes to him from Spirit, God.

Let no one, therefore, mock at the healing of the animals which is going on through Christian Science,

for "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men."

### SELF-PRESERVATION.

Self-preservation is the first law of life, but the self cannot be preserved at the expense of other members of the same Christ body. Every natural law in the universe is founded upon construction. "Life, liberty and the pursuits of happiness" are the God-given rights of every individual, but these qualities of freedom cannot be enjoyed until man comes to the realization that only as he sets others free is he himself liberated. As we give, we receive. As we sow, we reap. Knowing this, shall we not at this

time consecrate ourselves to thoughts and words of Peace, that the substance of our ideas may prepare a resting place for the great Universal Spirit of Love, which is soon to find its perfect fulfillment in the heart of mankind, making of all nations one great family, having as their Guide and Ruler, God, the Father of us all; establishing us in an eternal habitation of Peace and Purity. Then shall men be able to hear again that heavenly refrain, "Glory to God in the highest, peace on earth, good will toward men."—Mingle.

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

## INVALUABLE AIDS TO STUDY

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

**T**HOSE 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 "WORLD I AM" AND THE "WORLD I DO."

Elizabeth Towne in *The Nautilus*.

The worlds in which we live are two: the world I AM and the world I DO. It was Henry Van Dyke who said that, I believe.

I AM "God's perfect idea": pure spirit, all-wise, all-powerful, perfect, beautiful, bliss-full, glorious, useful, free, self-directing creator.

I AM the Son of God, radiant and life giving and shining as the Sun.

I AM created in God's image and of like substance, and, like Him, I have life in myself. All that God is and does I AM.

All that GOD DOES I can DO because I AM in Him and HE IN ME, and He works in and through me. Of myself apart from The Whole God and His World I can do nothing.

According to my faith in WHAT I AM, it shall be done unto and through me.

I AM what I desire to be, for it is GOD who desires in me.

I DO what I desire to do because God Omnipotent works in me to Will and to Do what He desires—which is what I desire.

All things are possible to me because all things are possible to God who is my Wisdom, my Will, my Power to Do.

What I AM is manifested in proportion as I realize it.

What I AM expresses in what I DO in proportion as I realize what I AM.

God's idea of me is the Divine Life Urge and Pattern pushing for expression through me.

In proportion as I RECOGNIZE God's idea of me I express it (express or press it outward) in the world I DO.

What some teachers speak of as "the arrival consciousness," is what I call consciousness of truth absolute. We live in a perfect universe and as fast as we realize it, we express it. And also in proportion as we realize it, in that proportion we express it.

Our doing with each other are in the world of expression. That is, it is the things which we express, that other people can see and feel and sense. That is why we are moved to express—that others may see our expressions and compare it with their own, and judge it by their own.

By your fruits of expression, I know your state of consciousness.

But in spirit I know you as you really are in the absolute, in truth.

And what you express is to me the ephemeral thing. What you really are in truth is the important and powerful and eternal thing. You are the Sun of God. Why not let your light shine? "Ye are GOD'S," affirmed Jesus. Why not act like one?

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

# SUPERSTITION AN EVIDENCE OF WEAKNESS

Garrett P. Serviss.

**H**OW many people in this so-called "age of science" are still living in the intellectual atmosphere of the "dark ages"?

Unsuperstitious persons, or those who have suppressed their superstitious tendencies with the strong hand of reason (for such tendencies are a universal human inheritance), usually pass these things by with a smile, but they would not regard them with so much complacent indulgence if they comprehended the enormous aggregate loss of energy which superstitious beliefs of all kinds cause to mankind.

## COINCIDENCES THE MOST MISLEADING THINGS IN THE WORLD.

The effect of superstition upon the mind is not unlike that of whiskey upon the body. The man who yields to such fancies finds his will power rapidly undermined, and his mental operations confused and weakened. Moreover, he often suffers moral torments that are as acute and exhausting, in their way, as those associated with physical disease. I have seen persons thrown into a pitiable state of indecision and of fretting doubt and paralyzing fear by their inability to get rid of the incubus of a foolish old "saying" about the unlucky character of some date, or thing, or act. A man in that state of mind is not

much better as an intellectual being than one of his paleolithic ancestors.

Instead of treating the many surviving superstitions that haunt men as if they were merely amusing, if not amiable, human weaknesses, we ought to make war upon them. This is a proper and highly important subject for home education. To tell a child that Friday is an unlucky day is to plant a seed of superstition in the teeming cells of its growing brain. Even to speak lightly and indulgently of such a thing is perilous, for it leaves in the childish mind a residue of doubt and of mystery which is fertile soil for the nourishment of the superstitious tendencies that remain in us from those long ages of gradual ascent which our race has traversed since it parted from the simian stem.

The monkey has no superstitions; it has only genuine fears, based upon facts of experience. But give the monkey the human power of cogitation and it would go mad with superstitious terrors. It is the combination of imagination with ignorance that produces superstition.

## MOONLIGHT NOTHING BUT A REFLECTION OF SUNLIGHT.

Warming a frozen serpent by your kitchen fire, or any other act of mistaken good nature that inven-

tors of fables and proverbs have imagined, is not more foolish than to encourage by thoughtless indulgence the hundreds of superstitions which spring up, with the fecundity of garden weeds, in every mind that is not trained to careful observation and logical thinking.

Man was destined to climb his own ladder, and was furnished with the means of climbing when a brain superior to that of other animals was given to him. If he won't climb he must remain at the bottom. The true benefactors of humanity are those who stand against the current when it flows in the wrong direction, or who, if they seem to float with the current, do so simply for the purpose of swerving it gradually toward the way it ought to go.

If human knowledge were perfect and complete there would be no superstition. Superstition hovers like a night bird along the twilight borders of knowledge. But there has never been an instance of the pushing of those borders farther afield without a corresponding disappearance of the owls and bats of superstition, fleeing before the sunrise of intelligence.

To believe in "lucky days," and in amulets of good fortune or protection, is just as weak and irrational as to think that Friday is unlucky. Both these forms of superstition tie the hands of enterprise and blind the intellect.

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.

## THE NATIONAL SACRIFICE.

America has been drawn into this World war to take its part in the battle of Armageddon.

The nation seems innately conscious that a great world debt is now fully due and bravely faces the ordeal of satisfying the creditor.

It is making the supreme sacrifice. Loaning millions to its Government that its full share may be paid.

People from all walks of life have to sacrifice in buying the Liberty Bonds, and are cheerfully facing the mighty burden of high cost of living as a result of the war.

But most of all is the sacrifice in human life that must be made. This is the crowning sacrifice; the pick of the nation, those most efficient from every viewpoint, are the first to be laid upon the altar of sacrifice, literally the lambs without blemish.

This nation's slogan is "world freedom," "justice and the square deal to all peoples, nations, races and tongues."

If it shall require the wealth of all the nations to accomplish this end, the end will be fully worth the sacrifice.

Truly this world is one home, and men must learn to live together in peace.

No sacrifice is now too great that lasting peace may come.

America has risen to the loftiest concept—of making the most supreme sacrifice for the good of humanity the world over.

"We must aim at eradicating all aimless thinking."



# INITIATIVE SPELLS SUCCESS

Theodore N. Vail Discussed The Rise of the Young Man.

B. C. Forbes in the American Magazine.

**I**F the things that go to make up success could be put before the American public in a plain, interesting way, and it could be shown how it is in the power of every man to prepare for success just as other successful men prepared, the people would have a new and valuable idea," said Theodore N. Vail, president of the American Telephone and Telegraph Company. "It would disabuse many minds of the impression that the young man has no chance, no opportunity, that other people are pulling him down all the time.

"That is crass nonsense. At no time in history, no place in the world have young men come to the front as in America today.

"In our own company nearly all the important officers are fellows who have come up from the ranks. Let me give you some idea of how they do it:

"When I returned to the telephone company in 1907 (after being away 20 years) I sent for one of the principals of the legal department. When he entered my office he said: 'I haven't seen you for a good while, Mr. Vail. You don't remember me. I was the office boy in your office. I studied stenography and law; then I got into the legal department, and now

I am counsel of the company.' That is one example.

"Since I came back we have always had two or three office boys around. I would notice the particularly bright ones. Then I would miss one of them, and, on asking where he had gone, I would be told: 'He took up stenography and is now in the clerks' office.' Pretty soon I will send to the head of some department to get certain information. He will bring in a youth with the remark, 'This is the man who knows more about it than anyone else.' And I will recognize in the expert my old friend the ex-office boy. That is happening every week.

"These young men are not pushed forward. They get there themselves. They win their own way.

"We seldom appoint a man from the outside to a big position—only when we want a specialist. It is a rule of our organization to have an understudy ready for every position in the entire business; hence, nothing can happen to any individual that would hurt the company.

"I have had more to do with promotions than most men. It would astonish you to know how many promotions made on the initiative of the employe himself, through outside 'pull' or intrigue, end disastrously. The only push and 'pull'

that bring success are the push and 'pull' a man himself creates through possessing and exercising and developing his inherent qualities and capabilities.

"The man who forges ahead is not the one who does only what he is told has to be done; he is the fellow who does what he sees should be done—provided he doesn't imagine he is more important than he really is. Initiative counts heavily. I feel like taking off my hat to a cripple who has had push enough to devise some way to earn his own living, rather than lazily allowing himself to become a public charge.

"I recently impressed upon our boys that initiative, originality, progress, ideas, do not come from the top down, but from the bottom up. They come first from all the people to the center, to the chief officer, who winnows everything and tries to separate the good from the bad. The good is sent down again to be put into operation.

"Men in an organization must be made to feel they are part of that organization—for the *esprit de corps*, to my mind, is one of the most important factors. Whatever I have to do I always find can be done easier and better by getting every man concerned in it to feel that he is doing it, too. I am only one cog in a large wheel."

The law of God is written in the life of man, and we have the power to make ourselves what we will through a recognition of this law of the spirit of life.—C. B. Patterson.

### THE GOOD JOAN.

Along the thousand roads of France,  
Now there, now here, swift as a  
glace,  
A cloud, a mist blown down the  
sky,  
Good Joan of Arc goes riding by.

In Domremy at candlelight,  
The orchards, blowing rose and  
white,  
About the shadowy houses lie;  
And Joan of Arc goes riding by.

On Avignon there falls a hush,  
Brief as the singing of a thrush  
Across old gardens April-high;  
And Joan of Arc goes riding by.

The women bring the apples in,  
Round Arles when the long gusts  
begin.  
Then sit them down to sob and cry;  
And Joan of Arc goes riding by.

Dim fall of hoofs down old Calais;  
In Tours a flash of silver gray,  
Like flaw of rain in a clear sky;  
And Joan of Arc goes riding by.

Who saith that ancient France shall  
fall,  
A rotting leaf driven down the  
gale?  
Then her sons know not how to die;  
Then good God dwells no more on  
high!

Tours, Ales and Domremy reply!  
For Joan of Arc goes riding by.  
—Lizette Woodworth Reese in For  
France.

# THOREAU AND THE LOON ON WALDEN POND

“**A** S I was paddling along the north shore one very calm October afternoon—for such days especially they settle on the lakes, like the milkweed down—having looked in vain over the pond for a loon, suddenly one, sailing out from the shore toward the middle a few rods in front of me, set up his wild laugh and betrayed himself,” narrates Thoreau. “I pursued with my paddle and he dived, and when he came up I was nearer than before. He dived again, but I miscalculated the direction he would take, and we were fifty rods apart when he came to the surface this time, for I had helped to widen the interval; and again he laughed long and loud, and with more reason than before. He maneuvered so cunningly that I could not get within half a dozen rods of him. Each time, when he came to the surface, turning his head this way and that, he coolly surveyed the water and the land, and apparently chose his course so that he might come up where there was the widest expanse of water and at the greatest distance from the boat. It was surprising how quickly he made up his mind and put his resolve into execution. He led me at once to the widest part of the pond, and could not be driven from it.

“It was a pretty game, played on the smooth surface of the pond, a man against a loon. Suddenly your

adversary's checker disappears beneath the board, and the problem is to place yours nearest to where he will appear again. Sometimes he would come up unexpectedly on the opposite side of me, having apparently passed directly underneath the boat. So long-winded was he and so unwearable, that when he had swum farthest he would immediately plunge again, nevertheless; and then no wit could divine where in the deep pond, beneath the smooth surface, he might be speeding his way like a fish, for he had time and ability to visit the bottom of the pond in its deepest part. \* \* \* How surprised must the fishes be to see this ungainly visitor from another sphere speeding his way amid their schools. Yet he appeared to know his course as surely under water as on the surface and swam much faster there. Once or twice I saw a ripple as he approached the surface, just put his head out to reconnoiter, and instantly dived again. I found that it was as well for me to rest on my oars and wait for his reappearance as to endeavor to calculate where he would rise; for again and again as I was straining my eyes over the surface one way, I would suddenly be startled by his unearthly laugh behind me. But why, after displaying so much cunning, did he invariably betray himself the moment he came up by that loud laugh? Did not his white breast enough betray

him? He was indeed a silly loon, I thought.

"After an hour he seemed as fresh as ever, dived as willingly and swam yet farther than at first. It was surprising to see how serenely he sailed off with unruffled breast when he came to the surface, doing all the work with his webbed feet beneath. His usual note was this demoniac laughter, yet somewhat like that of a waterfowl; but occasionally, when he had balked me most successfully and came up a long way off, he uttered a long-drawn, unearthly howl, more like that of a wolf than of any bird; as when a beast puts his muzzle to the ground and deliberately howls. This was his looning—perhaps the wildest sound that is ever heard here, making the woods ring far and wide. I concluded that he laughed in derision of my efforts, confident of his own resources. Though the sky was by this time overcast, the pond was so smooth that I could see where he broke the surface when I did not hear him. His white breast, the stillness of the air, and the smoothness of the water were all against him. At length, having come up fifty rods off, he uttered one of those prolonged howls, as if calling on the god of loons to aid him, and immediately there came a wind from the east and rippled the surface, and filled the whole air with misty rain, and I was impressed as if it were the prayer of the loon answered, and his god was angry with me; and so I left him disappearing far away on the tumultuous surface."

## THE ONE THAT COUNTS.

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It is not the one who observes the amenities, but the one who comes instantly to the front when one is in trouble or difficulties, who has and deserves our best love.

Not the one who pays compliments, but the one who upholds our hands.

Not the one who is saying repeatedly, "Now, if there is anything I can do be sure to let me know," but the one who, without seeming to know it, comes in on the homestretch with a boost which warms your heartstrings.

Not the one who gives grudgingly, but the one who gives freely who counts most.

It is easy enough to be spontaneous and gracious to those who flatter your vanity, but how about it when the other fellow dares to criticise?

Even if you know he is right and you are wrong, you would like to feel that your friend or neighbor accepts your "say so," instead of weighing the questions for himself.

There is a streak of egotism in the best of us.

It is hard not to smile inwardly, while protesting openly, when the other fellow pastes you with palaver and compliments.

But it takes hard sense to realize the justice of a decision contrary to your sworn ideas of right and wrong.

---

"We will learn one day that our own orbit is all our task, and we need not assist the administration of the Universe."—Emerson.

# KNOWLEDGE OF TRUTH A CALL TO ACTION

Mrs. Mary Dean Parsons in Daily Studies in Divine Sciences.

**K**NOWLEDGE of Truth is not only a call to action, but it is the emancipator of action. Knowledge of Truth, and the self-control to hold one's thoughts to that knowledge until such thoughts become spontaneously habitual, is the first requisite to freedom of action. This is thought training. Knowledge of Truth—Wisdom—shows that obedience to law—self-control—is the only path to freedom of thought and action, and that is true instrumentality.

This leads to the habit of listening to and following the Guiding Voice or Urge. Here are four things that hinder this habit:

First, looking to others constantly for guidance and help, weakens. The true inspiration, the only healing and beauty for the individual, comes welling up within that individual. This should not be distrusted, but cultivated, for the power to follow naturally grows by practice and no other way.

Second, Knowledge is tainted, even yet, with superstition. There is nothing magic about Truth. There is nothing weird in the silence. Going into the silence is excluding outer and turning to the inner. It is like diving below the foam into the deep current, or piercing the skin of fruit and partaking of the juices within. There is no

sorcery in a treatment. There is nothing cunning in the stars or numbers or names.

Third, The customs of the ignorant past are often allowed to hamper. This should not be. Habits can be changed. Why not bury Mother Grundy?

Fourth, One should not look too much to outer expressions—to things, to position, to praise, and experiences tangible to the senses. They are all right in their places, but are means and not ends.

In Him is the Fountain of Light and in His Light shall we see Light, if our vision is unobstructed. These are wonderful truths, even if they are simple—partly because they are simple. Wisdom says:

Think and act upon them and their wonder will grow. Follow your own bent, or the Inner Voice, to do your instrumentality and this not for dominion or accumulation, but to lift, to purify, to free. Then shall you "awake in His likeness." All this does not mean might, strenuous effort, but it does mean a definite decision and courageous integrity. You owe it to yourself; you owe it to society; you owe it, and great gratitude as well, to Him "who has called you out of darkness into His marvelous Light."

Therefore Knowledge is not only a call to action, but a call to emancipation. A call to remove all ob-

struction to free, spontaneous, enthusiastic action. The impulse bubbles up within. One must appreciate its importance and never smother it. It is the voice of God, for man is the sacred instrument through which God accomplishes.

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### HOLD ON.

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Hold on to your tongue when you are ready to swear, or speak harshly, or use any improper word.

Hold on to your hand when you are about to strike, or do anything wrong.

Hold on to your feet when you are on the point of kicking or running away from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry about you.

Hold on to your virtue — it is above all price; at all times and in all places.

Hold on to your good character, for it is now and ever will be your best wealth.

Hold on to your good name at all times, for it is much more valuable to you than gold, high places or fashionable attire.

Hold on to truth, for it will serve you well, and do you good throughout eternity.

---

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 helpful to the All.

### THE TRUE AND FALSE.

---

Don't believe all men are faithless,  
And no woman e'er is true;  
Don't believe we're sinners mostly,  
And the Honest are the few;  
Don't believe that Right's a pretence,

And that Virtue is a blind;  
Don't believe man's heart is cankered,

And deceitful in his mind—  
Don't Believe it!

There are sinners in high places,  
There are sinners, too, in low;  
But the Truth will overtake them,  
Though its progress may be slow.  
For the power of Truth's resistless:  
Though it crushed be for a day,  
It will rise in might majestic,  
And triumphant claim its sway—  
Man, Believe It!

Don't believe, because you daily  
Read of reputations lost,  
And of masks torn from fair faces  
When the sin demands its cost,  
That mankind has retrograded  
And the Good died with the past;  
Know the lesson that Time teaches  
Is that Right alone can last—  
And Believe It!

What though human nature weak is,  
And temptation hard to bear?  
What though many in the struggle  
Fall into the Lie's deep snare?  
Know the Lie will meet destruction,  
And the sinner live to rue;  
For the World's great Heart is ever  
Reaching for the Good and  
True— Oh, Believe It!  
Henry Waldorf Francis, from The  
New York Magazine of Mysteries.

## MAKING LIFE WORTH LIVING.

"Why I don't break down under the strain is a mystery to me; I have so much to contend with."

It was a woman who said that. And it was another woman, her companion on a street car, who answered soothingly:

"Don't worry; life is worth living if you take it that way."

The first woman had a worried look. Her face was drawn. She was old before her time.

The second woman had a jolly, cheerful, hopeful, inspiring air about her. She seemed ten years younger than the first one, and yet they were about the same age.

The misfortunes of the first woman were as nothing compared with those of the second one; her troubles were just the ordinary vexations of life; the trivial laxities of the servant; the trifling worries of the household; a child with the sore throat; Johnny sent home from school for misconduct—little things not worth worrying about—and yet she did worry until her life was made miserable.

The other woman's misfortunes were vital ones; a husband who could not seem to get along; poverty that made scrimping necessary; an afflicted child, but to all of her troubles she had applied her philosophy:

"Life is worth living if you take it that way."

She wasn't a highly educated woman and she didn't know she had worked out the philosophy of the great religionists and sages in her own way.

She had never read the saying of Epictetus:

"Externals are not in my power; will is in my power." Or of Marcus Aurelius: "All that is harmony for thee, O Universe, is in harmony with me as well." Perhaps she never had connected her philosophy even with that of the great Apostle, who believed that all things worked together for good to them that love God.

But she had made the great discovery out of her own experience that she was the captain of her soul in finding life worth living. Happiness had come to her when she forgot her troubles in the activities of a useful life that was lived courageously and with sympathy for those about her. In this way she had kept young in heart.

"I refuse absolutely to let misfortune shove my head under water," said a man who had failed in business. He was then past sixty. With a determination to keep up his courage, to be cheerful and to hold his head above water, he began all over again and recovered his lost fortune, because his creditors had confidence in a man who had confidence and hope in himself.

The wife of a well-to-do farmer in Kansas took a visitor behind her beautiful farm home and showed her the little sodhouse that had been their first home thirty years ago. She said:

"When I came out from the East to live in that sodhouse its smallness and its crudeness oppressed me, and I used to sit and weep with homesickness until I was near the

border line of insanity. One day I made up my mind that it didn't matter, anyway; it was home, however humble; and from that moment to this everything has turned out for the best."

But it was only her viewpoint, and not her condition that had changed.

There are persons who seem to be absolutely the victims of circumstances which have passed beyond their control. But most of us are in charge of our lives. Most of us can take them in a way to make them worth while, if we only will.—Kansas City Star.

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#### ABSENT TREATMENT.

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You can see at once that there is no such thing as absence. Why? Because God is Omnipresent, center everywhere, and you are in God here and you are in God everywhere. Some of the best things in healing I have ever known have been done from the City of Washington in South Africa. Some of the very best work in healing that I have ever heard of has been done there and done instantaneously. As soon as the cable message is received the most vicious cancers and other deadly diseases pass away, generally instantaneously. Distance is nothing. Nothing travels as does thought. If you want to send a prayer to the uttermost end of the earth you can send it instantly. No time whatever is consumed in its transmission. A bolt of lightning would not travel that distance in less than quarter of a minute. You can send a thought to the North

Star more quickly than you can snap your finger. Distance and time are annihilated absolutely in God's Kingdom. There is no such thing as absent treatment; all is in the presence of God; god is here and All is here. There is no time, there is no place; there is nothing but God, and God is All.—Bishop Sabin.

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#### LUMINOUS BODIES HERE AND HEREAFTER.

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The Editor of the News Letter has received a dainty little book bearing the title given above and having on its fly leaf the valued autograph of the author, Charles Mallock, A. M., of Washington, D. C., member of the Washington Biological Society.

The author states that the volume is an "attempt to explain the interrelation of the intellectual, Celestial and Terrestrial Kingdoms and of Man to his Maker."

Mr. Mallock in his introduction states that the object of his book is the "reconciling of the divine with the human by leading man to recognize the eternal harmony between all things existing \* \* \* to bring to life religious forces which now lie dormant, to define a common ground which will satisfy all creeds and to awaken such an interest in the life to come as will stimulate an effort for righteousness which will pass current hereafter."

Mr. Mallock's book is published by The Metaphysical Publishing Co., No. 500 Fifth avenue, New York.



**OLD INVOCATION PERTINENT NOW.**

A few years ago the Pantagraph published an invocation by Wendell Phillips Stafford, perhaps you will be kind enough to reprint it, as it is pertinent to our day:

"Oh thou whose equal purpose runs  
In drops of rain or streams of suns,  
And with a sort of compulsion rolls  
The great earth on her snowy poles;

"O thou who keepest in Thy ken  
The times of flowers, the dooms of  
men,  
Stretch out a mighty wing above—  
Be tender to the land we love.

"If all the huddlers from the storm  
Have found her hearthstone wide  
and warm;  
If she has made men free and glad;  
Sharing with all the good she had;  
If she has blown the very dust  
From her bright balance to be just,  
Oh, spread a mighty wing above—  
Be tender to the land we love.

"When in the dark eternal tower,  
The star-clock strikes her trial hour,  
And for her help no more avail  
Her sea-blue shield, her mountain  
mail,  
But sweeping wide from gulf to  
lakes,  
The battle on her forehead breaks,  
Throw Thou a thunderous wing  
above—  
Be lightning for the land we love."

Ineffable is the union of man and  
God in every act of the soul.—Em-  
erson.

**REQUESTS FOR TREATMENT.**

Requests for treatment, whether by mail or telegraph, should be addressed to No. 1212 L street, Washington, D. C., The telephone number is Main 1226. All messages are given instant attention.

While the soul sleeps it will not be reasonable or consistent.

**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 CURE FOR FAILURE; AN IDEAL.

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Read the lives of great men and women with the object of finding the secret of their success. Nothing is more inspiring, for you will feel their humanity as well as their greatness.

You may not be able to associate with your ideal in the flesh, but you can always meet the best minds of all nations and ages in books.

Above all, study the life of Jesus, for there more clearly than anywhere else may be found the true secret of power and success.

"I and my Father are One."

"The works that I do are not mine, but the Father's in me."

"Of myself I can do nothing; the Father in me; He doeth the works."

## SEED STATEMENTS.

A good treatment to overcome condemnation of others is, "I find no fault in this man."

To get out of a rut, hold, "Speak unto the children of Israel that they go forward."

For poise, rest in this consciousness, "I am poised and centered in the Truth of Being."

Did you ever plant flower seed not knowing what kind they were until they came up? Sowing Word-seed in consciousness is a little like that sometimes. Take, for instance, the statements given above. Who

understands perfectly all that is comprehended in "I find no fault with this man," or how the "children of Israel" within respond to the command to go forward, or knows all the Truth of Being? And yet we know that when we hold these statements in mind, a quickening comes. The life and intelligence in the words of Truth begin to manifest as soon as they are received into good soil, and they spring up and bear much fruit. If properly cultivated by faithful meditation and prayer, they form a new state of consciousness. Do not wait for an intellectual understanding of a statement of Truth before declaring it. If you perceive that it is true, or that it is possibly true, appropriate it by affirmation in faith and thanksgiving, and understanding will be one of the fruits. Truth will reveal itself to the consciousness if it is received there in faith.—Unity.

"Goethe foreshadowed much modern insight when he declared that in every fault of the child lies hidden the uncorrupted germ of a virtue. Destructiveness and meddling mature, with proper training, into constructiveness and industry. Teasing inquisitiveness is but the infancy of science, and even pugnacity and obstinacy are the crude forms of virile and dynamic character. \* \* \* In brief, let us take to heart in our contemplation of the child, the Apostle's injunction, to think on the things that are fair and lovely, and of good report, and we are rewarded by finding the child's soul rich in these sources of character."

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**THINGS TO BE REMEMBERED.**

Remember that there is a great universal law of harmony. In that law all things work harmoniously together; outside that law discord prevails. In so far as you are in harmony with that law will you be happy, healthy and prosperous. In so far as you are in harmony with that law will your affairs work out successfully; will you be protected and cared for; will your every act have a purpose, though seemingly unimportant, that fits with other acts into your life to make it perfect, much as the queer little sections fit into a puzzle map, each small piece seems unimportant in itself, but it is necessary in the complete picture. In so far as you are in tune with this great law of harmony will all these little affairs of life chord and harmonize; when you plant a garden it will not be destroyed by drouth, when you do a kindness you will not be misunderstood, when you go to the street car line you will be just in time to catch a car, you will not miss connections in traveling unless it is for your safety or best good, you will not make enemies by thoughtless remarks, you will not have accidents, you will not be caught in a shower of rain without proper protection, you will not be sick, you will not be disappointed.

This great law holds your affairs in order and at the same time bears up the universe, causing the great planets to revolve and rotate in order and harmony. Under this law the tiniest bud unfolds in symmetry and beauty.

When you attune all the activities of your life to this law of harmony your life will become like a chord of music—harmonious and beautiful.

You know that a beautiful sound is produced when a chord is struck on the piano. You also know that if one note is out of tune it produces an unpleasant sound. You also know that when a note is struck on the piano it will cause strings on other instruments in the room which are tuned to the same pitch to vibrate. We are like instruments; when we have our thoughts and emotions keyed to the Divine Law of Harmony, all the activities of our lives are in accord with one another and with the great harmony of the universe. We are conscious of only the good, the harmonious tones in others; their discords are not keyed to our tones and hence do not cause us to vibrate with them. When we find a person who is especially annoying to us, whose every word and act seem to cause discord in our souls, then must we find out what idea is out of tune in us that responds to the inharmony in him. When we have found it and put it in tune with the Infinite then the discord of the other person no longer distresses us, because there is no response in us to it.

The ten commandments of Moses were intended to help men tune their thoughts and actions to the Infinite law of harmony, and while they brought many blessings there was still something lacking. Jesus Christ supplied this something and gave us the key that will tune us to the Great Law. This is the key:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37-39.)

### WHY KINGS?

When Germany and her allies are finally defeated this question will echo throughout Europe:

Why kings?

Almost every week brings forth its own damning proof of the danger kings are to the world. The recently published correspondence between the German Kaiser and the Russian Czar should shock the world into a realization of that danger.

Here behind the scenes, ignoring advisers and cabinets and parliaments and all the rest, "Willy" and "Nicky" were playing at cross purposes with each other. There were many affectionate messages to members of their respective families. There was on the part of the Kaiser a constant attempt to influence the stupid Russian Czar against England, to make him believe France was not always true to the Russian ally.

All the time and always the Kaiser was seeking to strengthen himself against the day when he expected to make an onslaught on Europe.

It is not a pretty picture—this of two mere human beings, like the rest of us, toying with the lives, the fortunes, the future of millions of men. And that is why, when all

the full story of this war is known, the question will come up, constantly upon the lips of men.

Why kings? — Washington Herald.

### INSTANT IN PRAYER.

General "Stonewall" Jackson was once asked what was his understanding of the Bible command to be "instant in prayer," and "pray without ceasing." His reply was: "I can give you my idea of it by illustration, if you will allow it, and will not think I am setting myself up as a model for others. I have so fixed the habit of my own mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life. Then when we take our meals there is the grace. Whenever I drop a letter in the postoffice, I send a petition along with it for God's blessing upon its mission and the person to whom it is sent. When I break the seal of a letter just received, I stop to ask God to prepare me for its contents, and make it a messenger of good. When I go to my classroom and await the arrangement of the cadets in their places, that is my time to intercede with God for them. And so in every act of the day I have made the practice habitual." — From Unity.

He is the absolute Good. "He that keepeth truth forever." "His truth endureth to all generations." "The Lord God who keepeth Truth." His will holdeth everywhere.

### A TRANSLATION FROM A POEM TWO HUNDRED YEARS OLD.

God's spirit falls on me, as dew-  
drops on a rose,  
If I, but like the rose, to Him my  
heart uncloze,  
The soul wherein God dwells, what  
church can holier be?  
Becomes a moving tent of heavenly  
majesty.

In all eternity, no tone can be so  
sweet  
As where the heart of man in uni-  
son with God doth beat.  
Whate'er thou lovest man, that too,  
become thou must—  
God, if thou lovest God; dust, if  
thou lovest dust.

How far from here to Heaven? Not  
very far, my friend,  
A single hasty step will all thy  
journey end.  
Hold there! where runnest thou?  
Know Heaven is in thee.  
Seekest thou for God elsewhere, His  
face thou'lt never see.  
—Angelus Silesius.

### VITALIZING TREATMENTS.

Don't be imposed upon by the  
negative thoughts with which the  
race-consciousness is full to the  
brim. If you allow your thinker to  
accept every thought that comes  
your way you will be saying, "I am  
so tired," "I am so nervous." With-  
draw from this realm of negation  
and weakness. Stop sensual think-  
ing and sensual acting will cease.  
The body and mind are depleted by  
waste through sense sensation, leav-

ing no vitality in the system for  
mind-action. Husband your vital  
resources. Then declare your unity  
with Divine Mind, and through your  
generative Word fill your nerves  
with energy and substance. De-  
clare over and over, silently and  
aloud, until the very air pulsates,  
"I am energy; I am strength and  
power; I am filled and thrilled with  
Omnipresent Life and the Vitality  
of God permeates every fiber of my  
being; I am whole and well in every  
part, and the grace and poise of  
the Lord Jesus Christ enfolds me!"

### HEALTH HINTS.

The Massachusetts State War  
Board says today: Chew your food  
so fine it will "swallow itself."

That's more than a health tip.  
It's a way to conserve the nation's  
war food supply.

The man who chews his food  
thoroughly won't eat so much as  
the gourmand who bolts everything  
whole.

Eat sparingly of meats. Drop  
fried foods off the menu. They re-  
quire valuable grease and fats, and  
are bad from a health standpoint.

Drink lots of water. It is one  
thing that hasn't gone up "on ac-  
count of the war."

Use fresh vegetables. They are  
plentiful and health-giving, espe-  
cially to children.

Remember always: "Save food,"  
America's war slogan, does not  
mean you should go hungry. It's a  
warning against waste, and a plea  
for economy. — Holoyoke Trans-  
script.

**I LOVE MY WORK.**

My Father worketh hitherto and I work.—Jesus.

No happiness without employment. Expression must be. Soul presses outward in unfoldment. Work of some kind, even if it be that which goes under the names of "play," "vice," "excitement," etc., must be. Whatever manifests mental or physical forces in expression, is work.

The difference between Labor and Play lies in the thought which accompanies the expression. Work is expression under a thought of necessity. Play is expression under choice. One is expression under, "I must"; the other under, "I desire

to!" Under "I must" there is weariness; under "I desire" there is gain.

The secret of happiness is to eliminate "must" and "have to" from life. You are to do at all times that which you desire to do.

Man is a Center of Life in the One Life. He may live as Conscious Law. He will do so when he applies the Affirmation I CAN to every circumstance. Under this Law, he will never WORK. All expression will be play, because all is play that he loves to do, and he will love all he does.—Now.

It is the Father's good pleasure that I be provided with all things necessary.

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### ON CARAGH LAKE.

#### I.

On Caragh lake the evening light  
Is violet and amethyst,  
And the dark shadows of the pines  
in silence keep their twilight  
tryst.

And high beyond the purple groves  
The sweeping moors, the climb-  
ing fells,  
The rugged Kerry mountains stand  
Like grim eternal sentinels.

In dying whispers on the shore  
The ripples lap, the ripples break  
And there is peace beyond all  
words

As night descends on Caragh  
lake!

#### II.

In unexpected grooves of flight  
A blundering bat swoops swiftly  
by;  
From out a coppice drifts a bird's  
Last plaintive melody.

The lake is like a mirror dim  
With no disturbing breath to mar  
While o'er a lonely fell there burns  
One white vespernal star.

—Clinton Scollard.

### THE JOY OF JUNE.

Watchword: "God's in His  
Heaven, all's right with the world."

"To me the meanest flower that  
blows can give thoughts that do  
often lie too deep for tears."

And if that is so with a lowly  
flower, what about this riot of June  
loveliness? To the seeing eye and  
listening ear the lessons are throng-

ing: the co-operation of the numer-  
ous insects with the flowers; the  
sheltering trees that have grown  
sturdy in the fierce storms; the faith  
of all life in the summer; the ten-  
derness of the vines and lichens in  
softening rugged effects; the faith-  
fulness of the grass; and the  
heavenly peace of all.

The sun shines joy, flowers bloom  
it, birds sing it, winds whisper it,  
trees murmur it, the hills shout it  
and the man lives it deep, deep in  
his heart, for he knows that this  
heaven is within as well as without,  
and is abiding and not dependable  
on seasons.—From Daily Studies in  
Divine Science.

The demand of the Law of  
Growth is that we shall let go  
of the past and swing into the  
strong tide of new thought now  
coming into the world so fast.  
New thought has always been the  
savior of the race; it has always  
broken up existing conditions in  
order to make way for itself; in a  
sense evolution is revolution, and  
this has been so because men would  
not use their reason in making the  
change from the old to the new.  
Instead of doing this they remained  
in the same old tracks they were  
born in and fought the new ideas  
with all the vigor they possessed, al-  
ways to be defeated in the end; for  
truth has never yet been conquered  
by the antagonism of the ignorant,  
and never will be. Men have been  
burnt at the stake for uttering  
truth, and the truth they spoke went  
marching on through the ages, con-  
quering as it went.—Helen Wil-  
mans.



**ANSWERED PRAYER.**

At first I prayed for Light —  
 Could I but see the way,  
 How gladly, swiftly would I walk  
 To everlasting day!

And next I prayed for Strength—  
 That I might tread the road  
 With firm, unfaltering feet, and win  
 To heaven's serene abode.

And then I asked for Faith—  
 Could I but trust my God,  
 I'd live enfolded in his peace  
 Though foes were all abroad.

But now I pray for Love;  
 Deep love to God and man;  
 A living love, that will not fail,  
 However dark His plan.

And Light and Strength and Faith  
 Are opening everywhere!  
 God only waited for me till  
 I prayed the larger prayer.  
 —Mrs. E. D. Cheney in Weekly  
 Unity.

**KNOWLEDGE OF TRUE  
THINKING.**

Did you ever think that it is largely selfishness that makes us continue untrue in our thoughts? Examine your thoughts and see if this is not the case. Do you live in the thought realm that you intellectually know is Truth? Are you purifying your life by vital, scientific thoughts? Are you doing your duty to those about you by the integrity of your thoughts? Right down in your thoughts are the roots

of all the ramifying influences of your life.

Oh for true thoughts that will strengthen!

Oh for pure thoughts that will reveal Truth everywhere!

Oh for right thoughts that will result in right activity!

Oh for loving thoughts that will strew the world with sweetness!

Uplifting thoughts, inspiring thoughts, helpful thoughts, famine-feeding thoughts — they are yours when you clean away the rubbish of selfish thinking. You are the instrument of God's thoughts as well as His activity; do not waste your time by coloring those thoughts with your self-centered ignorance. Knowledge is a call to true thinking. — Daily Studies in Divine Science.

“The prolongation of the life of the people must become an essential part of family, municipal and national policy. Although it is right and glorious to incur risks and so sacrifice life for public objects, it has always been felt that length of days is the measure, and that the completion by the people of the full term of natural existence is the groundwork of their felicity. For untimely death is a great evil. What is so bitter as the premature death of a wife, a child, a father? What dashes to the earth so many hopes, breaks so many auspicious enterprises, as the unnatural death? The poets, as faithful interpreters of our aspirations, have always sung that in the happier ages of the world this source of fears shall be dried up.”—Registrar-General of England.

**THANKSGIVING DAY.**

Our characteristically National day of thanks and gratitude will soon be with us and the families of the United States will once again gather around the festal board. Nearly every family in the Nation will miss from its fireside one or more dear ones, gone to fight for Liberty, Democracy, True Peace and Justice. Amidst the rejoicing over the manifold evidences of God's goodness in giving us abundant crops, prosperity and contentment there will be deep sorrow because our loved ones are far away or are preparing to cross the deep to join the hosts who are fighting to save the world from the murderer and tyrant.

Among all our rejoicings, even in this time of National sorrow, the greatest will no doubt be that the old-time spirit of Patriotism, Love of Country and Liberty, has revived in thrilling form; that the Nation has arisen to the sublime heights of devotion to Native Land and Love of all Humanity.

Let us rejoice!

**SAMPLE COPIES.**

If you want sample copies of the News Letter write for them at once, for the supply is not very large and the requests are coming in in goodly numbers. You can each have five for distribution. The sample copy has proven to be one of the strongest agencies in the propaganda of Truth as demonstrated by Christian Science.

**THE SABIN BOOKS.**

Read the list on another page of the publications written by the late Bishop Sabin which are classics of New Thought literature. They have been distributed in every civilized land and some of them have been translated into French, German and other languages, and are sold in cities and towns in all parts of Europe. You can place no better book in the hands of a friend than one of the Sabin volumes. Simple and direct in presentation of his subject and a master of diction by tongue and pen, Bishop Sabin was the possessor of a rare charm of address. He had the faculty of clear reason and lucid expression which gave him rare power to interest and convince.

"As a man thinketh in his heart, so is he." When we come into the understanding that every thought leaves its trace for good or ill, it is plain why men appear old and why they die. Their whole life tends that way. They expect it; they get it. But when they come to know that it is care, and worry, and anxiety, and hate, and anger, and lust that causes lines and wrinkles, and a dried skin, and all that usually makes up the appearance called old age, then they begin to see that they can think pure, righteous, care-free thoughts and make lines of beauty, and have fresh, healthy flesh and bright eyes. That this has not been demonstrated yet to its fullest extent does not lessen the value of the truth of it. Carried to its ultimate it means immortal, incorruptible flesh.

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# Washington News Letter

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MONTHLY  
MAGAZINE

One Dollar a Year

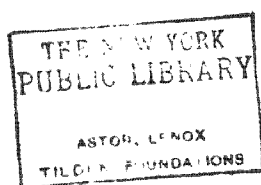
Oliver C. Sabin, Editor.  
Washington. D. C.  
·U·S·A·

Vol. XXIII.

DECEMBER, 1917.

No. 3







*Oliver C. Sabier Jr.*





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## HITHERTO AND HENCEFORTH.

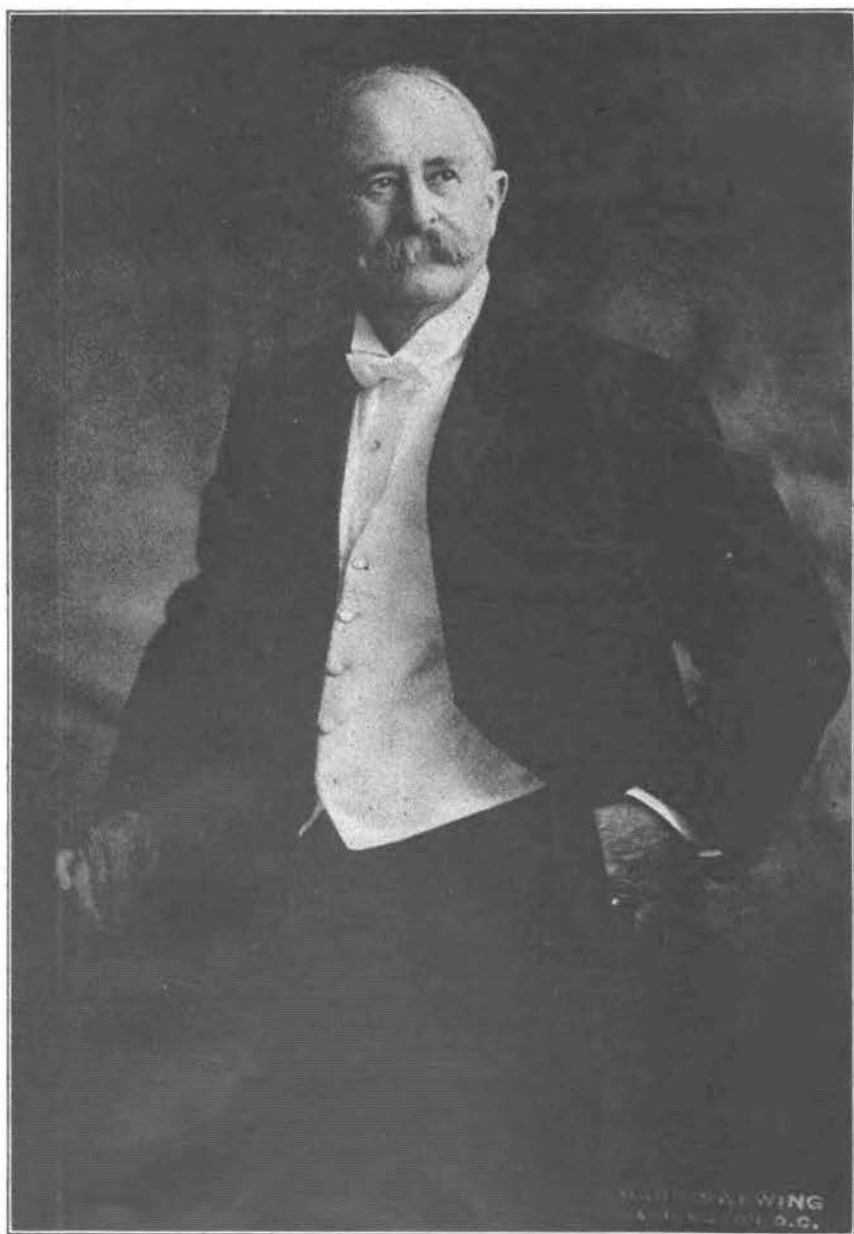
Hitherto the world's great heroes  
have been those men who have been  
most successful as wholesale mur-  
derers, the soldiers of high rank  
and exponents of brute force.

They climbed to success, to fame,  
to worldly honor truly, but each  
step upward was upon human lives,  
each rung reeked with the blood of  
men. From each flowed the tears  
of widows, mothers and sisters,  
from each arose the wail of or-  
phans.

Such was the glory of mammon,  
the prince of this material world.

Henceforth the heroes will be  
those who sacrifice time, position,  
honors, fame and even life itself, if  
need be, in the work of human up-  
lift, in the path of Peace and Good  
Will.

The gall of that bitter conscious-  
ness of brute force has burst, and



*Oliver C. Sabin.*

souls are rising from the bed of the seas of ignorance and superstition—rising to the sunlight of Truth and truer living.

#### LIBERTY

is the spirit now pervading the human heart. Liberty is the coming reality, and humanity is making the supreme sacrifice of wealth and life that the Spirit of Liberty shall lead forth the perfect and lasting day of the Freedom of Humanity from the shackles of selfishness and prejudice.

No day hath been like this before, no one will be again.

The great cycle is complete and the power of darkness man must defeat.

Blessed are those living in this day whose eyes are strong enough to see the prophecies and predictions of the sears of the past rapidly registering its fulfillment upon the canvas of human fate.

Blessed are they who are conscious of the closing day and know the meaning of the night that follows. But more blessed are they whose abiding faith in the approaching day makes the woes of the night but as child's play.

#### THE COMING OF THE DAY.

Deep down in the hearts of men

of all nations and stations is a sort of welcome to this day of desolation.

Men are willing to be made poor if through this poverty a day shall come in which there shall be no struggling poor to harass wealth, nor any devouring rich to make and keep men poor.

Men are willing to go hungry to-day that a day of plenty may come—that their bread may be sweet in digestion and vitalizing in assimilation.

Blessed are they who are living in this time, who know the meaning of the night and are pointing men to the dawning day.

Why seek to grasp and hold this day, these shadow forms that fade away?

Why go out for dust and thorns? In the kingdom of heaven, the Father's House of many mansions.

Why play poor while yet so rich? Why seek water in the desert of mortality? In this is the well of Immortality. Let down your bucket where you are; quaff the water of Eternal Life.

He is a great hero who sacrifices his life in the path of duty, but the greater of all is he who heralds the way of Life Eternal.

Who leads men to self-knowledge? He that knows himself knows God. The knowledge of God is Eternal Life.—Voice of the Soul.

*Oliver Sabie Jr.*

# Chain of Golden Thoughts

## December

PAULINA B. SABIN

The thing thou cravest so waits in the distance,  
Locked in the silences unseen and dumb;  
Essential to thy soul and thy existence;  
Live worthy of it, ask, and it shall come.  
—Ella Wheeler Wilcox.

A thing is not necessarily so because it has been held by  
civilized human beings for hundreds of thousands of years.

Your body is an outward visible expression of your inward  
secret thoughts. It is the slate upon which you have written  
your life's secret history, and the pen with which you traced  
those characters was Thought.

But warm, sweet, tender, even yet  
A present help is He;  
And Faith has still its Olivet,  
And Love its Galilee.

We are the rulers of ourselves when we rule our Thoughts.  
—Cooper Mathieson.

Work is the grand cure for all the maladies and miseries  
that ever beset mankind—honest work which you intend get-  
ting done.—Carlyle.

'Tis better to be nobly remembered than nobly born.—  
Ruskin.

There are souls in the world which have the gift of finding  
joy everywhere, and of leaving it behind when they go.—Faber.

If we take the good we find, asking no questions, we shall  
have heaping measures. The great gifts are not by analysis.  
Everything good is on the highway.

No star is ever lost we once have seen;  
We always may be what we might have been.

—Browning.

Like seasoned timber, the Soul of Righteousness, however  
great may be the calamity cast upon it, never gives way.

# ADVANCED LESSON COURSE

## The Subject of Religion Continued.

**True Religion Unites the People—True Religion Makes for Peace—True Religion Makes for Progress, for Prosperity; Is Productive of Health and Happiness Among Men.**

### MANY RELIGIONS.

**M**ANY Religions have registered upon the pages of human history, most of them of narrow limits and short lived, but of them some have gained the distinction of "Great Religions."

A few scholars consider, and classify, ten as being worthy of this distinction, but the majority place seven in the class of "Great Religions." They are the Zoroastrian, the Brahmin, the Buddhistic, the Confucian, the Hebraic, the Christian and the Mohammedan.

Each of these seven religions spring from a founder whose spiritual insight, mental powers and moral conduct so transcended the states of humanity of their times as to set aside former ideas and opinions; to overthrow long-established customs and laws, and to lift civilization out of the deeply worn and groove-like paths and start it on the new road, on higher grounds.

The founders of these religions were as lamps of light to the people and their lives, their messages and

their works were as light from the lamps.

Through them the people saw the way to higher attainment; they were guides to the people—beacons upon the mountain, that guided them from the wilderness of ideas, and the seas of superstition, into saner thinking and loftier ideals. They unified the people in conduct and effort, thus making for prosperity.

And as long as the people clung to the spirit of truth of the several religions just so long did these religions make for contentment and happiness, make for peace and prosperity, but when the spirit was dethroned and formalism elevated, then abuse began among the devotees; then religion became the cloak for all sorts of schemes. Under this cloak society masquerades at will, with the sanction of the priests of formality. Politics comes in for the promotion of political schemes. Commercialism makes its most successful inroads upon unsuspecting humanity by means of formal religion.

But religion at its lowest ebb has a coherent power hardly surpassable in any other organization among men.

It is this power that, even long after the religion has become entirely formal, holds it together and makes it separate and distinct from other religions.

Each founder presented a unique scheme, differing in many outward expressions from all others, and each requires his followers to accept his scheme to the exclusion of all others.

This was most desirable, for it was concentration on a large scale. Where all effort is concentrated in one general scheme, much more is accomplished than where there is diversity of opinion and the consequential scattering of effort.

In a sense, these several founders were as schoolmasters, each aiming to educate most successfully his pupils, yet each demanding absolute conformity to his theory and practices.

This schoolmaster spirit — "the laws of religion" — has tended to wall each in from the others. To most of the people the walls were high, insurmountable and impenetrable. They saw the light of their chosen lamp and considered it the only light of the world, and to them it was sufficient so long as the true light was visible, but in course of time and in every case the true light was set aside for the artificial and variable.

Of the seven religions under consideration, each had its founder as a lamp of light and a generator of new life to its people. Each in its

own field was doing its work for the betterment and uplift of the people reached by that light.

But each was shut off from the other by this human-made wall. While each had sufficient light, if it was permitted to shine, each regarded its fold as the only soft fold, its scheme as the only road to salvation.

This conception was, of course, erroneous, but most natural conditions prompted conformity to these mistaken beliefs. The several religions in their early days were separated and shut off from each other by geographical conditions. Seas often stood between the strongholds. mountain ranges intervened. Climatic conditions also played a part in establishing the walls of separation. But most powerful of all language was the mighty barrier. The several religions sprung up among the peoples of entirely different languages, and means of transportation and communication being materially limited, comparatively few of one religious origin were able to speak the language of the people of the other religions.

The great mass of people of one religion regarded the people of all other religions as heathens, pagans, etc., wholly outside of the pale of salvation, outside of the bounty of God. To encroach upon each other meant war. Each to the other was the just and proper subject to maltreat, to steal from, to cheat, to rob, nay, to kill.

Each religion was thus so absorbed in watching over the wall of separation, lest the unclean heathen enter the fold, that it never

took time to look above to the source of universal light from which the respective lamps had taken their light.

The founder knew and taught the essential truth, but the followers, after years, lost the spirit and clung to that which was of the most material nature in the teachings of their founders.

For example, Jesus the Christ taught the brotherhood of man: universal love, justice and generosity to all mankind; but Christians, even church men, are most unbrotherly. In many cases they have burned each other at the stake because of a difference of opinion on doctrines or interpretations of religious teachings.

They have acquiesced in commercial schemes which enriched the few and exploited the many. They have condoned those conditions which make for discord among men, and when the hour of strife comes they have championed the popular side, whether for peace or for war.

They have fought each other in cruel wars, each praying the same God—and looking to the same founder as mediator—for the success of their cause and the help of their armies in crushing the others, while He, whom they are claiming to follow, commanded the first Christian warrior to put away the sword, and gave as a true teaching the injunction, "He that contendeth with the sword shall perish by the sword."

The world is experiencing the literal fulfillment of this injunction. All of the Christian nations are con-

tending with the "sword" and are perishing in the contention.

The Christian civilization is going through a fiery test, and if there was any existing civilization better many would prefer a change. But, alas, all are going through this same fiery trial, some in one way and some in another.

These wars, and the social and economical upheavals the world over, are shaking the foundations of religions and their respective civilizations. The walls of separation are becoming untenable. A religious earthquake is imminent which will tumble them to ruins. Then will the devotees of each see that the lamps—founders—of every other religion take their light from one and the same source; then will the lamps of separation fail and their light be lost in the greater light, the All-Light, the Sun of Unity.

Then—even now—is coming a religion free of intersecting walls—free of separation; a religion which takes its light from the one source, the Sun of Unity, the Spirit of God; a religion which shall bind men to that one source, a religion which shall produce a world scheme of civilization, a scheme which shall be productive of the highest good to all peoples, nations and tongues. A civilization is coming which shall be productive of such economical adjustment as to make it absurd and impossible for profitters of the crafty at the expense of the credulous, and which shall also be productive of commercial schemes for the exchange of the commodities of

one country or section of country for those of another, with just and fair dealings, so that no party shall profit at the expense of the other, and that market gambling shall be crushed out of the social scheme entirely.

Then will come true prosperity, not for a few, but for all. Contentment, peace and prosperity will adorn the home life. The fruits thereof will bless the community life and, in a larger sense, the state and national life. Nay, more, the life of the world of humanity.

This condition—the unity of religions, the unity of civilization, and the unity of efforts for the betterment of all men and for the equal and just rights of all—makes for the healing of the nations, the health of the several individuals and the happiness of men.

For none can be truly wealthy while conscious of the poverty of others; none can be truly happy while conscious of the misery of others; none can be truly free while conscious of the slavery of others.

One is lifted up completely only when all are lifted up. If any are down, then are all held down.

All are atoms of one body. No atom can rise materially without the rising of the rest.

For men are of the body of God, expressions of Infinite Mind, emanations of the true light.

That you may enter the atmosphere of perfect freedom you must rise above these walls of religious prejudices entirely. You must poise yourself upon the mount of religious unity—the spiritual con-

sciousness of one true God, one source of light—and your spiritual affections must go out to all men and women of all races and tongues.

Truly, "this world is one home." It is your home to make heavenly or hellish. To you it will be as you think and act.

True religion is a spiritual searchlight, ever flashing its powerful rays over the seas of humanity, inviting and attracting men on to the shores of unity, ever welcoming them into a fold of universal brotherhood, ever halting them upon the paths that lead to misery and pointing them to ways of righteousness, peace and true prosperity.

True religion draws people together; it does not estrange them. It makes them lose sight of their physical bodies in the soul consciousness of spiritual affections. Losing yourself in soul-love is finding yourself in God.

---

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

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## NOTICE.

Any person wishing to dispose of the News Letters containing the set of lectures and answers to same, can write to Mrs. C. J. Grainger, 601 South Magnolia St., Palestine, Texas.



# SOME REMARKABLE HEALINGS

Wm. E. Gibson.

**I** WANT to mention two cases of healing. One illustrates the laying on of hands and the other the heroic method.

During September, 1913, I took a run down to my old Virginia home. A neighbor of ours, a young man, drove us to the station on our return trip, and while waiting for the train he complained of a severe headache which had troubled him all day.

The place was a small way station and, no one being present in the waiting-room but my wife and children, I told him that I would treat his head with my hands. In about two minutes he said that the pain was gone. He looked at me a little astonished and asked what I put on my hands. Afterwards he said that the pain left with the first touch of my fingers. I only breathed the prayer of simple confidence and God healed him.

Now such healings are very common among healers, but people are inclined to think of it as a trick of the healer rather than the work of God.

About seven years ago a friend of mine, who had suffered from a belief of heart trouble for about twenty years, came to me much worried about the condition of his heart. He talked with me about Christian Science, and finally concluded to try it as a last resort.

I advised heroic treatment. He took it, and after a week's treat-

ment he came back to me feeling much worse. He asked if I knew of any such effects during treatment. I told him that it was a good omen. A week later he came back saying that he had just consulted a specialist, who pronounced his heart in perfect condition. This was the first bit of encouragement that doctors and specialists had given him since the trouble began. He has had no heart trouble since.

The man in this case is a Government employe and a Baptist preacher. While he does not attend the church, "does not follow with us," still he is helping materially the extension of the truth.

Very soon after this healing he began distributing News Letters among his fellow employes. As a result of that work there has been a little band of students, under no name, meeting weekly for study, personal encouragement and spiritual help. Several denominations are represented in this little band. Among them are two Baptist preachers and one Episcopal reader, and I am told that a medical doctor occasionally attends these meetings.

It is working a remarkable change in these people's minds, especially noticeable in the sermons of the preachers.

---

"My soul, wait thou only upon God, for my expectation is from him."

# THE WORST OF ALL THE IMPS

If You Refuse to Believe What He Says, He Cannot Hurt You.

Arthur Brisbane.

**W**E have seen small boys tempted to go swimming or play "hookey" against the paternal law strike the left shoulder with the right hand—having been told that the bad angel stood on the left shoulder, whispering in the ear.

Every man has had whispered in his ear, by some invisible enemy, the words, "You are discouraged." Napoleon heard those words when he was tempted to commit suicide in Paris because he had waited so long as a petty officer and nothing had come to him.

Columbus, when he found himself in jail as a reward for discovering America, heard the same words. Small and great, men and women, and especially The Young, hear this whispering by the imp of discouragement.

And as the little demon whispers to them, you see in the faces of men and women the destructive work done.

Hunger and poverty are comparatively feeble enemies. When Palissy was burning up in his furnace the furniture of his house, laughed at by the neighbors as he made his last desperate determined experiment, he was not unhappy. For he was not discouraged.

Discouragement deadens the mind, stops its work.

Discouragement weakens the ac-

tion of the heart, you feel discouragement spread from your brain to your heart, as your shoulders bend forward, your chin drops and you ask yourself, "What can I do?"

Discouragement is a sickness of the mind, Inside of Yourself. It cannot come from without if you will not admit it.

Mucius, the Roman, determined to murder Porsenna, who was besieging and starving Rome. He entered Porsenna's camp and stabbed the wrong man.

Having risked everything, he was caught, but not discouraged. He was brought before Porsenna, who had in front of him a pan of fire to be used with religious sacrifice. The captured messenger put his right hand in the fire, held it there until it was burned to a crisp, meanwhile looking straight into the eyes of the man whose prisoner he was.

He did that to let the invading general know what kind of men the Romans were. Porsenna returned his sword and made peace with the Romans.

The greatest man of this nation, George Washington, was just One thing—a man that would not be discouraged.

He was defeated more often and more regularly than any great general in history. His men proved unreliable over and over again. It

was defeat and retreat, but, fortunately for this nation, it was Never discouragement with George Washington.

One of the noblest men in history stood tied to the stake waiting to be burned alive as the faggots were piled around him. A little child picked up a piece of wood, imitating the soldiers, and added it to the pile for the fire. Soon to die in agony, the man looked down smiling at the innocent child, and said in Latin, "Sacred Simplicity."

No hatred or bitterness there, and no discouragement.

Your whole fight in life is a fight against the little devil in this picture.

Hope and confidence in one's self mean success.

Discouragement means failure. The French poet Racine makes his heroine say to her husband, in prison, "You have no enemy but yourself."

That may always be said to the discouraged man.

You brush away a mosquito that bothers you, and do not say, "My life is ended and a failure because that mosquito buzzed."

Brush away in the same fashion and with the same contempt the imp that whispers discouragement. Do not say, because of that buzzing, impish whisper, that your life is worthless and a failure.

Repeat to yourself over and over that all the world's greatest men, at one time or another, have been utterly discouraged and have seen the world black before them.

It is by fighting discouragement,

defying and turning despair into determination, that the successful have risen to the top.

Imagine yourself that same Palissy, his wife pouring out reproaches, his starving children begging for food, as he put the household furniture into the furnace, and then tore up the flooring of his house to complete his experiments that had failed over and over and over.

Then imagine his intense delight and that of his wife and the children when at the last moment he succeeded, and out of his furnace came the piece of enameled faience that made him prosperous—and incidentally saved him, a Huguenot, from massacre on St. Bartholomew's day, because Catharine de Medici liked his enameled pottery.

The voice that seems to whisper, "You are discouraged," really whispers, "You are a coward."

Discouragement only holds permanently those that are cowards—others recover and get rid of him.

Think of all your friends across the water that endure hardship and every hour risk their lives. You know that victory will be brought from Germany to America, because 99 per cent of the men that we send to do the fighting will refuse to be discouraged.

The great enemy, the Only enemy, is the infernal imp that whispers discouragement. Conquer him, and you have conquered the world.

Say to him, "I may believe anything else, but I will never believe you," and if you mean it, he will leave your shoulder.

# HOW I KILLED MY ENEMY

Edwin Markham in *The Nautilus*.

**I** WAS once an applicant for the principalship of one of the largest schools in California; there were twenty others in the race.

At that time there was official corruption in the placing of textbooks in the public schools; and principals had a vote as to the books selected.

John Smith was then the agent of a big school-book publishing house; and he had a candidate whom he was pushing with hot energy, knowing that this man would be ready with his purchased vote whenever Smith gave the grafter's signal.

Smith had known me for years. At one time I had done him a great service. I had stood by him when he was in the right and needed a firm friend. But now he felt that he could not use me for the grafting interest of his book concern. So he fought me on the quiet, setting afloat two or three slanders in connection with my work as a teacher—all for the purpose of discrediting me and pushing his pliable henchman to the front.

My friends, hearing these evil rumors, came to me in alarm. Election day was near at hand. I was thunderstruck. I did not then know who was stabbing me in the back. That night I dispatched twenty-five telegrams of this tenor to friends all over the State:

"Am applicant for Blank School. Please send immediate message to

school board stating what you know of my character and my abilities."

Letters and telegrams came pouring in; I was exonerated and exalted. All tides set in my direction. The election day arrived. There was excited attention among the contending interests, and our board room was crowded. Only my name was presented by the nominating committee. I was unanimously elected.

Of course I had a curiosity to know what man had started the dead slanders. A member of the board told me the man's name. Behold, it was John Smith, the man I had so often befriended of old, a man now caught in the coil of business temptations.

A thrill leaped into the very marrow of my bones. I was astonished; I was grieved.

But let me say that Smith's ingratitude did not cause me to regret my former effort to aid him. For I have always held that we should do nothing for others in the desire for gratitude. We should do good only for the sake of the good, and with no thought of recompense—not even the recompense of thanks. If the thanks come, it is well. If the thanks do not come, it is still well—with us, though not well with the one befriended.

Nor did I have any desire for revenge, although I soon had it in my power to wreak vengeance on him. For I had also trained my mind to

see that nothing should ever be done in the spirit of vengeance. We may protect ourselves, but not revenge ourselves. "The evil-doer executes vengeance on himself; for the deeper punishment is not something that happens to a man, but something that happens in a man."

So I had only good-will for my enemy, and was waiting an opportunity to end him—as an enemy.

But his conscience troubled him. That was clear, for in the old days he always sought me out for a friendly word; while now he took pains to dodge me, even on the streets. If he happened to see me coming he would dart up a convenient stairway. If the stairway was not available he would turn his face to a shop window to study the latest fashion in neckties.

But I was waiting my time. One day, stepping into a railway train, I saw him in a seat. He observed me coming and turned at once to scan the fleeting landscape. Here was my chance. I marched up to his seat and sat down beside him. Touching his arm in a friendly way, I said, "John, I have noted the fact that you don't come to see me any more, and that you even evade me on the streets. I don't want you to think that I hold any illwill against you for the mistake you made in trying to defeat my appointment to the school. I make too many mistakes myself, of one sort or another, to hold any grudge against others. Being human myself, I know how easy it is to speak the unkind word and to let self-interest blind us to the virtues of a rival. Forget the incident, John, but remember the les-

son. Forget it, as I will forget it. Now for a new leaf in the Book of Life."

John flushed and faltered. "Yes, I was with a bad crowd. I am sorry; but I'm through." With a friendly tap on his shoulder, I arose at my station and bid him good-bye.

A few days afterward a neighbor said to me, "I was in the car the other day when you spoke to John Smith. You must have said something that impressed him, for, after you left the car, he leaned his head upon his hand and didn't move for hours."

After this he was my friend: I had killed my enemy.

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### COMMONPLACE THINGS.

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"A commonplace life" we say, and we sigh;

But why should we sigh as we say?

The commonplace sun in the commonplace sky

Makes up the commonplace day.  
The moon and the stars are commonplace things,

And the flower that blooms, and the bird that sings.

But dark were the world and sad were our lot

If the flowers had failed, and the sun shone not.

—Susan Coolidge.

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"There are ruts of all kinds, deep ones and shallow ones; but ruts of any description are dangerous, and should be climbed out of with alacrity. There is the religious, the literary, the business, the domestic, the art, and the artisan rut."

# HEAL IN HIS NAME

Bishop Sabin.

**I**F I were a judge in court trying a lawsuit and they should bring the prisoner before me and set him in the dock it would be my duty to hear all sides. But suppose he should want to bring evidence to prove that he was not guilty, and I, taking the popular clamor that he was guilty should give him no chance for introducing his evidence, I would be sitting as an unjust judge. If I would be a just judge, I should have the evidence upon the one side and upon the other, and bring forth such a verdict as the evidence and the law would justify.

So in the study of this Truth. You can't control your mind, you can't force yourself to believe anything. That is beyond you. But you can do this: By the positive character in your mind, you can say, "I will listen, I will investigate, and if this teaching be true, then I will adopt it. We claim that God does protect us in every department of life; not only that God gives us health, but perfect harmony. If this be true, then this is the greatest blessing which it is in the power of God to give you. You know God and you need nothing farther. We claim that God does through scientific methods control everything around us and about us, gives us not only perfect health, but every blessing we can need and use.

It is generally considered by the uninformed that this is nothing but

a system of curing the sick. This is a great mistake; healing the sick is the simplest part of our work. Jesus Christ came healing the sick, but He was preaching the gospel, and to those He left behind He said, Go, and teach this gospel and those who believe you shall be blessed by the "signs following." This system of religion not only teaches us how to heal the sick, but teaches us how to heal the mind, how to drive away every inharmony from the mind; and puts us in a condition of harmony and happiness.

Furthermore, it disenthalls us from certain things, because we take the words of Jesus Christ, we see what He tells us, and we believe what He says. He tells us that the kingdom of Heaven is within us, that it cannot be seen, that one cannot say Lo here, or Lo there is heaven. That it is not a place, but a condition. He tells us that the kingdom of Heaven is within us. And this science teaches us that we do not have to die to find the kingdom of Heaven, the kingdom of happiness, because the kingdom of happiness is here, if we will only accept of it, and let God lead us.

Therefore, this Science teaches you how to control the mind through God's laws and bring you into perfect harmony with universal love. It teaches you how to love. It teaches you that man, created in the image and likeness of God, is a wonderful being. There are a

good many specimens of so-called manhood which we see around us, in this material world, that are poor specimens to look at. They are decrepit in body, broken in health, starving as to fortune, and surrounded by all of the ills which carnal mind can give them. I say these are poor specimens of the image and likeness of God. There is a reason for this. There never was a pain or an ache; there never was an inharmony, there never was a wrong thought or deed, but had its origin in sin. I do not mean that the child that is born blind commits a sin and is the cause of its own calamity, that its sins are the cause of its blindness, but the sins of the fathers, from generation to generation, are handed down and the children and the children's children for many generations are made to suffer because of the ignorance of this universal law of universal harmony.

Therefore, if we would be the perfect children of God and in the enjoyment of every perfection we must live along the line that God Almighty has directed for us to live on through His Son Jesus Christ. You must remember that Jesus Christ is the Way, the Truth and the Light, and everything which varies from his teaching varies from this Science and from God's Truth.

Jesus Christ had a way of demonstrating what He said and proving its truthfulness. He left that same power to us. It belongs to you and to me, and we have the power to prove the truth of our religion by the "signs following." Everywhere our Savior went He taught this doc-

trine of love. His wonderful philosophy of love. How to love. Whom to love. How to act and how to do. He healed the sick as a demonstration that His philosophy of love was true. You and I can do what he did, when we learn as well as He, because He said so. We must heal in His name.

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### THE COSMOPOLITAN.

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My spirit has passed in compassion  
and determination around the  
whole earth,

I have looked for equals and lovers  
and found them ready for me  
in all lands,

I think some divine rapport has  
equalized me with them.

What cities the light or warmth  
penetrates I penetrate these  
cities myself,

All islands to which birds wing  
their way I wing my way my-  
self.

Toward you all, in America's name,  
I raise high the perpendicular hand,  
I make the signal,

To remain after me in sight forever,  
For all the haunts and homes of  
men. —Walter Whitman.

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Elsie, sitting on her father's knee, looked up into his face and said: "Papa, did God make you?" "Yes, dear," replied her father. "And did He make Aunt Mary?" "Certainly, my dear," replied her papa. "And did God make me, too?" persisted the little girl. "Yes, my dear," replied her papa. "Well," said the little miss, "He's turning out better work now than He used to."

### WHERE IS THE DEVIL?

#### A Scientist's Reply to the Question.

A lady in the audience, being addressed by Bishop Sabin, asked the following question: "Where is the devil?"

The following was the Bishop's reply:

"The devil was not made except in the imagination of a deluded world that wanted something for somebody to be afraid of. That is all there is about the devil. There never was any devil; there never can be any devil, except as we have one in our own minds. Jesus Christ tells us in another way about that. They were talking to him about the kingdom of Heaven, and He said, as recorded in the seventeenth chapter of Luke, twenty-first verse, that the kingdom of Heaven does not come by observation. You can't say, 'Lo, there is the kingdom of Heaven,' or 'Lo, here it is.' You can't 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 with me, I will not any longer worship in that class. I do not believe in anything but good, for Good is all and God is good, and the sooner we get this hobgoblin of a devil out of our minds, the sooner we will be ready to heal the sick. Furthermore, if a person believe in a devil, that is, Old Satan as taught us—now, mind what I tell you—he can't heal the sick. When Jesus Christ told His disciples to take His Gospel and

preach it to all the world; He said these signs shall follow those who believe; among other things they shall heal the sick. Well, anybody that believes in a devil can't heal the sick, because he does not believe the real Christian Truth which Jesus Christ taught.

"I know there are a great many people who are good people, that is—as good as they can be with the light they have—who can't heal the sick; but I want to say to every one of you that any person who believes as Jesus Christ intends he shall believe, can heal the sick, and if you can't heal the sick you have not got the full belief that sets you free.

"He tells us in another place 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 engrounded into our very souls, the more power we have with God Almighty.

"The time has come for us, 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 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 going to redeem the world, and 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. 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 childhood."

Now, honest, haven't we men made a mixup and mess of the whole thing and put this earth into hell? It is the beast in man, and it is "the wild and woolly" instinct within us which must be consumed before we can enter into the spiritual thought that will redeem the flesh and make us fit for the kingdom of God. You know the physical man comes up through all of the vertebrates from a serpent to a man. He has all of the tiger and lion and hyena and coyote in his composition. We have given it full reign for many thousands of years, but the hour has come for the casting of the beast into the abyss. Women have made us fight for their possession, and the possession of the planet, for their sakes; now they are going to make us behave ourselves.—Scientific Christian.

### A LIGHT ON LIFE'S ROAD.

Minnie H. Phelps, Spooner P. O., Wis.

I was traveling along a toilsome road,

And bearing with me a heavy load;  
The road was rough and dark and dreary,

I was sick and sad and very weary.

I longed for rest and a path more bright,

But along my way I could see no light.

I moaned and fretted, worried sore,  
For it seemed my troubles grew more and more.

Until, at length, on one happy day,  
A gleam of light shone along my way.

I followed its rays, and it brighter grew,

And I found my strength created anew.

My load was lightened, my heart made glad;

I felt no longer weary and sad.

As on I went I seemed to find  
My troubles and sorrows were left behind.

Though clouds, at times, will gather yet.

I do not worry, nor cry and fret,  
For well I know that the Lord is near,

His protecting love dispels all fear.

By His loving guidance each day  
I'll gain

Strength and peace and relief from  
from pain;

His love and Truth shall make me  
free

From every ill that has troubled me.

# MENTAL APPROPRIATION

Evelyn Hopper in Weeklyn Unity.

**H**AVE you ever been surprised to suddenly find yourself in full enjoyment of the unanticipated prophecy of some friend? Most of us have had this experience and usually it has come as an absolute awakening, often it has been the attainment of something we believed quite out of reach. But we do not always let such an experience arouse us to the fact that it was merely one proof of the infinite resources of the one omnipotent and omnipresent God, who holds limitless good for each of his children just waiting their claiming.

About two years ago I felt I had come to the limit of possible progress under existing surroundings, and a friend was good enough to put into words my greatest wish and to suggest a possible means of attainment. This prospect did not materialize as I hoped, but I refused to lose the vision and wrote the Unity Society for their prayers for one week. Still, at the end of that week the hope had not been brought into the visible, but this was not my first proof of God's laws, so I clung steadfastly to the declaration that was given to me. I kept this constantly revolving in my mind, and within a month it came. Not just what I asked, but much more, as the demonstration was complete—the selling of my home and furnishings and securing a final fit location in a new and

larger field. All this was done with amazing ease and harmony and the thought I held, clear through to the completion, was: "I am one with the Infinite Spirit of Wisdom and Prosperity, which is constantly with me, arranging all my affairs in divine order, and making easy and successful the way."

With this illustration of what can be brought about by what seemed to be accidental conformity to God's law, we can begin to see what we can do if we take our desires as God's reassurance and steadfastly claim their fulfillment.

As long as you are content with the dull grey path of mediocrity it will be yours, but if you will firmly grasp the lofty vision and cling steadfastly to its manifestation and your rightful place you will surely see your hopes materialize, for you are employing an infallible spiritual law that works with the certainty of mathematics, but with far greater completeness — "greater than you ask or think." This, with the provision that we have right on our side, and that we earnestly expect the fulfillment, will prove the law stated by Jesus: Whatsoever we desire, when we pray, if we believe we have received we shall receive.

This alone would silence the question we are often asked: Is it honest to declare possession when there is no visible evidence? Elisha affirmed for rain when there was

not a cloud even so big as a man's hand, and we are sure these promises belong to all of God's children. He does not need to give one less love that He may give another more. In the realm of spiritual ideas your very desire is made a reality by your affirmation if it has good for its keynote. If not you may rest assured it is entirely without God's realm, and you cannot hope for recognition from him who is of too pure eyes to behold evil.

Our most successful men have not achieved because of superior opportunities or environment, nor have they necessarily had a peculiar genius, unless we include intensity of desire in that classification. It is the firm purpose that recognizes no obstacles, that has listened to the inner voice, conceived its ideal and holds firmly for the manifestation. There can be no failures when we become conscious of the Abiding Presence, awaken to its great reserve power and build without the treachery of doubt. Doubt defers our realization and burdens us with the added work of rebuilding.

This appropriation of the not visible is not visionary or supernatural, but one's birthright, according to the Divine promises, and it can only be realized by faithful, resolute determination. This recognition of the vitality and certainty of the workings of the abiding Spirit, by the prayer of faith and concentration, is a channel for your true development and highest good, and the time of realization depends entirely on you. Your future is dependent upon your own constancy,

and the limit of your unfoldment depends upon the development of your latent powers. Your natural gifts are practically limitless. This is not sentiment, or temperament, but a soul-quality—each must analyze and solve his own future.

Present environment is the result of our own habitual state of mind. Anything is possible if we are willing to develop our latent powers, and even though past years have not seemed to carry one far up life's ladder one can remember that many great men were failures in their early attempts.

Begin today with certain definite periods for concentration and prayer. Shut out the world and be still alone with God, remembering it is only the absolute, steadfast at-onement that increases your soul stature. Soul growth is the only growth that is eternal and it is the keynote and demonstrator of your outer manifestation. Happiness is your birthright and right thinking and right living will bring it into expression.

In establishing your standard ask largely, hold for your highest good, but do not limit God nor direct the way for his manifestation. The law is absolute, the supply without limit and, "according to your faith [fullness] be it unto you."

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"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 the only and surest way to be cheerful and happy."

## HOW NEAR IS GOD?

"Closer is He than breathing,  
Nearer than hands or feet."

Repeat this to yourself, and as you say it you feel the power of your divinity permeating every part of you. Its presence just seems to inclose you and protect you and form a circle of love around you, so that no power is strong enough to break through that truly "charmed circle" and get near enough to harm you in any way. That all-surrounding presence here and now, constant, eternal, a barrier against all ills, closer even than our breathing, nearer than our hands or feet! The wonder of it—the awe of it! Whenever we reach out for the divine aid it is already with us, waiting to be called upon to grant our desire and to teach us the way to go.

Not long ago I heard an orthodox sermon given on "The Mansions in the Sky." The idea was that we must strive and work and pray so that when we died we would not lose our mansion above where God was waiting for us. Also that there were many who would never get to heaven, but be condemned to an eternity in hell. And as I listened to that distant and harsh representation of God I could feel his loving presence so close and so kind, and I could not help saying to myself, "Closer is He than breathing, nearer than hands or feet."

What a long, long way we have come from our former ideas of God; and what a blessedness to know that we do not need to wait until we earn a mansion in the skies, but

that heaven is within us now, and that more and more it will be revealed to us as we realize and call upon its nearness.

This unbounded love is always at hand, not just at certain times and seasons. Why is it then that sometimes we feel so much closer to God than at others? God never changeth, but we change.

In a recent number of *Unity* I remember very clearly an expression in one article, "Only the consciousness lives." I feel very grateful for that message and often repeat it to myself. When our consciousness is only God, good, love, peace, joy, health, then we realize the closeness of the abiding presence; but when we let worldly things, unreal things, things of no value creep into and fill our consciousness, then, though God is just as near, we miss the inspiration of His blessing, and He seems, but only seems, afar off. He is like the sun, constant in His shining, but we let the clouds come in between. But if we abide in Him, the consciousness of His wonderful nearness will be with us always. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." And John 14:16, 17, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you." Love divine, all love excelling—let us bask always in its consciousness.—Grace B. Cummings.

# THE MINISTRY OF CHRISTIAN SCIENCE

Extract from an address by Mr. Virgil O. Strickler, of New York City.

**T**HE following is an extract from an address delivered by Mr. Virgil O. Strickler, of New York, N. Y., on "The Ministry of Christian Science":

## MR. STRICKLER'S ADDRESS.

As it becomes more 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. It is the purpose of this lecture to explain how Christian Science does these things. There is no mystery about Christian Science healing, nor is it difficult to understand. It can be stated without any reservation whatever that 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.

## DIFFERENT RELIGIOUS BELIEFS.

It is said that there are more than two hundred different kinds of the Christian religion alone, not to mention the hundreds of other forms of religions that are not Christian. It is a fact that people do entertain widely differing religious beliefs. In many instances the differences are irreconcilable, and yet every one believes with all of

the sincerity of which he is capable that his own particular beliefs are true. It must be conceded that, in the main, all people are equally honest and equally sincere in their religious beliefs. The only reason why they are grouped together in different forms of religions is because they honestly believe that through their own particular form of religion they will find the good which they so earnestly desire.

As one considers the subject of religion from this broad viewpoint it becomes entirely plain that most of the people in the world are believing as their religion many things that are not true.

Every one will recognize not only the desirability, but the necessity, of exchanging false and erroneous beliefs about religious matters for positive truth. In no other way can he grow spiritually.

## TRUE AND FALSE RELIGION.

True religion consists of spiritual truth, and not of erroneous beliefs; hence it follows that one's religion is limited to the amount of spiritual truth he knows, and that erroneous religious beliefs are only so many delusions that serve no other purpose than to obstruct spiritual growth.

Christian Science aims to destroy erroneous religious beliefs by substituting a knowledge of truth in place thereof, and to destroy out of the human mind all evil qualities

by planting good qualities in their stead. It wages relentless warfare against all wrong mental qualities. It seeks to substitute love in place of hate, unselfishness in place of selfishness, honesty in place of dishonesty and truth in place of error. It lays tremendous emphasis upon the necessity for "bringing into captivity every thought to the obedience of Christ" (2 Cor., 5), as the Bible commands. It shows that the cause of all disease and sin is mental, and not physical, and that both sickness and sin are destroyed by the evangelization of the human mentality with truth and love. It teaches without any reservation whatever that the truth taught and practiced by Jesus, when understood and applied, is sufficient without drugs to heal the sick and regenerate the sinner, and Christian Scientists everywhere are engaged daily in demonstrating and proving this to be true.

#### HEED THE BIBLE.

Every student of religion should begin to give heed to what the Bible teaches concerning the importance of looking to the mental rather than to the physical for deliverance from human discord. We read in Romans, 8:6, 7; "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can it be." Again in Philippians 2:5, it is said, "Let this mind be in you, which was also in Christ Jesus"; and in Romans 12:2, "Be

ye transformed by the renewing of your mind."

#### NO ROOM FOR DOUBT.

These significant statements from the Scriptures leave no room for doubt as to the cause of sin, disease and death, or their cure. The carnal mind is nothing more nor less than the unregenerated human mind. It is the human mind in its natural state, when filled with hatred, selfishness, deceit, dishonesty and other evil qualities, and with superstition and false beliefs.

The command is to get rid of erroneous mental qualities, and to have in us "the mind which was also in Christ Jesus," for in this Mind there was not a single sinful quality, nor any superstition or false religious belief. Thus the human mind is renewed by the destruction of erroneous and sinful mental qualities, and the substitution in their place of qualities that inhere in the Mind of the Master.

#### THE TRANSFORMATION.

As this renewing process goes on, sickness, suffering and discordant conditions begin to disappear, and when it is finished, and every mortal thought has been brought into subjection to Christ, then man will be transformed from a sinning, suffering mortal into a state of peace and harmony. The carnal mind with its sin and superstition produces the conditions that lead to death, while to be spiritually minded, that is to have the Mind that was in Christ Jesus, "is life and peace." Christian Science

teaches that this is the precise process by which human beings are saved from sickness and sin.

It will thus be seen that Christian Science healing in every case is spiritual, and results from the operation of truth or divine principle in human consciousness, and not from the action of one human mind upon another, nor from human will, nor from hypnotism, nor from mental suggestion.

To summarize the matter in a single sentence, it can be said that Christian Science healing is accomplished through the activity of right thinking and right living, and in no other way can one demonstrate the principle that heals.

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### PAY YOUR DEBTS.

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Pay your debts and pay them now. You are obstructing the free circulation of the money of the business world and interfering with the order and harmony necessary for the good of all concerned by withholding the money which you owe to others. You are the cause of no end of trouble financially and morally by your procrastination.

So long as you are in debt to others, others will be in debt to you; therefore, if you would have them pay their indebtedness to you, you must first pay your debts to them. As you discharge your own obligations to others, they will discharge their obligations to you.

You are a slave while in debt; therefore pay up at once and be free. Then keep yourself free by discharging all obligations as you go along. You can surely do this

if you will make up your mind to do it. "Don't put off until tomorrow that which you can do today." Stand erect in the consciousness that you owe no one anything which it is not in your power to give an equivalent for. Will to do right by each and all; then endeavor to put your will into execution by doing all that you are able to do. When you have done your utmost with the means you have, God will make it possible for you to do more, or will do it for you.

Begin to free yourself at once by doing all that it is possible for you to do with your present means and as you proceed the way will open and the means come to you to do more. Continue this course of action until you become entirely free from debt; then you will be independent and will have peace of mind and health of body. Do it and do it now.—Florence Willard Day.

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### SUN OF OUR LIFE.

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Sun of our life! thy quickening ray  
Sheds on our path the glow of day;  
Star of our hope! thy softened light  
Cheers the long watches of the night.

Lord of all life! below, above,  
Whose light is truth, whose warmth  
is love,

Before Thy ever-blazing throne  
We ask no lustre of our own.

Grant us Thy truth to make us free,  
And kindling hearts that burn for  
Thee,

Till all Thy loving altars claim  
One holy light, one heavenly flame.

—O. W. Holmes.

# MABEL DODGE WRITES ABOUT THE LIVER

**People Who Have Liver Trouble Are the Ones Who Have No Faith in Anything.**

Mabel Dodge in Washington Times.

**I**N olden times kings used to have their pet animals cut open to find out how their livers looked. This was because it has always been well known that animals are very sensitive to the people around them and grow to resemble their masters.

You can really humanize an animal very much if you have it in the house with you a great deal, because we are all spiritually and physically contagious to each other and also to animals.

So these kings in antiquity thought that if they examined the livers of their pet dogs and cats they would be able to discover the state of their own livers.

And why did they want to examine the liver particularly?

Because, for longer than you can guess, the liver has been endowed by people with a mysterious power and function.

Look at the name it bears, and say it to yourself—listening to its literal meaning liver; the Liver!

So, when kings wanted to find out in what state of being they were, they looked to the "Liver" in them.

The liver is a gland that secretes a liquid called bile—which is most

important in aiding the digestion. When anything goes wrong with the liver and the distribution of bile becomes unregulated, the whole person is injured, the nutritive organs no longer do their work properly—the system is more or less poisoned.

**WHAT KIND OF PEOPLE HAVE LIVER TROUBLE?**

The people who have the most liver trouble are the ones who haven't any faith in anything, or who have had faith in something and lost it.

Look at all the people you know and you will find that the ones who have not liver trouble are the ones who have faith in their work, or faith in their life-giving human relations, or faith in some great cause or ideal, or faith in God.

I don't mean the ones who merely profess it, but the ones who really have it.

These are the ones who live by faith, who get their living essence from faith, and the liver is their witness.

In French the liver is called "foie," and faith is called "foi." It is the same word in pronunciation—an "e" is added; that's all.

In German, life is "leben" and



liver is "lieber." This is no accidental connection, but an ancient and fundamental one.

#### IS LINKED WITH FAITH AND LIFE.

In Russian liver is "pechionka," which means heater, as "petch" is stove. And faith is the warmer—the heater—is it not?

In the legend, Prometheus stole the "sacred fire" from heaven. He tried to steal life or faith and he was punished by being chained to a rock, where vultures devoured his liver.

In our English language there is a close connection between certain words that seems to carry out this relationship we are trying to show.

The word "lever" (an object for raising weights) and "beliver" and "liver" are all near relations and resemble each other in meaning. They all carry us back to the word "faith," by which we all live.

The "faither" or father, is the liver.

Perhaps all this seems very fantastic. I give it to you for experiment!

Watch yourself and watch your friends. You will trace pessimism, discontent, sloth and all those dreary, downward-looking moods to the liver, and the liver will always tell you the state of the man's being or living or believing—just as it told the kings in olden time.

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

#### MY NEIGHBOR'S YARD.

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My neighbor's yard is broad and fine,

With acres stretching green and sweet.

A narrow plat of ground is mine  
Bound by brick walls and roaring street.

My neighbor's yard is rich with bloom

Of rare and costly plants; I know  
Only the bricks and dust and damp  
That in my small inclosure grow.

My neighbor's yard is parked and planned

With beautiful and costly art;

Mine is an ugly corner fanned  
By the unfragrance of the mart.  
My neighbor's yard is quite a sight  
And many are the guests that stray

Amid its foliage and its bloom  
To pass delightful hours away.

And yet, I look across his fence

Full often, and I do not feel

One ray of envy or of hate,

Because he has it, through me steal.

For, lo, while he has hothouse plants,

And many a rare, exotic vine,

There are no little children there

To bloom as in this yard of mine!

—Folger McKinsey.

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I always seek the good that is in people and leave the bad to Him who made mankind and knows how to round off the corners.—Goethe's Mother.

# SOWING AND REAPING

Winfield S. Whitman.

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."—Galatians, 6:7.

**I**N an old way of thinking we laid the blame of every good or bad event of our life to either a streak of good or a streak of bad luck, while some of us supposed it was according to the Divine Will.

If our misfortunes came often enough we called it bad luck or else we thought that God loved us enough to remind us of Him by a little trouble—that we had met His expectations enough to receive punishment right direct from His hands, while we thanked Him for it and prayed Him not to lay it on any harder than we could stand.

In our new way of thinking, the way we are taught in Christian Science, shows us that such was not the case at all. God was not punishing us, neither were we having a "run of bad luck," but we were reaping a crop that we at some time or other had sown.

What we are today is the result of past thinking and sowing; what we will be tomorrow is what we are thinking and sowing today. Therefore be careful of your thinking.

We must learn that it is not environments that govern and control man, but man governs and controls environments. "As a man thinketh in his heart so is he," for thoughts are things.

Whatever kind of thoughts, be they good or evil, they must and will become manifest, and will sooner or later come back upon us and our surroundings. This is a law, a law of cause and effect, and we must be prepared for it and meet it. Like will produce like; love for love; pain for pain; evil for evil; sorrow for sorrow.

Of an excited state of mind must be produced excited conditions; from an orderly state of mind must be produced orderly conditions, for "whatsoever a man soweth that shall he reap." Good for good, love for love, antagonism for antagonism, hatred for hatred.

Hence the importance of how we think that we may be pure and undefiled in all the ways of life cannot be over estimated.

Man is likened unto a mirror reflecting faithfully the impressions made upon the mind either consciously or unconsciously. If the impressions are good and harmonious, the result will be peace, health, happiness and harmony and satisfaction. If the impressions are evil and diseased, the results are sure to be sickness, sorrow, discontentment, and, last of all, death.

We should be careful of our thinking, learn to control or govern our thoughts, and what kind of an impression we have on our minds.

It is man's greatest need to know how to think. Jesus said "Be ye

perfect." God spoke in the Old Testament, "Be ye holy for I am holy."

We are all capable of thinking just what we please. We are at liberty to think good, pure, healthy, strong and harmonious thoughts, and have a happy and healthy existence, or we may think weak, poor, impure thoughts and reap the crop accordingly.

It may seem hard for us to govern our thoughts, but it can be done, and we can do it; the only necessary thing is practice. If our thoughts do not seem to obey us at first, we must continue trying, and by and by all the trouble will be well paid for by having all the obstacles removed, and only good thoughts will find room in our minds. Then, and then only, will we be in harmony, in tune, so to speak, with the best the world has in store for us.

When evil thoughts and thoughts of malice come up, drive them out; ask God to help you, and see what a beautiful harvest will be reaped from the crop of good.

### SOME GOOD FROM WAR.

With all its evils, and their name is legion, war is forcing upon millions of our people a few things that are for our good. The most of us are learning to live either without meat or to eat but little of it. Multitudes will doubtless be surprised to discover that their health is all the better for this experience. There are few who are not denying themselves a score of things once hardly deemed luxuries,

but which look quite unnecessary now in the light of their cost today. In addition to this who shall measure the sacrifices that have been made to share with suffering men and women across the sea, the unselfish service that has been called forth by the demand for the soldiers' needs, the heroism awakened in the hearts of those who have answered their country's call, or who have given their sons and daughters, their husbands, their brothers, to what they have felt was a great cause. Alas that so many lessons we seem able to learn only out of bitterness and sorrow!

### WE MEAN NO HARM.

We mean no harm by what we say—

Ah no, but that's the very way  
The harm from some unthoughtful  
word

Touches some spot by anger stirred,  
And thence the warfare and the  
strife,

And the quick-temperedness of life.  
We mean no harm by what we do—  
But there's the rub so oft; the shoe  
May pinch some feet we least expect,

And then some erst glad heart is  
wrecked,  
Some sunlight feels the shadow  
fall—

And yet we meant no harm at all!  
We mean no harm—but put it by,  
The errant word or deed. The sky  
God gives is so sweet, the land  
So beautiful on every hand,  
Why mar one hour of it for those  
Who hunger for its light, its rose!

—The Bentztown Bard.

# LECTURE--THE NEW CHURCH

[Delivered by Bishop Oliver C. Sabin before the Evangelical Christian Science Church, Sunday afternoon, February 28, 1904.]

**T**HE subject for the lecture to-day is The New Church and Its Mission—the Evangelical Church.

This Truth, which we are fond of denominating the New Thought, is anything but new. It has existed as long as the world has existed; it is as old as God is, because it is forever and forever. Our Savior demonstrated it, and it had been demonstrated before, but throughout the Western nations, it came into misuse very much, especially during the centuries succeeding what we might call the commencement of the Dark Ages. In other words, when religion was placed on horseback and made a vehicle for political preferment, righteousness and spirituality took wings and fled, and man became more brutal—more material, so called; he lost his spirituality and power to heal.

This New Thought, so called, remember, is not confined to the healing of the sick. It is as broad as human endeavor; it covers the entire field of the wants of man, in every vicissitude of life, everywhere. It gives you power, and it is the means by which you call on God, your Father, and receive from Him His blessing.

During the past half century this Thought has been advancing. We might go back further than that. The first prominent book along these lines of mind and metaphysi-

cal demonstrations was published in 1710. The author of the book was Bishop Berkely. A school of philosophers was established, who read his writings and taught his thoughts. They were known as the Berkelian School of Philosophers.

Then another great and shining light in this Thought was the Philosopher Kant, of Germany, whose works today are standard in the libraries of every educational institution.

Coming down further, we find the most perfect illustration of this New Thought Healing applied practically in the doctrines and writing of Andrew Jackson Davis. He tells us how to heal and how to heal by mind, and very similar methods are employed today. Then others took it up, a gentleman in Portland, Me., Dr. Quinby, by name, who healed by this method, and then Mrs. Eddy. It is true that her book, originally, was crude, but it has been improved and Mrs. Eddy is one of the lights today in this line of Thought.

Later on we have a myriad of writers that are simply superb, bringing out this thought and broadening and deepening it, in all the avenues of knowledge. It is taking root everywhere, and everywhere you go you will find the New Thought people—wherever you go, I do not care where. I received a letter but a short time ago, which is published in this month's News Let-

ter, from a gentleman in the far-off island of Ceylon; he is a devotee of the religion of Buddha, but he says that this New Thought appeals to him, and that the doctrine as taught by us, and as taught by Jesus Christ, Buddhists can accept, because it teaches much that they have known, remember, since the memory of man runneth not to the contrary.

In this particular Church, we have adopted this theory: First, to take the doctrine and teachings of Jesus Christ literally; follow Him as closely as we possibly can, taking His words for what they say, not waiting for some faraway meaning that is to be fulfilled in some other sphere, or some time in the sweet by and by, when, nobody knows. We say the promises are due today and are due Now; we take His words literally, we receive the benefits and answers come to us literally.

When Jesus told His disciples, just before His ascension, to take this gospel and preach it to all the world and that certain signs should follow those who believed their teaching, we believe that that command was to us, and we believe that promise is to us today, the same as it was to those who were here immediately succeeding Christ's ascension; and in the fulfillment of that promise we develop these signs following, and they do follow and are following every believer today. There is no believer in the doctrine of Jesus Christ and this eternal Truth that cannot heal the sick, none on the face of the earth.

There are great many who think they believe, and a great many who

try to believe, but if they really have the belief as indicated in the text they can heal the sick. (See Mark, 16th ch., 15th to 18th verses.)

In the practice of our Church we differ a little from others. We destroy all personality; there are no overpowering big ones in this Church, but we are all God Almighty's children. There are no classes or big "I's" and little "U's"; we are all big "I's." We are all the children of God Almighty, and we all rejoice that we know that God is our Father. There is no one here posing as the second coming of Christ, or that he is the reincarnation of St. Paul, or Napoleon Bonaparte, or Tom, Dick or Harry. We do not believe any such trash. We believe that we are all alike, and that when the Spirit of God breathed the breath of life into us, we each and every one of us became a living soul and that that life and that soul will live for all eternity, and never lose its identity, but always be the child of God.

This doctrine that we must change and go into something else is nothing but rank heathenism, and it is annihilation of every thought that was taught by Jesus Christ in His ministry. If you are going to die and go into a yellow dog, where are you going? Are you going to heaven? No. You are going into a yellow dog, or mule, or Tom, Dick or Harry. Is there any Christianity in that? It is annihilation; therefore we do not believe in anything but the simple, plain, a-b-c Truth as taught by Jesus Christ.

I am no better than the smallest

one in the flock; we are all identically alike, and God loves us all alike, and He gives to each and every one the same power. If one has more intelligence than another it is because he studies more, gives more time to it, but we all have to walk up this ladder of universal knowledge until we come to the ultimate, which is Infinite Knowledge, and until we have become possessed of Infinite Knowledge we have failed to reach that which we must reach, for every one must work out his own salvation. There are no if's or an's about it. You may not do it today, or this year, or in a thousand years, or in a million years, but the time will come in the life of every one when he will be able to sing the songs of Eternal Wisdom, Eternal Glory, and all of these so-called evils will be washed away. That is the ultimate and that is the place, and everything short of that is short of where you have to go, and you have to do it yourself; you have to work out your own salvation.

Our Church believes in scattering this Truth, free. That is the aim and object of my life, to broadcast this Truth; let it go forth, everywhere. There is a class of Scientists, so called, who claim that all of this Truth is a personal asset belonging to the person who wrote the textbook. Now, that is all error. This Truth belongs to every one of us. It is as broad as the heavens, it is as free as the air, and if I, or any other person on the face of the earth, attempt to control the Truth and keep it from God's children, that person is walk-

ing in error, for which he will reap the crop he is sowing by and by. Therefore, let us make our broad Truth free; scatter it throughout the world. Throw out the lifeline. That is the object of our Church, and that is what we are trying to do.

The scope of this mission of the New Thought is as broad as it is long. It covers every field of endeavor, as I told you a moment ago, and now let us make it practical. You should take it into the little things of life; you should take it into the big things of life, and never do anything unless you ask God's help. Try that. If you have anything to do, whatever it may be, ask God to help you, and see the difference. Why, it is wonderful. The scholar at his study, the Scientist in his experiments, the man of knowledge and of learning in every department of life, if he will ask God to help him, will see a most wonderful help; the man who writes, the man who talks, the man who thinks—let him ask God to help him, and see what a vast difference it makes. The woman who works in her household, or who has charge of her family, or who is propagating this Truth, or healing the sick, in whatever department of life her work is going on—let her ask God forever and forever for help in doing it, and see what wonderful works she will do.

The first article which I ever asked God to help me write was away back several years ago, when I was but an infant in this Thought, so to speak. I sat down to write a man up, politically. I had never

written an article on Christianity in my life. The thought came to me, Why not ask God for help in writing this article? It was the first I had ever written on religion. The result was that the article was so much different from what I intended to write when I started that I first thought I would tear it up and throw it into the waste basket. Fortunately, however, I did not do that. I intended to castigate a certain politician, write him up so his people would not vote for him, but instead, I threw out the vibrations of Love and made the man my friend, and made him a friend of the Thought, and afterward his family were healed by this Science.

Carnal mind wants to fight and abuse somebody, but God works through and by the instrumentality of Love alone. There is nothing but Love in all His works. It is the means by which you must push everything. It is your weapon of defense; it makes you the perfectly sound and safe man, in every department of life; it gives you control and restores to you the dominion and power that God gave you at creation.

Love, remember, is the weapon that you must use, and that is the corner-stone upon which we have based this Church. Love God supreme and love your brother as yourself. Take Love into every avenue of life and into your business affairs; do not seek to see how much you can overcome and cheat your brother and get the best of a bargain, but see to it that you do not cheat him. Get on his side, do right upon his side, look at it from

his side; and when you get upon the other fellow's side, look back there and see that you are not wronging him. Then you are practicing the legitimate Truth of loving your brother as yourself. Do that; carry that out and the very light of Heaven will come into your consciousness. Love your brother as yourself. You have to love yourself, remember.

These people that say, "Well, I love God, but I am nothing," and whose favorite expression is that they are worms of the dust—you have heard it in these little prayer meetings they used to have; people get up and claim they are worms of the dust and get down on the floor, mentally, so to speak, and wallow around in the dirt—those people, I say, are the most hypocritical people on the face of the earth. Take one of these good old-time love feasts they used to have, and the fellow that got down and claimed to be a worm of the dust was meaner than the devil wanted him to be, according to his talk. Get him outside and tell him that he is such a man, and what is his manner? Why, you have a fight on your hands right away, because he has not enough religion to keep him from wanting to fight, and he would fight anybody in the world who would demean him and call him as mean as he calls himself.

That is not any part of our religion. We love ourselves! We know what we are, and we love our brother as we do ourselves, if we follow out our religion and our tenets. We are all the sons and daughters of the KING, God Al-

mighty's image and likeness, standing forth in the perfection of perfectness, and we are God's children and we rejoice in it. We are as tall as sycamores, and we stand with our heads among the blue stars of heaven. Why? Because it was given to us; it is our charter right, and we are not going to deny it. It is only those who deny their own rights who do not have them. Therefore, love yourself and love your neighbor as yourself, and love God with all your mind, might, and strength, and watch what beautiful demonstrations you will make along the lines before you.

The result of this religion of this New Thought, so called, is that it makes you perfectly happy. There are so many things you have now to be happy for that you always have been taught to think that you have to wait for in the sweet by and by to get. We do not give you a golden horn here, but we fill your mind with Love, and Joy, and Peace, and Contentment, and your pockets with gold; God does that. We do not send you to Heaven, because you do not have to go anywhere to get to Heaven, for you live in Heaven right here. The Kingdom of God, or the Kingdom of Heaven, is within you, and you carry Heaven with you everywhere you go, and you can see it beam in your countenance.

Here is another thought which I want to give out today. Each and everyone of you who has been a close watcher of the effects of this Truth will notice that no person ever came into this Truth and had it take hold of his consciousness

but that a peculiar love look and godly happiness beamed forth from his countenance. That is one of the first things it does to a person. Take our students, the little ones, when they first hear of this Truth; they take hold of it and it appeals to them; it takes hold of their hearts, and in a very short time they come to you with that beautiful heavenly love look; you can see it in every lineament of their faces. It sparkles in their eyes and goes off from their lips, and they have a heavenly expression. It makes them new persons. It is wonderful. Now, you watch it. Wherever this Thought goes out, that is one of the first signs to follow. It gives a person the expression that he is not looking to beat somebody, but that he has a hand that is out to help and a hand to Love, Love, Love.

It makes you happy; it makes you happy in the enjoyment and the understanding that God, your Father, is not some faraway being standing behind St. Peter, who had books of accounts for you and against you, and you do not know where you are at until the final balance is cast. There is nothing of that kind in this Thought, but God is with us, and with us now; He takes us by the hand, and He leads us along this pathway of Life, and when trouble, so called, comes up, or anything of that kind or character, we simply throw it all to God. God carries our burdens, He carries our troubles; He annihilates them, because no trouble can come to one as long as he trusts Him. It teaches you to trust God as you never dreamed of before, and it teaches



you, furthermore, that when you ask in prayer you know you are going to get your reply. You have no doubt about it, you cannot doubt it, and the result is the answer comes, and every prayer that is answered quickly, and you see the answer before your eyes, makes you stronger and stronger, and it aids you to walk up the Ladder of Knowledge.

#### TREATMENT.

We thank Thee, our Father, that Thou hast given us the knowledge of this Truth, and that we have it in our consciousness Now. We know that we are Thy children, and that we live, move, and have our beings in Thee, and that we are Spiritual beings; that all is Spiritual and Spiritual Manifestation.

We thank Thee that we have the knowledge that nothing but Good can exist, and that all so-called evil belongs to this so-called carnal mind, and is false and unreal, for Thou art good and Thou art All, and we all are Thy children.

We thank Thee for the manifestation of Perfect Health, for Wisdom and Spiritual Understanding. We thank Thee that Thou dost lead us and direct us on our pathway along life's journey, and we thank Thee that Thou dost give us everything which we need; and that Thou dost take us by the hand and go with us, and watch over us in all the minutiae of life, and we rely on Thee, and we trust Thee for everything. Father, we thank Thee for these things and we thank Thee that Thou dost manifest this blessed Truth in our consciousness, and give

us more and more Spiritual Understanding, more and more Righteousness, and more and more Love. Fill each and every heart here today with Thy presence. We know Thou art with us, and with us Now. Destroy every belief of evil in this congregation, and if there are any here who believe in the existence of evil, annihilate that belief, destroy it. Let them go forth as crowned kings, free in Thy Love.

We thank Thee that Thou dost give us everything we need; we thank Thee that Thou dost watch over us in our wanderings through life.

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

#### THE NIGHT FOR AUTO SUGGESTION.

We can hardly realize too deeply that the most favorable time for auto-suggestion is at night. When the day and the day's demands are at an end; when the vibrations are rhythmic in their recurrence; when one may lift up his heart to the Divine Love and bring himself into receptivity with its ever-abundant outpouring—then by auto-suggestion impress upon the psychic self these better ways of living. They will begin to manifest themselves with even the next day's affairs and events. Impressed on the inner life, they take outer shape. This is the law of success. Don't waste time or energy in regrets. The past is past. One may have been unwise, disastrously unwise. Well, "live and learn."—Lilian Whiting.

## IMAGINATION AND SANITY.

There is a notion adrift everywhere that imagination, especially mystical imagination, is dangerous to man's mental balance. Poets are commonly spoken of as psychologically unreliable; and generally there is a vague association between wreathing laurels in your hair and sticking straws in it. Facts and history utterly contradict this view. Most of the very great poets have been not only sane, but extremely businesslike; and if Shakespeare ever really held horses, it was because he was much the safest man to hold them. Imagination does not breed insanity. Exactly what does breed insanity is reason. Poets do not go mad, but chess players do. Mathematicians go mad, and cashiers, but creative artists very seldom.—G. K. Chesterton.

## THOU ONLY.

Thou shalt worship the Lord thy God and him only shalt thou serve.

Thou only, the One Presence and the One Power, the Good Omnipotent.

But Jesus hearing it answered, Fear not; only believe and she shall be made whole.

Thou only, the One Healing Power.

Is God the God of Jews only? Is He not the God of Gentiles also?

Thou only, the One Desire of all hearts and all nations.

For the ministration of this service not only filleth up the measure of the wants of the saints, but

aboundeth also through many thanksgivings unto God.

Thou only, the One Substance which supplies man's every need.

And he brought forth his people with joy, and his chosen with singing.

Thou only, the one joy and satisfaction of living.

I am the Lord, and there is none else, there is no God beside me.

Thou only, the One Source of all Life, Intelligence and Power.

Now unto the King Eternal, incorruptible, invisible, the only God, be honor and glory for ever and ever.—Amen.

## THE GREENWOOD TREES.

For the tender beech and the sapling oak,

That grow by the shadowy rill,  
You may cut down both at a single stroke,

You may cut down which you will.

But this you must know, that as long as they grow,

Whatsoever change may be,  
You can never teach either oak or beech

To be aught but a greenwood tree.

—Thomas Love Peacock.

"Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating what is noble and loving in another man."

—Thomas Hughes.

# I AM MYSELF

## Freedom From the Delusion of Reflection.

Annie Rix Militz in Unity.

**T**HERE is only one God, and this Divine One is not a reflection of anybody or anything. Therefore there is nothing in reality that reflects. My being is God, and not the image and likeness of God. I am what I choose to be. I am no imitation or suggestion. I am not a picture. I am not a counterfeit. I am the real thing. I am it.

Thinking that God's idea, Man, is separate from God, leads us into the snare of believing that Man is only a reflection or a shadow—in other words, a nothing—which is all very well when we are considering the mortal man. But the real man is no shadow or reflection. The truth that I am that I am, manifests as individuality, and all cessation from being whiffled about by the opinions, feelings and views of others.

Why should one be played upon by these powers of darkness that are no powers at all? Persistent repudiation of all belief in evil sets one free from being the instrument of darkness, and no one need to be used by the adversary of another and in so doing suffer the throes of hell.

According to the teachings of destiny, every one who lives on this plane of good and evil carries about in his or her aura old enemies, who even were jealous of their birth

into this planet. They are described as invisible entities—once were personalities in a previous existence, who feel that they were wronged by this one, and have not forgiven their enemy. For him, or her, they have contempt, suspicion, hatred, jealousy, envy, revenge, and all the rest of the malicious feelings.

Wherever that one goes, they flock, and if there be any who can reflect evil, because of not being redeemed from their own nature, they will feel these impressions toward this one and unaccountably dislike him, or her, and they lend themselves to the whole gamut of false feelings that are held against him, or her. One of the best illustrations that I ever saw of this was in the case of a man who went through all kinds of hardships to conquer his carnal nature. At the time I met him he was a street evangelist, full of desire to help people out of their errors, but persecuted on all sides. One morning he came to me with his face all bruised. He said that the day before the children had tormented him unmercifully, and a man, well-dressed, large and strong, had handled him like a fiend, not only kicking and cuffing him, but rubbed his face with his gloved hand until the skin was rubbed off from his nose. And he had been absolutely nonresistant.

Then the truth flashed upon me.

The man, who thus abused, had been filled, doubtless, with unaccountable anger at what he felt to be hypocrisy, and a persecuting entity that dwelt in the aura of this evangelist used by him to persecute his victim. And I saw that the children, who are so often negative, reflected the tormenting, scornful, deriding multitude of invisibles who had access to him and to them because of their belief in the reality of evil.

Then I said, "Stand up, and be the man that you are! Must God be persecuted? Are you not powerful enough so that none but sweet and loving thoughts and powers can work through these children toward you?" He realized the point, and from that day was free from such experiences. But the whole thing was not plain to me until one day I found myself feeling resistant and critical toward him. The feeling was peculiarly hellish and unlike my nature. I denied evil; I bent all of my energy to evoke love. When, like a flash, I saw that I was being used by his adversary. Instantly I silently, though vehemently, declared, "I will not be used by the adversary of this man. No devil shall use me. No evil thing can think through me toward anyone." And I was freed. And so much was explained to me through the experience of dear hearts, who are doing their best to live true lives, and yet continually meeting opposition and suspicion on the part of others and having their best intentions misconstrued and their actions and words misunderstood.

The rabble that persecuted and assisted at the crucifixion of Jesus were reflections of invisible foes. Negative ignorant creatures, they reflected more than they originated.

Where do we stand? Are we being persecuted by others? Then the remedy is: Fervent prayer that takes from us every evil thought about another. Are you tormented by hateful feeling toward others? Then the remedy is: Fervent prayer that takes away from us every evil thought about another. Let us realize, with Jesus, that the prince of this world can come and yet find nothing in us to use or to be used. I am no reflector. I am God-being, absolutely loving, forgiving, healing, redeeming, saving. I am Christ. I am the God-self, perfect, pure, free, wholesome. Nothing can use me for evil. I am no mirror for devils. I know no adversary. I am opposed to nothing. I am the light of the world, and in me is no darkness at all.

There is no strength in evil thinking, and though the air be filled with these centres of intelligence, who at first are at enmity with us, everyone shall be converted by our persistent radiance of love until every one that worked against us shall work for us. All, both in the invisible and visible, shall love us, because we love them. They cannot resist, any more than the cold, hungry tiger can resist loving the sun that warms it, and the kindly master that gives the warm milk to its famished body. And as the tiger can be trained out of its cruelty and wildness by the wise man, so

can every fierce element in our world be tamed and redeemed. There is naught but God in everybody and in everything.

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### THE DOGS OF WARS.

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There are now approximately 3,000 dogs in the various departments of the German army. They have been trained by the German Red Cross Dog Society.

These war dogs have learned to obey commands given both by word of mouth and by pistol shots. They act as camp guards, trench sentries, scouts, and aids to Red Cross workers recovering the wounded on the battlefields. The stronger are used for hauling.

The French use many dogs for these same purposes. They also found the dogs of the greatest service for drawing sleighs carrying supplies through the mountain snows of the Vosges when there seemed no other method of transportation. After the snow melts the dogs draw heavy loads up the steep grades on a narrow gauge light railway.

Some of these war dogs have been so trained that in traversing a field after a battle they wholly ignore a dead soldier but bark loudly when they discover one wounded, returning to their kennels for assistance and leading the way back to the injured man. Surgeons and stretcher-bearers follow them back.

Not all of the most valuable dogs in this present war have been of high degree. Thousands have been just "plain dogs." It's what he can

do, not whence he came, that makes a dog or man worth while.

To mount guard in a trench at listening posts for long hours at a stretch, ignoring danger, alert every moment—this is what many dogs are doing for the armies they serve. Some dogs have saved whole companies, especially in fogs, revealing by their growling the nearness of the enemy.

Perhaps when this war is over and our American dog-haters have learned the part these faithful animals have played in serving the cause of humanity and the various countries which have employed them, there will be less demand on the part of these people for the dog's extermination. It was out of a long past age that one deemed himself answering the basest insult by the exclamation: "Is thy servant a dog!"

A bill has been introduced in the U. S. Senate providing for the training of a thousand dogs for war service in France.

A writer in the New York Sun tells us that there is a movement on foot in France to honor the dog heroes, and indications point to a host of such dogs parading through the streets of Paris, Bordeaux and other large cities after the war. The French Society for the Protection of Animals has awarded gold collars, for special services, to fifteen French war dogs.

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"Did it ever occur to you that lots of people don't know any better than to take Trouble by the forelock and Opportunity by the tail?"

### GOD IN OUR HEARTS.

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If we have God in our hearts, then everywhere in nature we will find God. The blossoms will be the beauty of His heart smiling upon us. The birds will be the joy of His heart singing for us. The sky will be the peace of His heart taking us into His holy quiet. In the sea will be His infinite power taking us into its keeping. The everlasting hills will speak to us of His strength, and their words will become the mightiness of ourselves. This spirit that is in everything, vaster than that thing's self will be the spirit of the everlasting Father, and we will know ourselves at home in His universe, realizing that no evil can

befall, no death defeat. When fully awakened to the indwelling God, we find Him everywhere, in everything something of His truth speaking to us, something of His everlasting love loving us, something of His everlasting life living for us. Every place is home, and everything the gift of our Father's love.

When the light within thee is aflame, thy feet walk in safety, for there is light everywhere.

When the spirit of God is within us, it is His spirit that we find everywhere, and that spirit is a spirit of health, happiness and prosperity, making us akin with the eternal, exhaustless vitality, gladness and plenty which is as the heart of the universe and cling to the outmost rim of things.

## INVALUABLE AIDS TO STUDY

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

**T**HOSE 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.

# CHRISTMAS, 1917

Susan Q. Morris.

"Whenever the Christmas season  
Sends luster and peace to the year,  
And the ling, long, ling of the bells that  
ring  
Tell only of joy and cheer,  
I hear in the sweet, wild music  
These words, and I hold them true:  
'The Christ who was born on Christmas  
morn,  
He lived and died for you.'"

**H**OW painfully and wearily  
the thousands of years  
rolled on without Christ.  
The Assyrian, Persian and  
Chaldean and Egyptian civilizations  
were all expecting a Christ, yet  
none had come. But the slow cen-  
tury and the slow year, and month,  
and day at last arrived.

Christ's coming was so impor-  
tant that not one angel, but hosts  
of angels, joined in the triumphant  
song of "Glory to God in the high-  
est." This was the first gift. This  
gift to those discouraged people,  
and to the whole world. Then,  
suddenly out of the darkness, came  
the greatest light the world has  
ever seen. The angels sang halle-  
lujah choruses and God set upon  
Christmas His everlasting seal of  
remembrance. He remembered  
when the world thought He had for-  
gotten. He gave the greatest gift  
He could possibly have given—the  
Christ, first, last and forever. Christ  
came to redeem the world, to save  
from strife, from sin, from sickness,  
disease and death. To the faithful

shepherds sitting quietly under the  
stars the glad tidings came first.  
They were prepared. Their eyes  
saw the glory. Their ears heard  
the praise and the promise—the  
praise to God and 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-giv-  
er. So the first Christmas gift of  
Christ to the world was peace.

The heart of Christmas is the joy  
of being remembered. God intend-  
ed 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 try to make others  
happy who are less favored than  
ourselves. How many of us accept  
all the Christmas cheer, and all the  
Christmas joy, and all the Christ-  
mas gifts without one thought of  
the great Giver of all? We give  
Christmas gifts to our loved ones.  
Nothing illumines a human face like  
the light of love. Nothing sheds  
sweeter radiance over life than un-  
selfish love.

The pages of human history are  
irradiated by many examples of  
patriotic love which counts honor  
and country dearer than life. It  
was love that glorified and vivified  
the life and ministry of Jesus. One  
of the greatest generals confessed  
that in this respect there was no  
glory like the glory of Christ. "Our

empires," he said, "are founded by fear. But Christ's is founded upon love. There are millions who would die for Him."

In our Christian lives the mightiest moving force and the brightest radiance must come from love that can reach to the farthest breadth of human relationship, the love that can bless its enemies and return good for evil, like the Master's love in the supreme triumph of the garden and the cross.

In the coming Christmas season we who are at home among loved ones and friends shall not forget those who have left all to offer even life itself, if need be, for love of home and country, and our hearts beat faster in love and sympathy for the homes where chairs are vacant at the Christmas table. Our soldier boys, to whom the honor of their country is as dear to them as their own, and also those who are devoting themselves to ministering to the wounded and ill, have their own individual battles to fight. Longing for home and loved ones, and torn with home-sickness, though loyal, brave and true, in their struggle to do their duty at whatever cost, and at this season of all seasons, may this golden text be with them to bless and comfort them:

Peace, peace, to him that is afar off, and to him that is near, and I will heal him, saith the Lord.

Do not let the idea enter your mind that you are opposed in your work. There is no opposition to those who are working in the name of Christ Jesus.

### SUPPLICATION.

O, my God, inspire  
This heart with the fire  
Of Thy love  
Sent down from  
Heaven above,  
And consume the  
Veils of self and pride  
That from me hide  
Thy glory.  
Let the showers of Thy mercy  
Cleanse the stains  
Of mortal dust,  
I implore Thee,  
O, God of might and love,  
My Trust,  
This homeless wanderer,  
Desires the cup  
Of Immortality.  
Confer upon me  
This gracious gift  
From the tree of Life, lift  
By Thy Lordly Decree,  
All that is not of Thee  
Within my penitent soul.

—Marie A. Watson.

Time past and gone, thou canst not recall;  
Time is, thou hast, improve that portion small;  
Time future is not and may never be,  
Time present is the only time for thee. —Horace Mann.

The hour demands the brave, reverent, even cheerful heart. He who may strike no blow upon the battlefield, heal no wound where the suffering soldier lies, can carry into the daily life of store and shop and office this heart. So he too will serve his country and his time.



# THE UTILITY OF THE NEW SELF-IDEA

Sarah J. Watkins in Exodus.

**S**URELY at no time of the world's growth has the worth of ideas been so thoroughly investigated as at the present day. Their practical utility, the adaptation to the wants and needs of our strenuous life, decide their length of days. So universally is this recognized, that even our religious teachers are awakening to the fact that dogma and theology do not prepare a man either for life or death; that dogma or theology that will not stand the test of practical application is not the religion that meets our present day needs. The wise teacher or preacher is the one who is able to show the people how to live and embody the glorious doctrine, "the Fatherhood of God and the Brotherhood of Man" instead of a sentimental and obsolete creed or ism.

This need for a broader, deeper, greater religion than any creed can possibly embrace is what has led the people into the so-called "New Thought Movement." But it is nothing new, it is still the same "old sweet story," yet presented in such a practical way that all the sick, sorrowful, sinful and dying can utilize it and make it their own.

To bring our life into harmony with the Christ-like we must follow the Christ-ideal. Jesus stood as the individual incarnation of this Ideal; he showed us that we too can attain "unto the perfect man, unto the measure of the stature of the

fulness of Christ." Jesus followed this ideal, making it actual in the world. This is our destiny also. It is ever the loadstone that draws us upward and onward. Consciously or unconsciously we are ever trying to conform to it, yet we do not reach it. We may reach today the ideal of yesterday, only to find that our present ideal is a still far away point of perfection beyond our present achievement. Because of man's inherent nature, "Son of God" as well as "son of man," life is a progress and not a station. Man must grow, evolve. Ever expanding, he refuses all limitations less than the circumference, the absolute God. Consequently he must forsake the ideal of today for the ideal of tomorrow, like the shell-fish that leaves its beautiful pearly home, and with infinite pains and care builds yet another and more beautiful chamber that will permit of growth.

"Build thee more stately mansions,  
O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than  
the last,  
Shut thee from Heaven with a  
dome more vast,  
Till thou at length art free,  
Leaving thy outgrown shell by  
life's unresting sea!"

As we gain more understanding of the purpose and aim of existence,

we see that Jesus, the Christ indeed, prepared for us many and glorious mansions by his exalted life, his conformity to the ideal. And an ideal, what is it? It is the self-idea of what man conceives himself to be.

There are two fundamental self-ideas, the natural, that is first, and afterward the spiritual, the true conception of our nature and destiny. The natural self-ideas, "I am this fleshy body and I am limited by it. So far as I can see, it is all there is of me, and I must take great care or I shall be destroyed." This self-idea fosters an exaggerated view of the importance of the body. To feed, clothe and house it in comfort and luxury is our aim; and we become more or less a slave to it, working so assiduously for what we believe to be its interest that we defeat our object and often become nervous wrecks, manifesting sin, sickness and death.

The natural man is the sense-man, who believes and knows only according to the evidences of the senses. He localizes himself in the body he sees. He gives the same power of life or death to an invisible microbe and wild beast. Either can take his life. But this natural self-idea must give place to the higher as man gains more knowledge through experience. His faculties begin to operate and he is led to seek a way out of the bondage to sin and suffering he has ignorantly made for himself. Then he becomes the seeker for the pearl of great price, the truth of being. Gradually his understanding becomes illumined and at last he con-

ceives of a possible higher self, one that is master rather than servant. Then he begins to build his life after another pattern. His standard is the perfect man. He conceives himself to be not flesh, but the living, thinking reality; and in the first overwhelming joy that this revelation brings, he cries out, "Abba, Father!" For this conception of self is the Christ-child, a new born, struggling babe. Ah! but its name is "Wonderful," "Counselor," and the government of human life is now upon its shoulders. It brings to the soul the freedom it craves, self-mastery, dominion over all flesh, for this is the soul's birthright. No wonder Paul said, "My little children, of whom I travail in birth again until Christ be formed in you."

When we are ready to follow the new ideal, we begin to view the body as a beautiful piece of mechanism, the soul's fine instrument, the harp of a thousand strings that can be brought into harmony, into tune with the infinite, by our right understanding of the relation soul and body bear to each other. This harmony is health of both soul and body, a restoration of our original birthright. This true self-idea carries with it knowledge of how to overcome our limitations. It will lead us into perfect health and strength: If we are in want of supply for daily needs, it will bring to us recognition of powers that will help us to control circumstances and compel, by right thinking, the universe itself to yield to us our daily bread, our portion of good things both spiritual and temporal.

If we are held in bondage by a secret sin, a weakness of character, we will find that to honestly strive to follow the new self-idea is to rise in the morning with the determination to put it from us and walk in the wisdom's ways, even though we stumble and fall over and over again.

At first we are passive souls, drifting without rudder or anchor in the great ocean of mentality in which we are immersed, allowing its currents to use us. Bitter experience drives us to the point where we are willing to see that we can use and direct them. We work out our salvation, with fear and trembling if you will, but we overcome evil all the same.

It is a matter of thinking. If you wish to be well and happy, prosperous and good, think yourself so, and it will be done on earth as it is in Heaven. Thousands of men and women stand today as living proofs of that possibility. It is not by our human will that this is accomplished, but by the conscious blending of our will with The Will. Our will, because it is a personal force, is limited. "With God all things are possible," but this "with God" compels some understanding of the nature of Principle. The new self-idea brings to us this knowledge, quickens in us the Christ-consciousness, shows us our true and real selves, and imbues us with assurance that we, too, can become the perfect man.

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"Every day is a new beginning."  
 Forgive yourself, as well as other people.

### EVIL COMPANY.

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Sophronius, a wise teacher, would not let even his grown up sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill-behaved Lucinda — "dear father, you must think us very childish if you imagine that we should be in any danger."

The father took a dead coal from the hearth and handed it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and her hand was soiled, and as it chanced, her white dress also was blackened.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said her father. "You see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."  
 —From the German.

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Keep out of the Past. It is lonely  
 And barren and bleak to the  
 view;

Its fires have grown cold, and its  
 stories are old;

Turn, turn to the Present — the  
 New.

Today leads you up to the hilltops  
 That are kissed by the radiant  
 sun;

Today shows no tomb, life's hopes  
 are in bloom,

And today holds a prize to be  
 won.

—Ella Wheeler Wilcox.

**ABDUL-BAHA ON LOVE.**

\* \* \* The object of the dawn of the morn of guidance and the effulgence of the sun of reality have been no other than the inculcation of the utmost love among the children of men and perfect good fellowship between the individuals of mankind. Therefore, in the beginning the foundation of this love and unity must be laid among the believers of God, and then permeate through the nations of the world. Therefore, as much as ye can, be ye kind toward one another, and likewise to others.

The first melody of the kingdom is the song of the love of God, and the love of God is realized in the universal love of all humanity.

\* \* \* Radiate the light of the love of God to such an extent as to be able to remove entirely the gloom and darkness of hatred, bigotry and enmity from among humanity. Know all mankind of all nations, sects and tribes as your kith and kin. Consider not their deeds, but only God. Seek your reward from him and not from them. Know the aged of all nations as your fathers, the youths as your brothers, and the children as your own. No matter what lack of courtesy or what severe persecution or stern expression of hate and unfathomable enmity you receive, you must have no excuse like the following: "So and so has spoken unkindly about me," "so and so has done me an injustice." Nay, rather you must have no excuse, but live according to the Divine teachings,

whether humanity prove agreeable or disagreeable, whether humanity prove hateful or loving, whether it receives you or casts you out, so that perchance you may be assisted in hoisting the standard of Peace and pitching the tabernacle of Oneness and of the solidarity of the world of humanity. So that this temporal life may ultimate in the life everlasting, and this darkness of ignorance which has pervaded the whole world may be converted into the illumination of guidance.

\* \* \* The test of the truth of God lies in the influence the conception has on our lives. If it makes us kind and loving in our relationship with our fellowman, we know it is a true one. In other words, it must produce in our hearts a love of God which must be transmitted into love for man.—From "The Star of the West."

**BE STILL.**

Dear heart! Let God, the Infinite Father, flow into your being and smooth out all the trouble and worry much as the tide of the ocean coming in on the beach at eventide wipes out all the children's marks and levels their sand mounds and fills up the holes dug in play during the day, leaving as it rolls out again a clear, smooth, clean beach for the next day's play.

Just so does the inflow of the Infinite Father into our being smooth the wrinkle in our brow and leave the mind calm and clear and the face and form relaxed and renewed for the next day's work—or play—as you will.—Elsie M. Thomas.

# THE MISSION OF WOMAN IN THE NEW THOUGHT

Carrie D. McLaughlin.

**T**HE value of the work of woman in the present era can hardly be over estimated.

In order to clearly comprehend its scope and wonderful possibilities it will be necessary to outline briefly the vital difference between the old thought and the new, and the relation of woman to them in her varied capacity as child, sister, sweetheart, wife and mother.

As a child she is the woman-to-be, and even in infancy is being prepared to add her portion to the weal or woe of the world. The teaching which she receives from other women, whether parent, friend or teacher, during the first 10 years of her earthly life, usually determines the quality of her sisterhood, wifehood and motherhood afterward, and her work in and for the race.

The child, in the old thought, is taught to look upon itself as the product of the marital union of its parents, and subject to all the limitations, peculiarities and beliefs of the race to which they belong, through inheritance. In its education, it is immediately introduced to the two great mental race errors, the ideas of shame and fear—shame for itself and fear of some or a great portion of the Infinite Omnipresence.

The body of the child, being composed of the chemical elements of

the earth, becomes the garden in which these seed-thoughts eventually fructify; shame manifesting as fever, and fear as chill. In this way, through false education, the foundation is laid for the manifestation of that long train of diseases to which flesh is supposed to be the inevitable heir, and the helpless little one prepared for a sickly girlhood or wifehood, and the pangs of motherhood, unblest by a knowledge of the utter falsity and nothingness of these original twin errors of belief.

If we consider the etymology of the word shame, we find it composed of the root sham, and the terminal e, which means out of, and we arrive at the psychological significance of the term, out of sham (erroneous belief) grows shame, and the diseases to which it gives rise, such as all impurities of the blood, eruptions, tumors, cancers, etc.

It was through the ignorance of woman, if the Bible story may be believed, that these twin errors and their numerous progeny were introduced into the history of the world; but if man had not been quite as ignorant of his true origin in Deity, and the purity and perfection of that origin, he would have refused to partake of these false ideas and their fruits of suffering, and these original errors of belief

would have been corrected at their inception. So we may leave the blame (if blame we think there be anywhere) just where it belongs, with that Creative Will which chose to make the man and woman ignorant instead of wise, that through ignorance they might grow in wisdom, learning gradually the glory of the truth of their own being and its Deific Source, by which these original errors and their results are corrected and nullified.

Then the mission of woman has been clearly outlined for her by the Deific will. In the old thought, it was to lead the world into error and suffer with it the fruits of error. In the New Thought, it is to awaken to a realizing sense of the Truth of Being, to think, speak and act from this realization; thus banishing the old fruits and producing from her New Thought of Self and Deity, the perfect fruits of righteousness. Being born again in consciousness of the Spirit of Holiness, she is destined in the happy time to come, to bring forth in her children and children's children the Fruits of the Spirit, Wisdom, Gentleness, Courage, Charity, with that peace of mind and health of body to which these spiritual elements contribute.

"By their Fruits ye shall know them," the old Woman and the New.

A man never by his authority attains to virtue and excellence, but by reason of his virtue and excellence he attains to authority and power.—King Alfred.

### A PETITION.

Thou God of love,  
From heaven above,  
O, breathe into our soul  
That peace and joy,  
Without alloy,  
That Thou dost e'er control.

Give us to feel,  
As we may kneel,  
The strength we so much need;  
Cause us to grow  
In spirit so  
That we thy will shall heed.

Make us to find  
A wholesome mind,  
And heart full of belief,  
That we may see  
How weak are we,  
And seek Thee for relief.

So in Thy voice  
We may rejoice  
At mercies that doth blend,  
And never fear,  
For Thou art near,  
A constant loving friend.  
—Emeline A. Wilson.

The great and wise man fears more his prosperity than his adversity. Life here is not perfect and complete if it runs in one rut or is made too easy and too smooth. A certain amount of friction is needed to create in us the real fire of life. Great and severe blows rouse the soul and are uplifting, provided we don't faint. "Be of good courage and He shall strengthen your heart, all ye that hope in the Lord."

# CHRISTMAS

Mary C. Sabin.

[Reprinted from the December, 1907, issue of the News Letter, in memory of the deceased wife of the late Bishop Sabin.]

**C**HIRSTMAS is a festival of the Christian church observed on the 25th day of December, in memory of the birth of Jesus Christ.

In all civilized countries the recurrence of Christmas has been celebrated with festivities of various kinds and especially is this true in England and America, where it is more joyfully welcomed than in any other country. The history of it goes back to a very early date in the history of the Christian religion, but notably since the fifth century.

To us of the Christian world, who are believers in Jesus Christ, Christmas means more than a festival, it means the inauguration of a new system of religion, the establishment of the kingdom of love. Our Savior came teaching a new doctrine; He came teaching the potency and power of love, that love was the all conquerer, the all powerful, and that by it we should conquer all.

The day is particularly pleasant to the student when we contemplate the condition of the world as it was, when our Savior came; the doctrines which He taught and the fruits which have been accomplished by practicing His beautiful doctrines. The world has advanced

in civilization, in enlightenment, in power, in proportion as the nations thereof have practiced the doctrines taught by our Savior, and in the degree that these doctrines are practiced more and more in their purity will be the greatness of those who practice, whether they be as nations or as individuals.

Every one should rejoice and be happy on Christmas day; every one should rejoice and be happy because of the memories it brings to us and of the great good that has been accomplished by the teachings of our blessed Savior. The long-faced Christian, as he was known fifty or one hundred years ago, has almost entirely passed out, except as his relics may be found in those of old age. It used to be that in order to be a Christian, in the estimation of his fellows, one must be sober, very sedate, very austere, crucifying all thoughts of pleasure, devoting themselves entirely to the sombre shadows of life, discounting all happiness on earth by the expectancy of what they were to receive after death, a constant living on earth in order to shun punishment after death, "the fear of the Lord is the beginning of wisdom" and a great many of these old exploded ideas. Now the Christian should be and is the happiest person in the world. He has no fear of his heavenly Father, because our Savior told us He is Love, and that

in Him we live, move and have our beings and are filled with perfect love. This love brings enjoyment and the pleasures of life, the real pleasures are all open to us. In the history of our Savior we are told that He went to a marriage and, in the fulfillment of the pleasures at that marriage, He even converted water into wine, wine drinking then being the custom of the country at all such festivals. If it were wrong to enjoy pleasure we would have been told so, we would have been taught so by Him, but, on the contrary, the only person in the world who should be and who is really happy is the genuine, true Christian, in the enjoyment of the realization of God's beautiful love.

Let us all rejoice that God has blest us, that God does bless us, and let us all rejoice that He did give to us His beautiful Son and that we have His doctrine and we enjoy and understand His teachings and that in these teachings we have the knowledge of the Truth which makes us free. Let us be happy in our birthright as the children of God and know that all that is, is good and that we are the possessors of it. This is the Christian's birthright. This is what we have to acknowledge, this is the festivity to which we are called to enjoy.

God Almighty's blessing overshadows His children, in all nations, in all climes and under all governments, and may it widen until the benign reign of Jesus Christ shall be over all and possess the hearts of all the children of men, and that we shall forever dwell in the bosom of the Father in Harmony.

### OPPORTUNITY.

This I beheld, or dreamed it in a dream:  
There spread a cloud of dust along a plain;  
And underneath the cloud, or in it, raged  
A furious battle, and men yelled, and swords  
Shocked upon swords and shields. A prince's banner  
Wavered, then staggered backward, hemmed by foe.  
A craven hung along the battle's edge,  
And thought, "Had I a sword of keener steel—  
That blue blade that the king's son bears—but this  
Blunt thing!" he snapt and flung it from his hand,  
And lowering crept away and left the field.  
Then came the king's son, wounded, sore bestead,  
And weaponless, and saw the broken sword,  
Hilt-buried in the dry and trodden sand,  
And ran and snatched it, and with battle-shout  
Lifted afresh he hewed his enemy down,  
And saved a great cause that heroic day.

—Edward Rowland Sill.

The successful marksman must steadily aim at the bull's eye in the target and not shoot away his powder in wabbling movements. What is done must be done at the right time and for the appropriate object.—Bishop Samuel Fallows.



# THE COMING GOOD

McClure's Magazine.



UT of present war-miseries that are torturing the world we must believe that immense good is coming—justice and kindness between individuals and between nations, the emancipation of women, a greater safe-guarding of human life among the poor, an equalizing of opportunity for both sexes, an advance toward some universal religion that will make future wars impossible.

Our urgent need of soldiers, for example, has impressed us with the truth that the average American citizen, especially among the poor, is physically unfit.

"These men are round-shouldered, flat-chested, flat-footed, slab-sided and suffer from hernia, kidney trouble, defective hearts and a dozen other maladies that are the result of wrong living," declared a New York military examiner recently.

"If the nation wishes healthy, up-standing citizens to fight its battles, let it produce such citizens. But if it denies to millions of poor children proper food, air, everything that children ought to have, it must expect just such a human harvest as we are reaping."

There is a practical war lesson from which the nation may derive unimaginable benefits. For reasons of national safety, it now becomes necessary that we reform our tene-

ment system, our wage-system, our slum-system. And, in doing this, we may easily save more lives than the entire war will cost us, and bring happiness to untold future generations.

Suppose men are made to realize, by this world shock and world scourge, that they have been living wrong, that these hideous things could not possibly have happened unless they had been living wrong? Suppose men of all races and nations are compelled to admit this—Englishmen, Frenchmen, Germans, Russians, Belgians, Austrians, Italians, Americans, all men, and to acknowledge that their civilization, their Kultur, their code of life has been largely based on selfishness and injustice? And that their religion has been a sham, for the most part, since they have failed to practice those everlasting and essential truths that their religion has revealed to them?

They could make this world such a fair and joyful place to live in, a fair and joyful place for all men to live in. Not a hideous place! If they only would!

How could they do this?

By using their intelligence, their vast resources to change the system under which human society has been organized, the system that has kept men living wrong, into a system that will keep men living right. Let the overlords cease searching

for better methods of competition and seek instead better methods of co-operation. Let them give less thought to the speeding up of human efficiency and more thought to the speeding up of human happiness. Let them take pride not so much in the development of ideal factories throughout the land as in the development of ideal homes throughout the land with conditions making for a fair division of the products of toil.

Thus they may begin the mighty work of rectifying the frontiers that most need rectifying, the frontiers between poverty and riches, between opportunity and lack of opportunity; frontiers between a privileged few who lose their souls because they have too much, and countless millions who lose their souls because they have too little.

That is why God allowed this war—so that men may find their souls!

#### A REPROACH TO OUR ARMY.

The Boston Herald, of September 27, quotes from an address made before men of the new national army at Ayres the following words of Maj. R. B. Barlow:

"We've got to make these men dirty fighters. We've got to make them dirty in mind and action. They've got to be dirty in their facial expression. In their every aspect they've got to be dirty. They have got to have the vicious look that shows a purpose to kill, kill, kill."

If we believed for a moment that this was the spirit that the officers

of our army desired to beget in our soldiers, or that such language on the part of an officer met the approval of the administration, we should feel the nation and the army disgraced in the eyes of all decent peoples the world over. The theory is as false as the language is low and vulgar.—Our Dumb Animals.

#### IN SILENCE COMES THE SUNSHINE.

In silence comes the sunshine love,  
Along the blue, still skies above;  
In silence all the day it lays  
Upon the hills its golden rays.

No fuss, no noise, no brag or blow,  
From bloom to bloom its blessings  
go,

A silent and a shining glee,  
Great in its high simplicity!

Then, when its long day's work is  
done,

Under the twilight see it run.  
Blushing in all its modest guise,  
With crimson splendors through  
the skies.

#### SUNSHINE.

Sunshine is seeking for you now:  
Don't stand with grave and sullen  
brow;

But raise your eyes to heaven and  
see

The Sunshine there awaiting thee.

For Sun is shining all about,

If we will try to find it,  
Instead of seeking cloud of doubt  
To hide ourselves behind it.

—Anonymous.

**A DESIRE.**

Oh, to have dwelt in Bethlehem,  
 When the star of the Lord shone  
 bright!  
 To have sheltered the holy wander-  
 ers  
 On that blessed Christmas night;  
 To have kissed the tender, way-  
 worn feet  
 Of the Mother undefiled,  
 And with reverent wonder and deep  
 delight  
 To have tended the holy child.

Hush! such a glory was not for  
 thee,  
 But that care may still be thine;  
 For are there not little ones still to  
 aid  
 For the sake of the child divine?  
 Are there no wandering pilgrims  
 now,  
 To thy heart and thy home to  
 take?  
 And are there no mothers whose  
 weary hearts  
 You can comfort for Mary's  
 sake?  
 —Adelaide A. Proctor.

**"WHAT OF THE NIGHT?"**

We refuse to think of this appall-  
 ing war in any other terms than  
 those of the faith that believes that  
 at the heart of the universe the  
 Eternal Goodness lives and reigns.  
 Without any solution for the myste-  
 ries that perplex us when face to  
 face with the unutterable sufferings  
 that the war has caused and is  
 causing, its waste, its ruin, we are  
 forced to hold that out of this night

of impenetrable gloom a nobler day  
 will dawn. This he must maintain  
 who has not abandoned his faith in  
 God. There is an invisible kingdom  
 whose foundations have been laid  
 in this earth of ours, a kingdom of  
 truth and love and righteousness,  
 and against this no gates of hell  
 shall ever prevail.—Our Dumb Ani-  
 mals.

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## REAL THANKSGIVING.

If you count your many blessings,  
 You will find that they'll increase.  
 And as one by one you name them,  
 You will add love, joy and peace.

To yourself, if you would gather  
 All the gifts of blooming youth,  
 Daily send with glad thanksgiving  
 Thoughts of strength and health  
 and truth.

Long ago some thankless children  
 Sadly mourned, complained and  
 wept,  
 And so missed the many blessings  
 That the Father for them kept.

Finally, came the true thanksgiving;  
 Praises glad from all the band.  
 Then they entered, singing gaily,  
 Right into the "Promised Land."

So let's praise God's love, unfailing;  
 Praise His goodness, now and  
 here.

Praise till earth yields up her increase,  
 And all hearts their love and  
 cheer.

—Lida H. Hardy in Wee Wisdom.

"By thine own soul's law learn to  
 live,  
 And if men thwart thee, take no  
 heed,  
 And if men hate thee, have not  
 care;  
 Sing thou thy song and do thy  
 deed,  
 Hope thou thy hope and pray thy  
 prayer."—New Thought.

## YOUTH.

As long as the blue of the sky to  
 you

Is beautiful and fair,  
 As long as the skies with their  
 twinkling eyes

Bid you hitch your chariot there;  
 As long as the trees, budding flow-  
 ers and breeze

Whisper Spring's song to you  
 Your heart's not grown cold, the  
 years have no hold  
 And Age walks far from you.

As long as the noise of the wee tot's  
 joys

Makes melody for you,  
 As long as the Truth and Love and  
 Youth

Shine through the life of you;  
 As long as your heart shares a  
 sweet glad part

In the daily deeds you do  
 You are young — still young, all  
 your songs aren't sung  
 And Age walks far from you.

(Copyrighted, 1917, by Gracie Cornett  
 Ramsey.)

"Man is his own star, and the soul  
 that can

Render an honest and a perfect  
 man

Commands all light, all influence,  
 all fate;

Nothing to him falls early or too  
 late.

Our acts our angels are, or good  
 or ill,

Our fateful shadows that walk by  
 us still."

—Magazine of Mysteries.

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W. E. G.

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The germ of eternal life within is ever pushing upward and urging outward leaves and fruits of truth to serve, and sacrifice and pass away that others may reach higher to serve in a better but similar way.

---

In the heart of man is the Fountain of Life, the Spring of Truth; give it an outlet and it makes of the desert an oasis and becomes to its environment a source of bounty and blessing.

Out of the heart are the issues of life,  
Out of it peace and happiness or war  
and strife.

---

"Keep thy outward heart," thy affections, "with all diligence," that thy inward heart may keep thee pure, noble and free.

For within the heart is the True Light "that lighteth every soul that cometh into the world."

If the True Light shines forth the straight path is revealed, the pits and snares are avoided. Then follows harmony, happiness, peace and prosperity. Then mortality is swallowed up in life.

---

The yoke which you fashion for

the neck of your brother, try it first on yours. If it galls yours, his is made of the same material. If yours need a pad, grant him one also.

The climax of slavery is ever the birthday of freedom. When the individual comes to the chasm of the consciousness of soul-slavery it soon finds the bridge that spans the darkening depths. When society becomes conscious of social slavery, a revolution is imminent; readjustment and reorganization follow.

When nations become fully conscious of blighting slavery the spirit of freedom arises and strikes the mighty blows in its own defense. When man awakes he is a unit of infinite power.

When a social order awakes it becomes a manifestation of infinite power.

When nations awake (truly) they become recreators of life; they sacrifice, if need be, everything of material nature upon the altar of freedom that the flowering and fruiting of freedom may be unencumbered.

---

You cannot successfully oppose the progress of a person or of a people if such person or people are will to go forward and their chosen course is right.

Then "right is might," and the will summons Genius, the son of Necessity, to invent the way, and though every obstacle is thrown in the way, Right and Will win the day.

---

Be not absorbed in getting more

of a living, but rather in getting more of life.

The former leads to death and dissolution; the latter, life and union eternal.

What may you do that will surely elevate you into the good graces of God and to a favorable place among the people?

All of the holy teachers and inspired souls have declared it: Love to God and to your fellowman, expressed in thoughts, words and deed of service. And if there was no other teacher, nature would surely suggest it.

The sun serves by shining its best. The flowers serve by giving forth their best blossoms and fragrances. The trees serve by giving their best fruits. The grain fields serve by yielding their best harvests.

Nature presents the highest form of work. "Work in the spirit of service." If you would win the good graces of the bountiful God and the noblest approbation of men, you must spend your days in loving service and lose sight of yourself in the act of service.

Walk on the sunny side of life. The shadow sides are cold and barren.

Light for action, growth and development.

Darkness for rest and recuperation.

"Who dares assert the I,  
May calmly wait  
While hurrying fate  
Meet his demands with sure supply."

## DOING HIS BEST.

It somehow seems little enough  
when you say

That a fellow "is doing his best."  
It means that he toils and he hopes  
day by day

That Heaven will attend to the  
rest.

He is jostled aside by the hurrying  
crowd,

Unsought by the lonely, forgot by  
the proud.

He earns what he gets, no more is  
allowed

To the fellow who's "doing his  
best."

But whenever a crisis arises, we  
look

To the man who is doing his best.  
The prince with his splendor, the  
sage with his book,

Full oft fail to answer the test.  
And when there's a home or a  
country to serve

We turn to the man with the heart  
and the nerve—

The man whom adversity's touch  
could not swerve,

The man who kept doing his best.  
—Washington Star.

There is no gift or grace like true, unselfish love. Love is God, and God is love. Nothing pleases God like true love. And now abideth, of the blessings of God among men, faith, hope, love, these three; and the greatest of these is love. Why should any of us fail of having and showing the best of gifts in God's sight and in the sight of man?

## DOG HEROES WITH THE ALLIES

Never can it be said that "man's faithful friend" was a slacker or failed to respond when his country and his masters needed his services in the world's greatest war. Quickly trained not only for the most dangerous of occupations, courageous, trustworthy, and resourceful, showing uncanny intelligence in the discovery and recovery of wounded and dying soldiers, thousands of dogs are acquitting themselves like heroes with the armies in Europe.

Important as is the help of dogs in the attack or the defense, their greater usefulness is in the aid they are rendering in the great humane work that must follow so closely the tide of battle. A representative of the British Government, sent to America recently to purchase dogs for the canine relief squads, pays a fine tribute to the dogs that have done their part so nobly in the great struggle.

"No one," he said, "can possibly realize the grand work that dogs are doing in the great war abroad. The chivalry and heroism of the Red Cross dogs are perhaps well known, but there are thousands of unsung canine heroes who have been killed, maimed, and wounded while serving the cause of the Allies.

"Aside from the companionship of dogs, which has been such a boon to the men in the trenches, many of them have proved such excellent carriers of messages and aids in hauling provisions about the trenches that their work is absolutely indispensable.

"In our kennels in London we have twenty-five blinded dogs. They were wounded in the thick of fighting. They came back. It is uncanny how they seem to realize that they have played their part in the greatest struggle of mankind. They grope about in the dark, but they wag their tails and frisk about just as much as to say, 'Don't pity us, we have done nothing.' Many of them have been paralyzed by the concussion of shells. Hundreds have died. More dogs are needed, not only at the front but in families where there are no children and where widows need companionship, so that they may forget in a measure the loss of their husbands. I have read where there is a law in New York State urging the killing of some dogs. If these misguided law-makers could see what the dogs have done in the war, they would change their attitude."—Our Dumb Animals.

Lou Wescott Beck for twelve years traveled the treacherous deserts of our far west, raising sign posts to point the road to water. Rufus, his dog, was his unfailing companion, friend and helper. His feet shod with felt shoes to save them from the burning sands, this noble animal, with a thirty-pound pack on his back, went with his master into the desert's perilous wastes, seeking to save human life. To more than one man, dying from thirst, this dog brought the boon of life. The master is dead. The dog, disconsolate, is reported dying. Is there a reward somewhere out in



the dim unknown for the master and none for the dog?

—  
If I were condemned to spend twenty-four hours alone with a single creature, I would choose to spend them with my dog. Granting that most people would make two or three human exceptions, the saying expresses a true feeling.—Galsworthy in *Our Dumb Animals*.

### A BOY.

—  
“A boy,” said the kindly old doctor, as he felt his way down the stair rail. He put his arm around the shoulder of the man he met at the bottom, and they stood there listening. A small cry carried

down to them, so that tears glistered in the man’s eyes as he bade the old doctor good-night.

“A smart boy,” said the teacher, when he got his lessons well.

“A wonderful boy,” said the maiden, who worshipped him from afar.

“My boy,” said his Country, when the call came—To War!

“Our boy,” said his mother and father, as they proudly watched him march away to take his part in the Great Struggle for Freedom and Humanity.

—  
To each one, his own highest divine ideal of God is God to him. He is incapable of paying homage to anything beyond.—Henry Wood.

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## OUR OLD FRIEND SATAN.

As Shakespeare says—

All the world's a stage and all the men and  
women merely players;  
They have their exits and their entrances,  
and each man in his time plays  
many parts.

Thus it is with our old friend Satan, his Majesty has performed his part in the Drama of Life, and may now walk off the stage. We have discovered our real devil, and learned that he is within ourself, just as we have found that hell, like heaven, is a state of consciousness. So is it with the Principle of Good, called GOD. It lends itself to many parts, but like the actor, never changes its real individual character. It is but the one Power, yet variously used, for while it is absolute good to one, it may be the quintessence of evil to another. The difference is only in the manner of eating of this Tree of Knowledge. Professor Butler states that "Use determines all qualities, whether good or evil." Then our method of using a thing makes it good or ill to us. So devils, hells, purgatories, and Judgment Day terrors have served their uses, and are now relegated to the attic, where all old toys, discarded by the children of the growing Humanity, are stowed away.

But the real Judgment Day is upon us now, and the thing we feared has come upon us, but in a far different way than what we expected. We are TODAY in the Latter Day spoken of by the Prophets of old. We are passing through the

last act of the Great Drama of Life NOW. Each one is being arraigned before the bar of the Judge of all the earth, and is receiving his or her sentence, whether of reward or punishment.

The Judge is God, or the Immutable Law of our own Being.

The Criminal is Humanity.

The Pleader (for Humanity) is The Christ or Divine Love.

The Accuser is The Devil, or Fleishy Lusts of the Carnal Mind, which are Illusion.

The Sentences are Disease, Sorrow, Sickness and Death.

The Rewards are Health, Happiness, Joy, Peace, Plenty, and Love.

The Time is NOW. Eternity in which we live always.

As an Eastern sage says, "Man is his own absolute law-giver, the decreer of glory, or gloom to himself, his reward, his punishment." Therefore we see this drama of Judgment being enacted in the world every day, and each individual member of Humanity is being called to the bar of justice in his turn, for this is the Day of the Restitution of all things for Spiritual Israel—the Soul of Man; the Day when each one must render an account of his stewardship, how he has used the Power of Thought and the Spoken Word, which represents His Divine Master's Goods.

Many of us are before the Judgment throne today receiving the rewards or punishments for the deeds done in the body. Sentences are being passed hourly, and some are light, others very heavy, while in many cases under notice the crime against the Holy Spirit, or Breath

of God's Life in us, has been so great, that death sentences are numerous. Sins of omission are considered just as serious as sins of commission. If you have buried your talent of God-life in the earth of your own body you are just as culpable as if you have misused it.

But this is a silent Courthouse, for not a word is spoken. All is transacted before our eyes by pictures, just as the Picture Shows of today have superseded the play of a few years ago. So do we sit and read our own mute meanings and interpretations into this awe-inspiring drama of Divine Judgment. Some are working out their sentences while chained to our side, others are "like Ships that pass in the Night." We see them, hail them, and tomorrow they have vanished into the great forever. Disease is the sentence passed upon one, Poverty upon another, Sorrow upon others, and Death comes to those who rebel and will not learn the lesson that suffering is sent to teach. They thus get another chance in the future ages, and may come up with another and younger Humanity. The severity of the sentences is according to the class of sowing each individual soul has done either in this life or another. If we have brought sorrow and pain upon others, such is our portion during this Judgment Day. If we have squandered our heritage of Life Forces or the good things entrusted to our care, then Poverty is our sentence today. If we have sent out thoughts and feelings of evil to others then disease takes hold upon our own vitals, and the curses we

heaped upon our fellow creatures have come home to roost, with a goodly brood of kindred evils added.—Editorial in *The Healer*, Perth, Western Australia.

### YOU WILL NEVER BE SORRY.

For living a white life.  
 For doing your level best.  
 For your faith in humanity.  
 For being kind to the poor.  
 For looking before leaping.  
 For hearing before judging.  
 For being candid and frank.  
 For thinking before speaking.  
 For harboring clean thoughts.  
 For discounting the tale bearer.  
 For being loyal to the preacher.  
 For standing by your principles.  
 For stopping your ears to gossip.  
 For asking pardon when in error.  
 For the influence of high motives.  
 For being as courteous as a duke.  
 For bridling a slanderous tongue.  
 For being generous with an enemy.  
 For being square in business deals.  
 For sympathizing with the oppressed.  
 For giving an unfortunate fellow a lift.  
 For being patient with cranky neighbors.  
 For promptness in keeping your promises.

Reckon the days in which you have not been angry. I used to be angry every day; now every third day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.—Epictetus.

## EVIL IS, ONLY BECAUSE WE THINK THAT IT IS.

It is time for us to create a world that shall be founded on Faith—faith in the living presence of a living God amidst a living people. Most of us accept traditions of a God who lived down through the Hebrew prophets and the early Christian Apostles. But the idea that God is living now, in the midst of a living people, inspiring and teaching them even more directly than he inspired and taught the people of centuries ago, with revelations concerning our present problems as sure and safe as any revelations of the past, and with judgments as swift and immediate as any judgments of the future—at such a faith we grow pale, or turn from it in anger. The reason, of which we are unconscious, lies deep in the spiritual and intellectual requirements of such a faith. It is easy enough to assent to formulated beliefs, coming from constituted religious authorities, concerning the God of yesterday and the God of tomorrow.

\* \* \* \* \*

Evils is, only because we think that it is. It has no reality beyond our belief in it; no power save such as our belief invests it with. Evil exacts tribute because we are stupid enough to come to terms with it. The devil exists because we unconsciously worship him as the real power, when we think we are worshipping God. We have strife, competition and struggle because we believe in strife, competition and struggle. We have the palace be-

side the sweatshop, the wretched tenement behind the church, the monstrous lobby in the legislative hall, the swarms of political and commercial parasites on the social body, because we believe in all this hideousness and tyranny as real and potent, as having always been, and as therefore always to be. But there is no evil except our belief in evil.

The real faith of man consists in urgent and steadfast fidelity to his noblest ideals. To believe in the practicability of the highest conceivable righteousness, is to have the faith that makes and remakes the world—the faith that finds the real presence of God in the living people and their problems—whether that God be named or unnamed. This sort of faith is the substance out of which society and the soul get their building material; the substance from which great ideas and lofty ideals rise to lead the world toward perfection. — Prof. George D. Herron.

What one lives in his invisible thought world he is continually actualizing in his visible, material world. If he would have any conditions different in the latter he must make the necessary changes in the former. A clear realization of this great fact would bring success to thousands of men and women who all about us are in depths of despair. It would bring health, abounding health and strength to thousands now diseased and suffering. It would bring peace and joy to thousands now unhappy and ill at ease.—Ralph Waldo Trine.

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# Washington News Letter

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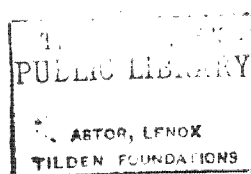
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*Oliver C. Sabier Jr. .*



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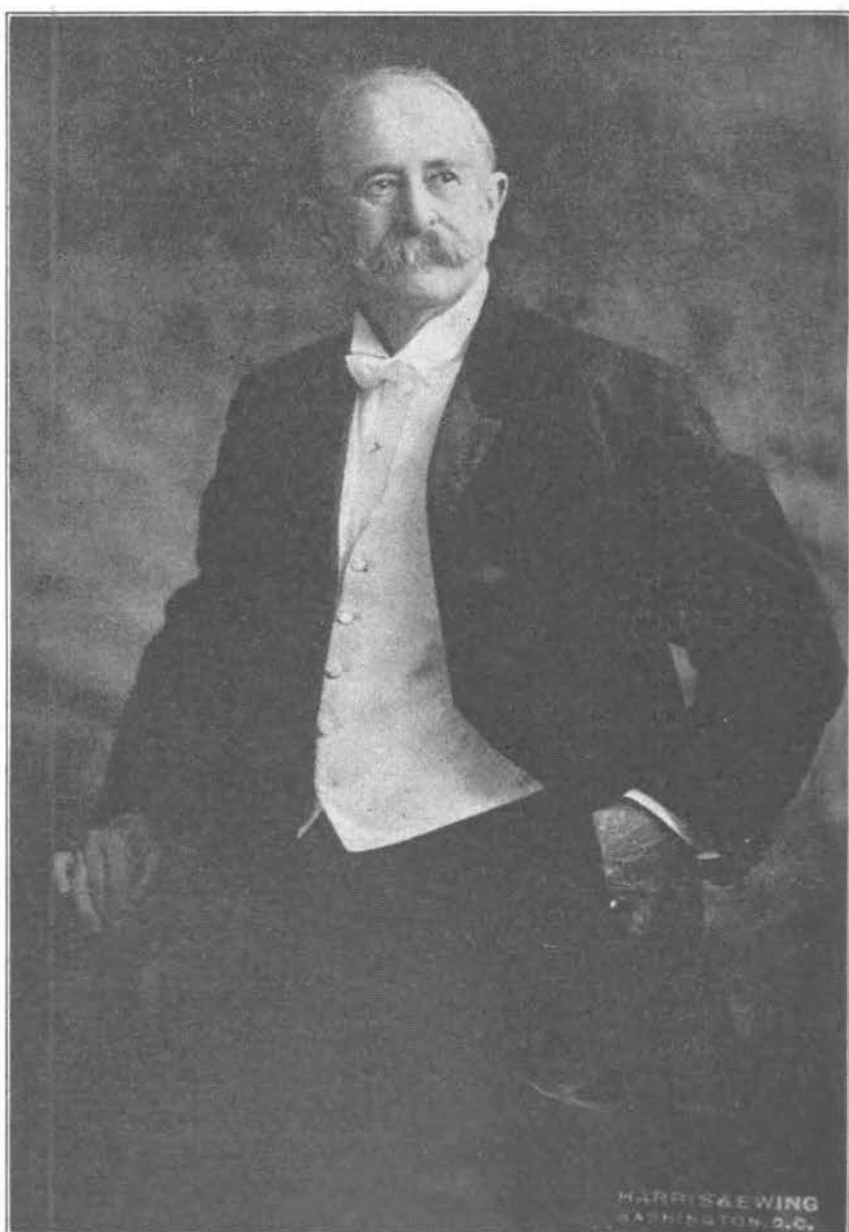
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## TO BE HEALERS OF THE SICK.

We do not have to be Christian Scientists in order to be healers of the sick. We do not have to be called anything; do not have to belong to any church, any clique or any cult, to heal the sick. All we have to do is to have the Love of God in our hearts. When we have that, in the degree that we are free from all fear, with all doubt annihilated and cast out, it matters not how we address the Deity we will get an answer to our prayers. We do not have to ask with any set form of speech, but to ask with The Understanding, or with a faith that amounts to The Understanding, and God will hear us. The principle of God-healing is not new, it has not been changed, nothing new has been discovered. It is the same thought that it has been forever and forever, and it will remain the same thought for all Eternity. God's



*Oliver C. Sabin.*

Truth destroys inharmony, and that is the gist of it; that is the Whole of it.

Jesus Christ came teaching the doctrine of Love. His new gospel, the good news to the world, and as an evidence that His ministry was of God, He healed the sick, which was one of "the signs following." He promised us that all who believe in this new philosophy, this Christianity, this doctrine of His, this doctrine of Love, could have the power in His name to heal the sick by laying hands on them. We do as Jesus did. We lay hands on the sick and they recover. It is The Truth which heals, the Truth which Jesus Christ taught us. We do nothing but what Christ did.

---

### THE SABIN BOOKS.

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Do not overlook the works of Bishop Sabin in making up your list for the year. A list of them with their cost will be found on another page of the News Letter. While Christology and Christian Science Made Plain are perhaps the most widely known and read of the Sabin books, every one of the publications are a gem of Christian Science—

New Thought literature. These volumes have done wonders in the propaganda of Freedom from Sickness, Sorrow and Inharmony. Give your friend one who is going on a journey—perhaps "over there" to fight for his country. He will enjoy the reading of it, and it will give new views of life, if he has not already made a study of New Thought, and will enrich his mind on this topic if he has already been attracted thereto.

---

### THERE CAN BE NO ABSENCE FROM GOD.

---

Christian Science healers no longer hear much in criticism of "Absent Treatment." The sufferers have been vanquished by the record of absent healings, by the testimony of the increasing hundreds of thousands who have been freed of physical, mental and other troubles by distant practitioners. God cannot be absent, being everywhere, at all times. There is no absence. The healer is with the patient just as closely as if they sat close together. No matter where they are, God is with them. There can be no absence. The words, Absent Treatment, constitute a misnomer.

*Oliver Sabin Jr.*

# Chain of Golden Thoughts

## February

PAULINA B. SABIN

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations given habitually, are what win and preserve the heart and secure comfort.—Sir H. Davy.

Live while you live, the epicure would say,  
And seize the pleasures of the present day,  
Live while you live, the sacred preacher cries,  
And give to God each moment as it flies.  
Lord, in my views let both united be;  
I live in pleasure when I live in Thee.

—Philip Doddridge.

No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage and guided by her discretion.

A teacher is often surprised to find that other hearts are bursting with thoughts which he has been afraid to utter for fear of shocking people.—The Healer.

There is no greater every-day virtue than cheerfulness. We are refreshed by the presence of cheerful people. Let us not forget to confer that pleasure on others. An ounce of cheerfulness is worth a pound of sadness to serve God with.

Listen To Me! The Highway of God's Prosperity is unlimited wealth, riches that are eternal and the Life that is endless ease and comfort. This blessed Road is not far from you; it is not divided and set off from your life or the life of anyone. For it is the omnipresence of God.—Miltz.

There are two lines of thought: One is the good thought that builds you up; it builds up your friends; it builds up everybody of whom you think. The other is the bad thought; it destroys you; it destroys those that you think against; it is the weapon of so-called evil. The other is God Almighty's language to us, His children. Love therefore. Think of the good, think nothing but good; and if you want anything, think it, remembering always that the thought of a thing is the prophecy of its fulfillment.—Bishop Sabin.

# ADVANCED LESSON COURSE

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**The Physical Body—Love to God and Men—The Practical Side of Truth.  
Mind Acting Upon Body—In Tune With the Infinite—The Soul's In-  
nate Inheritance—Breathing—Abnormal Conditions.**

## THE SIXTH LESSON.

**T**HUS far, the lessons of this course have had reference, primarily, to preparing you for using your body, mind, and soul powers for best results on the plane of life in

### THE PHYSICAL BODY.

Man's physical body is the housing of the Soul on this life plane. His mind is the servant of the Soul, a part of whose duty is to keep the house in proper state of repair, and to relate it harmoniously to the environments.

The Soul of Man is in a sense the focus of consciousness between the purely spiritual state and the purely material.

Man has a Soul-Consciousness of a Spirit-World as well as of a physical or material world, and has a real sense of dependence upon each.

The lessons thus far given aimed to bring you into conscious harmony with God, through love to and reverence for the Infinite Power, Wisdom and Love manifested in the Created Universe. Of course, man can only grasp faintly the greatness and grandeur of this Universe.

### LOVE TO GOD AND MEN.

Jesus the Christ expressed it tersely, thus: "Love to God Supremely and Love to all men."

This means reverence and respect for the best teachings and noblest ideals that have come to the human race, and this reverence and respect worked out in the grandest spirit of justice and fair play to all men.

If you have grasped the aims of the foregoing lessons it will now be wise to take up some of the teaching that seems more practical.

### THE PRACTICAL SIDE OF TRUTH.

The danger at this point is always that when that which is called the practical side of truth is presented people go mad over it and forget the spiritual realization for which the lessons are designed.

This so-called practical side is merely the gymnastics of the Soul on the physical plane, which, like all gymnastics, if overdone cause trouble for the body, or for the mind, or for both.

Take warning and stay clear of all exercises, mental or physical, tending toward forcing the development of the Soul and awakening physical power. This, of course, may be done under wise guidance, but too often such guidance is not available, and if it may be had at one step, is most often wanting at another. Then follows confusion, reflecting in disease of body or of mind and sometimes of both. The physical body is in a sense dependent upon the mind of the individual

for proper functioning, and mind is influenced by other minds and also by the enviroinal conditions.

#### MIND ACTING UPON BODY.

The mind acts upon the body and the body in turn reacts upon the mind.

If the thinking is true, wholesome and generous, it buoys up the body, stimulating the proper functioning of the several organs, thus generating vitality throughout the cells and atoms of the body.

On the other hand, if the body, as an abode of the Soul, is in proper state of repair, the mind—the servant of the Soul—is not restrained by the conscious physical weakness, pain or heaviness of the body.

The going-out and coming-in of the Soul, whether into the realms of spiritual or of the material, is then normal.

First, then, you

#### MUST BE IN TUNE WITH THE INFINITE,

in harmony with God in spirit and effort; second, your mind must be your faithful, reliable and obedient servant; and, lastly, your body must by conscious effort be kept in the most efficient state of repair.

But by no means must the first step — conscious atonement with God—be swallowed up by the consideration of either the second or the third.

A mental devolpment, devoid of conscious dependence upon a Supreme Power, runs amuck, bringing pain and unhappiness to both itself and others, and likewise a physical development void of the consciousness that the physical body is

a sacred temple, the abode of the Spirit of God in the Soul of man, produces a mere animal with abnormal propensities.

But, all things being equal, the Soul being poised in the consciousness of correct relation to God, and of holding the reins of the mind with steady hands, it is safe to consider the body in a practical way.

THE SOUL'S INNATE INHERITANCE on the material plane is the Power of Construction.

The masculine and feminine forces of the human nature unite in the mother womb and subconsciously a soul begins the work of constructing a body for itself, a temple of the material in which to dwell on the material plane; also the work of developing a mind to serve the Soul in this temporal abode.

This subconscious work goes on throughout the prenatal state of the child, developing and coordinating the several organs of the body. Thus are created the brain and nerve system, the lungs and respiratory system, the heart and blood system, the digestive and elementary system, the framework and the muscular system.

During this prenatal state also the organs of the senses are perfected, also the envelope of the body — skin, hair, nails, and so forth — likewise the shape of the body, the shade of complexion, also desire for food and activity.

These are all subconscious creations, or, perhaps better stated, demonstrations of the remarkable constructive power of the Soul on the subconscious plane.

But when the child is born its



first effort on the plane of life is to breathe, and immediately the breathing work enters upon a routine that ends only in death. To breathe is to live. Life on the material plane is dependent entirely upon breathing, and when breathing ceases the physical life ends.

#### BREATHING.

All other needs of the physical body may be suspended for a while, but breathing the least of all. The work of the lungs is, therefore, imperative, and so long as there is the least functioning of this organ the flame of life clings to the body, but the moment it ceases the flame goes out.

The lungs of a normal person are a perfect machine, every part of which is intended to do full service. Under normal conditions man breathes naturally. The pure, fresh air of the open stimulates a demand for a full share of its bounties on the part of every cell of the lungs, and this in turn stimulates the blood cells, making them chase each other through the arteries and veins at full pace to do their required work and then return to renew their strength. From the healthy blood the nerves draw fresh fuel continually and keep the furnace of life aglow and the body radiant with health.

#### ABNORMAL CONDITIONS.

But, alas! the conditions for the majority of mankind are quite abnormal.

Civilization demands a monstrous tax of the physical body. People now for the most part live in large cities, or in towns, where

the air is always stuffy, dusty and odor-laden. They must work in offices, shops and factories which are usually excessively heated and where ventilation at best is poor. This dust, odors and foul air disgust the lung cells and they rebel by refusing to work. They thereby grow weak and succumb to a shock, or a too sudden change of temperature.

The lungs do not like foul air and will take in the least possible amount. They will not volunteer full breathing unless stimulated by the taste of fresh, invigorating air.

Here judgment and will must come in to help the outraged lungs. Otherwise the lungs become feeble in their work, impoverishing the blood, impairing the nerve work and weakening the muscles, and taking the glow out of the flower of life.

The physical body is then a mere hotbed for disease, and too often the mind becomes merely the gardener of disease and the creator of unhappiness.

The next lesson, which will be really a continuation of this subject, will deal with Suggestions and Methods of Assisting the Physical Body in its unnatural and health-destroying environments, thus offsetting much of the work of the diseases of modern times.

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Every life is a work of art shaped by the man who lives it; according to the faculty of the artist will be the quality of his work, and no general rules can supply the place of his own direct perception at every turn.—Dickinson.

## ONE CURSE OF THE WORLD— TOMORROW.

How many readers of this paper can honestly say that the word "tomorrow" has not interfered with their lives?

The thing which has no real existence, the day which you will never see, is tomorrow. Yet how often you wait for that day which will never be here!

You should begin some new work and you think you will begin it—tomorrow.

You ought to give up some foolish custom and you think you will do so—tomorrow.

The deadeast of all nations is Spain, and in Spain the national word is "tomorrow."

Tomorrow is the soft lounge on which the weak human will lie down to rest.

The power, the dangerous influence of the word tomorrow, is fortunately not a sign of going backward. It is a sign that we are not yet fully developed mentally.

It takes an effort of the brain to say of a disagreeable thing, "I will do it today."

The will, the expression of the soul's intellectual purpose, is the most recently developed feature of the human being, and it is often the weakest.

Our primitive animal faculties have full swing and "tomorrow" does not interfere with them. The man who wants to eat, or drink, or indulge himself in any animal attraction has no thought of tomorrow. His animal will is well de-

veloped, and when the animal is in command today rules.

Unfortunately tomorrow controls the mental processes and therefore the processes which are most important.

It is hard to reform, so we say, "I shall reform tomorrow."

A million men say every day, "I mean to save money and live more sensible. I will begin tomorrow."

There is no need to spin out into words and analysis of the world-wide "thief of time."

If this picture, and what has already been written, can persuade a hundred thousand young men to try "today" and cut "tomorrow" out of their list of words, a most wonderful work will have been done.

Take this for a motto: "I shall not think of tomorrow, for tomorrow can never come. My only possession is today, and I will do all that I can in it. I will not lull myself to sleep promising myself about a time that will never come. I shall be a man today."—Exchange.

## THE INVISIBLE HOSTS.

We kneel to pray, and they draw near

In the still hush of twilight hour;  
Or in deep night, when dreams  
have power,

Their shadows then appear.

As Jean of Arc the voices knew,  
They send again their silent call;  
And strange hand-writings on the  
wall

Bespeak a rendezvous.

—Rose M. de Vaux-Royer.

## SAYINGS OF SABIN

**Absence and Absent Treatment—The Destruction of Fear—The Scientist and the Doctor—Don't Wait for Perfection.**

**Y**OU can see at once that there is no such thing as absence. Why? Because God is omnipresent, center everywhere, and you are in God here and you are in God everywhere. I think some of the very best healings I have ever known of have been done from the City of Washington to South Africa.

Distance is nothing. God is omnipresent here, and, when we pass out of these so-called physical environments and take on our spiritual bodies, as Jesus Christ took on His after the resurrection, then we will travel as thought travels. If we want to go to the North Star, we think, and we are there. If we want to go anywhere in the whole universe, we think, and we are there. Heaven is the universe of God Almighty, and God Almighty's universe will belong to us.

I do not think that our dear ones that have gone beyond stay around this earth all the time. I think they know everything about us. I think they come back and see us; I think they are going on with their lesson; they are climbing this ladder of knowledge. If they want to go to any place they go; they think, and they are there. Nothing travels as does thought. If you want to send a prayer to the uttermost ends of the earth, you can do it instantly; whereas, if you want to send a bolt of lightning around the earth, it

would take nearly a quarter of a minute. You can send a thought to Japan or China quicker than you can snap your finger. You can send the same thought to the North Star in the same time. Distance and time are absolutely annihilated in God Almighty's kingdom.

That is what you are coming into along these lines. There is no such thing as absent treatment. All is in the presence of God. All is here, and God is here. There is no time, there is nothing but God, and God is all.

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### THE DESTRUCTION OF FEAR.

I want to give you a practical thought how to destroy these so-called diseases in making a treatment. Never treat your patient unless you treat him against fear. Fear is one of the most disastrous mental agencies that error has in its employ. The men and women who are always fearing diseases; who are always fearing catastrophe of whatever kind or character, are doing no more or less than digging their own graves, nailing down the lids of their own coffins. When you fear anything you are prophesying against yourself. Suppose that I fear that I am going to have the smallpox. Can't you see why I will surely have it. In the cholera times in St. Louis in 1867 people dropped on the streets; they would drop and people would start with them

into the drug store on the corner, and the sick ones would be dead before they could get them in there. Died of fear. Therefore, always treat fear out of your patient; second, treat fear out of the mother and the surrounding persons. If there is a nurse in the case treat fear out of the nurse. Destroy fear in and around that patient, and what will be the result? All will say he is getting along fine; everybody has a cheerful countenance, and the effect of this thought is that the patient is up and around, healed.

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#### THE SCIENTIST AND THE DOCTOR.

You do not have to turn a person down because he has to have a doctor. That is absurd. Let them have doctors if they want them. We had a patient up in an Eastern State who was very seriously ill. They had three doctors there. When they telegraphed the woman had passed out, as they thought, but the husband said that she was dying but not dead. All around were weeping; three doctors in the house. Five of us went to work on the case and, after half an hour, the woman came to and was apparently on the road to recovery. Now, we treated that God would harmonize that woman and drive out all fear, and that He would teach those doctors to do what was right. They had a consultation the next day and decided that the woman was so bad and her disease was so peculiar that medicine could not do her any good, and they would give her no medicine. You can control the situation. God does not need medicine to heal His

sick. I do not care if anybody takes medicine. I have no use for medicine, I do not take medicine, I am beyond it. God Almighty's power is omnipotent; but, if any of these weaklings do not think it is enough, let them have quinine; let them have bitter root; let them have some bread pills; let them have something to fill that carnal mind and destroy fear. That is all the good that medicine does in this world; it destroys fear. There are some cases that I do not take unless they have a doctor; I would not touch them, such cases where the law requires a physician, and, treat the situation.

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#### DON'T WAIT FOR PERFECTION.

There is one thing that I want to say to you students, which is this: You will commence in your little work of healing with the thought, "But I can't do that. That is too big for me, I will have a cold, or I will have a headache, and I will go to work and treat that." That is the way a young student thinks of it, and God will heal that; and every time you heal one little thing it makes you stronger, and you can better make the realization. I am simply talking from my own experience, and I expect that it is similar to the experience of every one, more or less; but you can't at first realize the fact, that this healing is of God. God is the healer, and if that is true, there can be no limit to it; there can't be any limit to it. It is a very usual thing for some one to speak up and ask if you can "set bones?" They used to have that as the crusher. They said "You can

cure nervousness where there is nothing the matter, but can you set bones?" That was the crusher. We have set lots of bones, we are setting bones all the time. Is it any more difficult for God to set bones than to cure a headache? Not a bit. Understand that God's work is for everything and you will grow up. But commence, don't stop; commence to treat. If there is nothing the matter with you, there are always patients around in your family, go and treat them. If one of your family has a cold treat it out according to the rules I have laid down, and as you work you will become stronger.

There is another rule they give, "Physician, heal thyself." Now, Jesus Christ did not give that as a rule to follow at all. He went down to Nazareth and there was a good deal of unbelief there, and He said to them that they would say, "Physician, heal thyself." He did not endorse it, did not say that that was the rule; but I tell you, you do not have to be perfect before you can carry water to your brother. Could you not give your brother a drink of cold water if you were thirsty? Could you? Yes. If you carry out the rule, "Physician, first heal thyself," you must never give your brother any water at all until you are chuck full. How absurd! But I tell you that every cup of cold water you give to God's little ones, makes you stronger, makes you better. You reap the crop that you sow. If you have your life full of God's kindness and goodness, you reap the crop. God Almighty has said it, and nothing is truer. As you

sow you reap. Therefore, do not wait until you are perfect; commence now. Treat not only yourself and heal yourself, but treat friends that you have a right to treat. Now, when I say this, I do not turn you loose like a pack of wolves upon a set of sheep, and tell you to treat everything. You have no business to touch anybody unless he is willing and anxious that you should treat him. Throw them the life line and if they do not accept of it, you have done your duty. It is for them and God Almighty, not for you. You have no business to force God's Truth on anybody. It is absolutely wicked for you to do it. Now, don't you do it. But wherever you find a suffering one that wants help, and who is willing that God Almighty shall heal him, give him the effort, and you will never be disappointed.

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### CHRISTOLOGY IN FOREIGN LANGUAGES.

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Students of Christian Science and New Thought, traveling in Europe, have often been pleased to find copies of Christology, the most famous, perhaps, of Bishop Sabin's works, printed in French. The book met with a hearty reception in France, and has had a large sale, passing through a number of editions. Among the rapidly increasing number of Scientists whose language is the French, the book is held in high esteem. There is also an edition of Christology in the German language, of which we had a large sale, both in the United States and in Germany.

## TWO VISIONS.

My evening's retrospection o'er, as heaven's bright orbs their vigil keep,  
 My weary body sinks into the quiet realms of dreamless sleep.  
 My spirit wakes to find itself on Calvary's mount; in silence dense,  
 Behind the cross, in darkest gloom my soul looks out in reverence.

I hear no sound of human voice or living thing on that dread hill  
 Of sacrifice. I, trembling, feel through every nerve an awesome thrill.  
 I watch the awful agony that wrings the very soul of Him  
 Who hangs upon the cruel tree; mine eyes with scalding tears are dim.

The mocking crowd has drawn away. Rome's stolid soldiers watching, stand,  
 And gaze in surly silence on a sorrow-stricken little band  
 Of mourners who, with anguished hearts, await the hour when they may dare  
 To claim their own, and for the tomb with gentle hands their dead prepare.

For though in darkness deep I stand behind the cross, before there streams  
 A radiancy of glorious power which lights the Cosmos with its gleams.  
 Its splendor fills all earth and sky and sea. I cannot comprehend  
 This vision I behold, nor solve the future things it may portend.

And then the vision fades and soon is gone; and I return to find  
 Myself with fear atremble as its recollection fills my mind.

Once more I slumber; once again to wake to spirit sight;  
 But now the scene has changed. My eyes are open to a glorious light  
 Within a rocky cavern where, with glittering robes and radiant face,  
 There stands a heavenly Sentinel who guards the holy resting place  
 Of Him whose form I had beheld upon the cross, whom Joseph sought;  
 And then, with tender, loving arms unto this rocky tomb he brought.  
 "What seek ye friend?" the angel asked in voice melodious. "I seek  
 My Master whom they crucified on Calvary's stony summit bleak."

And then the folded cloths I saw, as on the rocky floor they lay.  
 "The tomb is empty!" loud I cry; "my God! they've taken Him away!"  
 I sobbed aloud, and sobbing woke; the bitter tears, in scalding race,  
 Bedewed my pillow as I pressed my trembling hands before my face.

Full oft I've pondered wonderingly, as o'er and o'er again I've seen  
 These visions of the night; and feel that many times on earth I've been;  
 And that these scenes mine eyes beheld in spirit, are a proof to me  
 That I had read a chapter from the Book of Nature's Memory.

—Hiram Augustus Graves in Aletheian.

# GROWING OLD GRACEFULLY

Rose M. de Vaux-Royer.

**T**HE world is growing up, and its inhabitants are "growing old." But rather let us express this stage as growing into new channels, as growth denotes development, understanding and the ripening processes. Therefore, growing old is the mellowing power of the passing years, with all the garnered wisdom of their rich experience; a refining away; a matter of selectiveness or choosing of the more significant and less tawdry things of the times.

Growing old is not a habit or a gift to be cultivated, but it is in obedience to the inexorable law of nature that no one may escape with the flight of the years, as a part of the Great Plan; even as the rising and setting of the sun or the rotating planets in their orbit.

As we approach nearer to the curtain of our final exit let us accept the inevitable gracefully and thankfully, not alone for the numerous experiences we have had in a pleasant world of friendly faces, but for the greater experience which awaits us as we are led to the verge of the new adventure, into which we may be born (from the sleep that lies twixt that world and this) even as a little child, quite as we were born into the life here, without any personal choice or forewarning.

Sir Arthur Conan Doyle states in his investigation into *Psychical Research* that the spirit is weak after passing over, even as the child is

weak after earth birth. And he adds: "The individual finds himself with a spirit-body the exact counterpart of the old one, but free from disease and deformity, and attuned to a finer stimuli than of earth," so that communication is not interchangeable. If our life is to be regenerated at its earthly farewell, even as the verdure of the trees is made anew in their change of seasons, why may we not look forward to this event as one of gain and not of loss, and thereby abandon the unnatural fear that unscientific bogy-writers have instilled?

Growing old would not become a distressing factor if we knew these things: that a rejuvenated or luminous body awaited the spirit's transition, and we would realize " 'Tis not the whole of life to live, nor all of death to die!" How potent the effect upon our moral fibre and intellectual dignity, if taught the continuity of life in natural sequence—with the doctrine of love, rather than the "hell-fire" abnormalities.

Thomas Carlyle, talking volubly on "*The Virtues of Silence*," represents a role which often appears in the drama of life.

We are privileged to speculate, and even though the great problem may not be satisfactorily solved with words, we know that all honest conjecture has fact for a working basis; that counterfeit copies an original coinage, and that from out

the invisible has come and been made concrete all that we hold precious in the arts and philosophies today. Music and architecture will illustrate this—music being the most intangible, elusive and spiritual of the arts made evident only through the media producing it (but which do not retain it), returning to the vast spaces from whence it had being and there held in the great void of the invisible until again recalled.

When we recognize that this mind-force we call "man"—and limit his existence to a given period of years as "his life"—is limitless and imperishable, and cannot be coerced in the higher sphere, we will begin to respect his office of "being" and to build for him greater mansions.

This little phase here is but a puny record on the annals of the larger life. So let us grow gracefully into a recognition and knowledge of the life that is to come, and as we grow old in spiritual accumulation we will grow young in heart, and know, by faith, poetry and love, that we desire the beauty and won- of the unseen world, the veil of which we may not push suddenly aside, but revelations reach us and we know it is real, that in all God's world there is nothing else so real and abiding forever.

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"I have now the abundance that belongs to the kingdom of God, and I know that the Father who distributes this abundance is only waiting my recognition to furnish me with such supply there will not be room enough to receive it."

### SAMPLE COPIES.

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Sample copies of the News Letter are becoming scarce, but there are still some that can be sent to those who will ask for them soon. The reading public is sampling literature in anticipation of laying in supplies for 1918. To each who can use them for distribution five copies will be sent upon prompt application.

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Keep the thoughts pure, true and wholesome; by so doing confidence is held and the influence of man's life as a power for good is redoubled. The ephemeral character of thought disappears as one analyzes its influence upon the lives of men. It is found to be intensely real, and full of power to aid or to harm mankind. When the children of the Soul, incarnate in flesh, think only the thoughts of that Soul-Self, every form of evil is forced to disappear, and only the good, the true and the beautiful remain. No mortal in close touch with his Soul-Self ever thinks other than the purest and noblest of thoughts. As man rises in the scale of being he finds that words are not needed to express the higher sentiments of his being. The Soul has a language of its own, but that language is voiceless—wordless—and can only be comprehended by Soul. If all of the children of earth would but seek to find their Soul-Selves, to live in harmony therewith, only thoughts of love, of truth and of goodness would be sent out to vibrate through the universe.—Harri- son D. Barrett in Banner of Light.



# HEROIC TREATMENT

## What Bishop Said to An Inquirer In Regard To It.

**B**ISHOP SABIN was once asked the following question:

If God is the healer of the sick, why is it necessary to give treatments by so many persons by the same method you call heroic treatment?

To this question the Bishop replied as follows:

I suppose I will have to answer that. I suppose I am the only one in the world who first believed in it.

What we know we know by experience, either the experience of ourselves, or the experience of somebody else. I was taught to believe, and I presume most of you were, that only one person should treat a patient; that if two should treat, it would have a tendency to mix the thought and cause confusion in the mind of the patient.

Not knowing much about metaphysics when I commenced this study, I was somewhat like Mark Twain when they asked him what metaphysics was. He said it was something that a man would talk to another about, who did not know anything about the study, and the man who was talking knew less than the man he was talking to. That was the extent of my knowledge of metaphysics when I first heard of the healing of one of my reporters. I commenced to study, and by and by the force of circumstances whirled me into a position where I had to go to healing the

sick myself or quit the work. There was nobody to stand by my side but my wife; and we began healing the sick through prayer to God. She would have her cases and I would have mine.

A gentleman from Pennsylvania came down to see me, who had a brother who was near to death. He left word at home that he was to be telegraphed to at Washington if his brother should die before he reached the city. In that case he would not come to see me, otherwise he would. No telegram was received, and he came to my house. I did not talk to him more than a minute. I turned him over to my wife, and went into a room and treated his brother for half an hour, against the possibility of immediate death. At the end of half an hour I went in and talked to him and asked my wife to treat him for half an hour. At the end of that time I took it up again, and we alternated in that way for three successive hours. The result of the treatment in that case was that it made the man stronger and he did not die. He was able to go to work on a farm in the spring.

That was the first instance I ever knew where more than one treated a case. It worked well, and after that every hard case that came to us, two of us worked on it and almost uniformly they improved. We had better results than one healer could have.

By and by, a lady who had been

sent to Paris, France, to help open up the scientific work over there, joined us. We three worked alternately on all hard cases, and we healed the sick through God. I could give many illustrations where it was better than the single treatment system had been. Ultimately it turned out that we employed more healers; we sometimes put as high as eighteen people on a case, treating all the time, consecutively, right straight along. When one would stop another would take it up and go straight along. It is very rare than any such treatment fails to heal; it is very rare. When we say treat we mean that we pray for the sick—treatment is prayer.

The question is asked, Why is this so? I would ask the questioner, whoever he may be, why it was that Jacob had to wrestle with the angel all night before he blessed him in the morning. Why did he not bless him in the early part of the night and let Jacob take one of those stones for a pillow and have a good night's rest? If you ask why he did not do it, I reply, I do not know.

Take the parable our Savior gave about the man who wanted bread. Some people came to see him and he wanted bread. So he went to a man who had bread to sell. The bread man said: "I can't give you bread; I have gone to bed and my children are with me in bed. I don't want to be bothered to get up and sell you bread." But the man kept persisting in demanding bread, until finally the dealer got up and gave him the bread to get rid of his importunities.

Why it is that you have to ask so persistently I do not know. We are commanded to pray without ceasing and in everything give thanks. Why is that so? I do not know. They say God will hear you. You command Jane Smith's fever to leave her, in the name of Jesus Christ, and it will go. They say God hears you, and you have as much power with a little asking as with much. But it does not always go. You have to stay there and pound the life out of that fever with the Truth. You ask why is that so? I do not know. But we are taught by the experience of ourselves or the experience of others, and what we know we know only in that way. We can't know in any other way, than as it is given us directly by God Almighty.

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

## THE NEW YEAR--1918

**T**HE Christian civilization stands upon the brink of the grave of the fated year 1917. Looking backward, what a scene! The leading Christian nations warring and learning war!

The driving of ships, the rumbling of trains, the snorting of motors and the tramping of feet! Whither directed? "To the Valley of Death! to the jaws of hell!"

Surely the bottom is falling out of civilization and the products thereof are falling into the flames below.

The best material gifts of the human mind, the choicest products of human intellect, are now the most pronounced destroyers of human happiness.

The greatest gifts of human genius are now made to serve the lowest passions of mortal mind.

The thousands of mechanical inventions, and chemical discoveries, are now but so many parts of a great, a monster, machine for the destruction of both man and his accomplishments on the material plane.

The tongue and the pen, the designed deliverers of men, have become the enslavers of men. Speak not! write not! but in terms that make for more effective warfare, is the Spirit of the Age.

Whence came the Spirit? Of whom was it born?

The war lords are to the front and the commercial princes are at

their right hand. Peoples and nations are scooped into the hopper of the mill of destruction.

With eyes wide open and yet unaware, they merrily glide down to annihilation.

The mill grinds on, grinding out blood and tears, mingled with jokes and jeers—the harvest of the sowing of years.

The people's bread grows smaller, their clothes scantier, their homes poorer, their environments more wretched! But, alas! the tree that now flourishes in foliage and flower is perishing at the root, and before the time of fruitage it shall stand in blasted death!

Be wise, ye guides of the people, lest you lead to the mire and all be discomfited together. He who feeds his friends and starves his own children cuts off a generation of his strength and "sows dragon's teeth," and giants of opposition will arise in his home.

Self-preservation is the law of association—the highest law of peoples and nations. Self-sacrifice is the right of the individual. He who sacrifices on his own part for the good of another, or for the good of many, does the noblest deed within the bounds of the divine right of man, but he who forces others to sacrifice against their will sows seeds of ill-will, that will bring forth trouble until supplanted by good will.

A bloody war is raging. The cruelest and most inhuman is its

name. For many months it has been pouring its vials of wrath upon humanity. Its devouring blight has been marring human progress, blotting out human happiness.

How long, O nations, will you take delight in this play, this tragedy?

How long will you sit and cheer and demand more and more of the scene?

Do you not see that the playhouse is built upon the sand and that the winds of genuine democracy are rapidly digging away its foundation.

Can't you see that the flames of the Divine Right of Man are already consuming the trappings of the stage and will soon engulf the stage itself with its actors?

Out of the East the Voice cried: "Hasten, O nations, to the most Great Peace, lest the most great danger befall you."

But the nations, ignoring the call, filled their cups with bitterness and now must drink to the dregs.

Nineteen hundred years ago the day of "Peace on earth and good will to men" was announced by that voice that ever speaks in the defense of the human soul, and the Master Christ gave the program for the bringing about of that day.

"Love God supremely and your fellowman as yourself," was the divine injunction.

But some have said "There is no God," and branded the messages as madness. Others have made imaginary gods and conjured with the laws of nature. But saddest of all, some have recognized the true God

and appropriated the divine bounty for selfish ends.

Those who deny God, the invention of gods and the robbers of God, are alike deceivers of their own souls and destroyers of their own happiness. They make choice of the hell of confusion.

Alas! A mighty storm is raging upon the sea of humanity, and no craft can live in these awful waves but such as hear Master with power to speak the "Peace be still."

"Time and time again I have sent prophets and seers to bid you return to me, to walk the path of truth and true living."

Many, with their life's blood, have written the invitation upon the tablet of humanity.

Many have read, a few have heeded, but humanity has contented itself with playing in the dust.

Now God, with the pen of retribution and with the ink of the "most great danger"—the blood of nations—is writing in bold letters upon the heart of humanity, "Return and live; refuse and perish."

There is but a step to the "most great peace," but man must volunteer the step. The "most 'great peace'" must come, but you must create the conditions.

"The most great peace" will surely come, but not until love flows instead of blood and mercy tempers justice—Voice of the Soul.

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All that see them shall acknowledge them that they are the seed which the Lord hath blessed." (Isaiah 61:9.)

# CONSTRUCTIVE SPEECH

Wallace D. Wattles in *The Nautilus*.

**I**T is not constructive to mention your dislikes. Dislikes do not integrate, attract or draw things together; it is always a repelling principle. When you sit down to the table never say, "I do not like onions." There may be others at the table who do like onions, and your thought at once begins to cause inharmony and antagonism between you and them. When you tell me you do not like something which I do like, you and I begin to repel each other at that point. It is the things we like in common which draw us together, and the things which one of us likes and the other does not like which make for repulsion between us. It is not necessary that we should all like the same things, but it is best for us all to keep our dislikes to ourselves. The knowledge that you do not like a certain food will not add to the pleasure of the others at the table. It will not make them enjoy their meal more; on the contrary, it tends to make them uncomfortable.

How do you possibly add to the joy, brightness, wealth and health of the world by spreading abroad the knowledge of the fact that you do not like onions? What can be built up, integrated, made greater by your dislikes? Nothing. But on the other hand, you suggest the idea of antagonism to those around you who are eating, and you will injure their digestion by doing so.

Onions eaten with the thought of dislike are indigestible, but eaten in love, cheer and harmony they are food fit for angels. Never think or speak dislike at the table; think and talk about the things you like.

Never discuss the wholesomeness or unwholesomeness of foods. Do not say, "I am very fond of cheese, but it does not agree with me." It does not help your friends to be told that cheese does not agree with you; it only tends to make cheese disagree with them. Put cheese out of your mind until you can cease thinking that it disagrees with you, and when that time comes you will probably find that you can eat it perfectly well. Instead of mentioning the fact that cheese disagrees with you, tell how very fond you are of mashed potatoes, and how good you always feel after eating them.

If you believe certain foods to be unwholesome, keep still about it. Never say that cucumbers are not fit to eat. If you believe that cucumbers are unwholesome let them alone, but mind your own business, and let those who believe that they are wholesome eat them in peace. So far as we are able to determine, all these things are purely matters of mental attitude. Cucumbers are wholesome to those who believe in them, and unwholesome to those who do not. If you believe them to be unwholesome do not eat them, but do not throw out the suggestion of their unwholesomeness. To do

so is destructive; it sows the seeds of indigestion, disintegration, disease and death. Talk wholesomeness.

If you are a vegetarian and there is meat on the table do not descant on the danger and undesirability of a meat diet. Why convert meat into a poison to those who are eating it by filling their minds with the poison thought? In the first place, if you are a vegetarian you should not advocate your theory unless you can show that you are healthier, stronger and better than the average meat eater. Always demonstrate in your own person before you begin to teach, and if you can show that you are healthier, stronger and better than the average meat eater, you will not have to say a single word against meat to prove your theory. You will only need to point to the excellent results which follow the eating of vegetables, and those who look at you will want to live as you do. Demonstrate, praise the vegetable diet, advance the constructive thought, and do not attack meat in any way as food.

If you feel you must advocate some diet reform, do it constructively. If you believe that coffee is "bad for the liver," and that cereal preparations should be substituted for it, do not begin by describing what you believe to be the evil effects of coffee. For all you know, these evil effects may be merely the results of the way people think about coffee, and by increasing the evil thought you will multiply the evil effects. Take a million healthy people who drink coffee, and make them think that coffee is bad for

their livers, two hundred thousand of them may give it up, and the eight hundred thousand of them will develop liver complaint. Praise your cereal drinks and point to their good effects, but keep still about coffee. If you cannot demonstrate your good thing without attacking other things then your good thing is no good.

To mention dislikes or unwholesomeness in connection with food is always destructive. Never do it. Talk only goodness and wholesomeness.

It is not only destructive to mention dislike in the matter of foods, but in all other things as well. Never mention that you dislike any person or thing. Do not tell how you dislike Smith. What earthly good can you expect to accomplish by spreading such information? Who will be made better, or stronger, or happier, or braver or richer by the knowledge that you do not like Smith? Not the people to whom you express your dislike. If they already dislike Smith you will make them dislike him still more, and if they like him, you will make them dislike you. In either case you will only add to the sum total of existing hatred, which is a disintegrating force. And since action and reaction are always equal and in opposite directions, the result will be disintegration and dissolution in your own mind, body and business affairs. Do not mention your dislike for Smith, tell how much you like Brown. That will be constructive. It will help Brown, it will help those who hear you speak well of him, and it will help you.

Never speak disparagingly of other people's habits or ways of doing things. If you do not like a thing praise its opposite. That is constructive.

Nothing good is accomplished by crusades for the stamping out of evil and the suppression of vice. Such movements only increase vice. Progress is not accomplished by suppressing evil, but by cultivating good. And the good that is to be cultivated is always within yourself. You have no business to go round trying to cultivate the good in other people unless they invite you to do so. It is an unbearable impertinence for you to try to make other people better until they request you to do so. Mind your own business, and speak constructively of everything and everybody.

If your wife makes a cake and it is a failure, do not tell her about it; she knows it. Tell her that her failures are better than any other woman's successes, and eat the cake; ask for a second piece. She will try her very best to make good cake if she has a husband who is worth making good cake for, and your husband will try his best to please you if you are worth pleasing. If no one seems to care about pleasing you, you can easily guess why. Set to work at once to make yourself worth pleasing. If you think other people do not love you enough, never mention it. It is a thing to be ashamed of. It shows that you are not winning their love.

Therefore, do not mention it when other people have not treated you right. What good can you do by telling about it? You will only

cause somebody else to be mistreated by telling the story, and you will spread the evil. No matter how much you have been misused keep it to yourself. Never mention it; forget it. Stories of misuse, of ill temper and quarrels only cause other people to misuse each other, lose their temper and quarrel. If a friend has mistreated you, never on any account tell it to anybody. When you mention that friend, let it be to tell what a good time you had with him on some other occasion.

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To transcend selfishness is the only road to truly noble attainment, and though at first our resurrection may appear difficult because it involves a breaking away from old ideas and methods, like all really great accomplishments, the "lion in the way" is encountered and must be surmounted not far from the entrance gate or threshold. To be born anew, to understand something of the meaning of a raised and regenerate life, it is not necessary to undergo any religious convulsions or to experience spasmodic conversion; though sometimes a climateric period is reached in the soul's experience when two roads are discernible, and it has become impossible to choose the new path without abandoning the old.—Colville.

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It is not a question how much a man knows, but what use he can make of what he knows; not a question of what he has acquired and how he has been trained, but of what he is, and what he can do.

**ASK AND YE SHALL RECEIVE.**

From the News Letter, February, 1903.

Ask, affirming that you have that for which you ask before you ask, and the manifestation will be developed.

Suppose you are asking for a certain thing. You affirm that you have it with the perfect understanding that you are God's child, created in His image and in His likeness, and endowed with this thing for which you are asking at your creation as a part of your charter rights, so to speak. You make that realization in your consciousness, affirming that you have it, knowing in your mind that you have it because it is yours, and the manifestation, so to speak, will develop itself. Suppose I am asking for the destruction of a headache either in myself or in anybody else, I realize the perfection of the child that God made, a spiritual being living in spirit, living, moving and having its being in God, and therefore, perfect as God is perfect, and that it would be impossible for such a being to have the headache or any other disease. When I make that realization in my spiritual consciousness, the so-called headache disappears because it has been touched by the Truth. It was error, and nothing but error in belief, and when you touch error with the Truth it destroys the manifestation.

Affirm everything you want. Do you want health? Yes. Well, affirm "I have health." Do you want happiness? Yes. Well, "I have happiness." Affirm everything that you do want that is good. Of course,

you can't 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 will go back to the original creation of man and ask the question, "Who is he?" The answer is that, "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 truths are as simple as can be, and they are 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 can't 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, unreal, and belongs to the realm of nothing, and is nothing.

The power of spirit is tremendous. Even one moment each day given to prayer, meditation and the Silence, will bring a great amount of benefit. "First of all, it will tone down nervous excitement, bring serenity and calmness, and enable us to see things more clearly. The temperament will be better and the health will be better. Sound health will be one of the first signs, and a sweet, beautiful voice.



# THE PRAYER THAT HEALS ALL DISEASES

V. Cooper Mathieson in *The Healer*.

Lord, teach us to pray.—(Luke, chap. 11, 1st verse.)

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“When ye pray say, Our Father which art in Heaven, hallowed by Thy name, Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we also forgive everyone that is indebted to us. Lead us in times of temptation, and deliver us from all evil, for thine is the kingdom, the power and the glory forever. Amen.”

**W**HY the Lord's Prayer?

Because the Lord is the Spiritual Man, the Higher Self of every Being, the Divine part of men. It is, therefore, to this Higher Self or Lord that we speak, or pray; to that Christ within us who is the Son of God within the Son of Man, the Son or Holy One lost in humanity; then to this Son of God we, or that part of us which is the Son of Man, pray to be shown our true being, and thus enabled to find Him, who is our grander, better, real and true God-self. He it is “who art in Heaven,” for He dwells within the “Kingdom of Heaven” or harmony which the Master says “Is within you.” In the temple of our own hearts, if we will let Him, but always and eternally in the holy of holies of our own souls, whether consciously or unconsciously, as the degrees of our spiritual growth may be. He is eternally our Father and

our God, because He is our life, and from Him we derive our God-being, which is immortal and cannot die, for Love and Wisdom, the expressions of God through man, his Son, are from everlasting to everlasting.

Hallowed be Thy name.—His name is hallowed because it means Allness. It is, indeed, all there is of us, all that endures. It is Jehovah-Almighty, the Father-Mother God. Immanuel, God with us, or God Himself dwelling in us, and as God is all there is of us, we are all there is of God expressed or manifested through the One Life, for we are brothers and sisters with Christ, God's Son, who dwelt within Jesus of Nazareth, consciously.

Thy Kingdom come.—His Kingdom will always come to us when we get into the Heaven or harmony of our own true being, and allow the God-Love to rule our lives, and this will make His will be done in us within our souls and necessarily revealed in our bodies—the earth of flesh—as the true expression of the image of the Father, and we will thus express the Perfect Likeness hidden within us, and this is ever the recognition of God's Kingdom coming into the hearts of men who are the children of the Almighty Father, and when purified by suffering through experience are the perfect “Sons of God.”

Give us day by day our daily

bread.—He will constantly give to us each day our daily spiritual food which alone can feed our souls, the substance of Himself, for He is Spirit, and we being His offspring are pure Spiritual Beings. He will feed us on the bread and wine of His own Life. The bread is the One Substance which gives strength to us as growing souls, and the wine is the blood of Life that gives vitality; and so receiving this in the "Sanctuary of Silence" from the hand of the Priest of the Most High God, "our Melchizedek" within ourselves, we are able to show forth to the world that we have been fed of God, or a conscious recognition of our God-likeness has been born within us.

**Forgive Us Our Tresspasses.** — Our trespasses against our real being, our Higher Self, are faithfully and everlastingly forgiven us when we are able to freely and fully forgive every human creature who has ever done us a wrong or injury of any kind, be it great or small. We must forgive first if we would be forgiven. This power to forgive works within us like a healing balm, and instead of the sharp and two-edged sword of anger and resentment we have a soothing feeling of harmonious peace and love within our hearts which tells us that just as much as we have freely forgiven our brothers and sisters in the great family of the Father-God, so will that Father-God dwelling in our own souls extend His forgiveness to us and take us close to His great heart of Infinite Love.

**Lead Us In Temptation.**—He never can lead us into temptation,

but He leadeth us in time of doubt and uncertainty worldly temptations which assail us in the flesh. As spirit using matter for a channel of expression, we are at times apt to become subject to assaults of seductions which take the form of temptations to a spiritual being and interfere with the growth of the soul. He giveth us, His children, of His strength and His power to enable us to resist these insidious onslaughts, and withstand their attacks. He leadeth us by the still small voice within which says, "This is the way, walk ye in it," and we are led to resist all error thoughts which seduce the soul, and He thus gives us of His wisdom to use our Creative Power of Thought and Strength to overcome all things contrary to our God-being. We have just as much of this strength as we require for every emergency, we have only to lay hold upon it, and we need never falter or fall, and so, when we recognize this truth, temptation can have no power over us any more than it had over the Teacher of Nazareth. In fact, when we have claimed our Oneness with the Infinite Goodness, temptation does not exist for us, we are above it, and we therefore cannot be subject to it.

**Deliver Us From Evil.**—And so it is in like manner that He also delivers us from all that is contrary to good, from all that pertains to self-consciousness and is out of harmony with our spiritual being, our Divine Self. Evil, which has no true existence in itself, but is only the shadow of perversion of good, for all is God, and God is good.

Evil, then, like temptation, has flown far away from us, and we are able to stand up in the might of our Strong Lord, and so we claim our sonship with the One Power of the Universe, the Good Omnipotent. Things good or evil only exist for us as we give them place in our consciousness, so that when we think only good there is only good for us, and we thus see only goodness and purity everywhere and in everyone. This is what Paul meant when he says, "Henceforth know I no man after the flesh," for we see only the Son of God in all humanity.

For Thine Is the Kingdom, The Power and the Glory, Forever.—Yes, beloved, forever and forever, the kingdom of power, of dominion and of glory is for man, the manifestation of God. It is for him alone, his inheritance from the beginning; for Man, the "Word was in the bosom of the Father from the beginning," and down through the ages it has come with its Creator, or the Father, as with slow and stately mien the Infinite Spirit of Life has wended its majestic way, and brought forth the first expression of itself, by the Word, called Man. So, with slow, steady step, It is advancing onward through the centuries, and patiently evolving from that first expression the created Image, that which It desires to perfect and eventually manifest as the Likeness. And still through the future ages that will have no end, will It continue to use this beloved Son, or Man, to manifest itself through, for that which we call "God" or the Infinite Life can have no end, can never die, for there is none greater

than Itself to inflict death upon it. And so It must perforce live for ever and ever throughout eternity of eternities, and step onwards, upwards, from glory to glory, and that alone through the medium of Man, Its only mode of expression. So that the end is inconceivable to the One Life Itself, much less to Man, its expression. Thus is the destiny of Man eternally involved in the destiny of God, and the Lord's Prayer is but a more perfect revelation of the great and glorious truth of our being which the Master taught when he said, "The Father and I are One." And so God and Man are One now henceforth and forevermore, Life without end. Amen.

### BEHOLD, I SHOW YOU TRUTH.

Ye suffer from yourselves. None  
else compels;  
None other holds you that ye live  
and die,  
And whirl upon the wheel, and hug  
and kiss  
Its spokes of agony,

Its tire of tears, its wave of nothing-  
less.

Behold, I show you truth! Lower  
than hell,  
Higher than Heaven, outside the ut-  
most stars,  
Farther than Brahm doth dwell.

Before beginning, and without an  
end,

As space eternal and surety sure,  
Is fixed a power divine which moves  
to good,

Only its laws endure.

—The Light of Asia.

## SCOTCH PROVERBS.

Fools' haste is no speed.  
 Gude watch prevents harm.  
 Little said is soon mended.  
 Great barkers are nae biters.  
 Never quit certainty for hope.  
 Nothing so bold as a blind man.  
 Every shoe fits not every foot.  
 A hasty man never wants woe.  
 A man is a lion in his ain cause.  
 A sorrowing bairn was never fat.  
 Forbid a fool a thing and he'll do.  
 An ill plea should be well plead.  
 A willful man should be very wise.

I like nae to mak' a toil o' pleasure.

A gude word is as soon said as an ill one.

A word before is worth two behind.

Be a friend to yourself, and others will.

Many irons in the fire some may cool.

Nae great loss but there is some gain.

I cannot sell the cow and have the milk.

Be the same thing that ye wad be ca'd.

It is not the cowl that makes the friar.

Force without forecast is of little worth.

A blithe heart makes a blooming visage.

As ye mak' your bed sae ye maun lie down.

A gude tale is na the waur to be twice told.

Better an empty house than an ill tenant.

If it can be nae better, it is weel it is nae waur.

He that wad eat kernel maun crack the nut.

He that seeks trouble, it is a pity he should miss it.

He was scant-o' news that tauld his father was hanged.

Gentility sent to market will not buy a peck o' meal.

He had need of a long spoon that sups kail with the de'il.

## THE KEY.

The tears of life, like Nature's rain,  
 Must come ere the life is done;  
 And Time goes on, and the tale is told,  
 And our race of life is won.

Much in our lives we yearn to keep,  
 But joys fade and vanish away.  
 The sky for a moment is brilliant gold,  
 Then suddenly turns to gray.

The smiles and tears and loves of life  
 Pass over us, then are gone,  
 As the stars of night fade soft away  
 To give their place to dawn.

Some where, some day, if we earnestly seek,

We will find life's hidden key—  
 The key that fits the lock of Life  
 Of the door to Eternity.

—Mrs. Louisa S. Griffin, West Park, Pa.

Knowing that God is everywhere  
 present, and that He is good, and  
 that all power is His, there is nothing to make one afraid.

## TO HIM WHO DISCOVERS THE NEW GOD

**A** STRANGE THING comes to the man who discovers the new God. He finds that there are two worlds—one a universe of God's creation, the other a world which has been made by man. God created a real universe, but man with his limited understanding has made another realm in which he stumbles and falls and makes his false judgments in regard to the Power which created him. To say that the calamities of life are not in accord with the laws of this unreal world which man has made would not be true, but to say that they are not in harmony with the real creation is absolutely true. The soul has discovered that it is a resident of a greater realm than the apparent one in which humanity blindly walks. It is a discovery of mighty power.

The thought that it is the will of God that suffering is inevitable paralyzes the will of man. Yet today that thought is almost universal. It is necessary that it should be so while the God of man's creation rules and battles. Man must bow his head for a while, until sober second thought has come, and the human will can say, "If the God whom this new age has discovered is a God of reality, then suffering ought not to be." So, I see a golden glow just beyond the lurid clouds of war—an age when a new God reigns, an age when sickness and sorrow and war are to disappear.

I want you to see the vision of the Truth. The will of the heart of

God is that we should be perfectly whole. This condition should be ours here and now, but somehow we are not securing it. The will of God contains no sorrow for His children. He has planned a sicknessless, painless, deathless world, but the eyes of men are blinded, and so there is all this sorrow that we see. Does it seem to you that I am telling a fairy tale? Sometimes, for a little while, my mind is overcome by the power of the lie of appearances, but my soul rises and calls to me in tongues of fire, "God could not create a world of pain and woe—man has created it."

The new world is at hand. Some of you have discovered it. Some of you have had the higher consciousness and have entered into the realm of the real, and the evils have disappeared. When Jesus said, "The Kingdom of Heaven is at hand," He was trying to make men know that it was all around them, "closer than breathing, nearer than hands or feet," and that in the degree in which the soul enters that realm it becomes sicknessless and painless and sinless.

The other day my little girl said, "All the world is asleep and I can't wait for it to wake up." Jesus saw a world asleep, and he called to it in clarion tones, "God prepared for you a perfect home." Written in every organ of the body is His will; every fibre, nerve and muscle was made to do its work properly, for His will is perfect. There comes into my mind a picture of a box of

many-colored crystals arranged in beautiful patterns—but the pieces of crystal have gotten out of order. I take the box and shake it, and the pieces go back into place. So, disease has taken portions of our organism and has put them into wrong relations with the rest. It is the will of God that all should be in their proper place—man has intervened and has disturbed the pattern. But by the submitting of the soul to the will of God, through its own vision or through the faith of another, the evils may be made to disappear.

The will of God is written in every nature. All that is necessary is that we accept it—not in the old way of submitting with bowed head to the evils which a strange Providence has sent upon us, but in the new way of recognizing that the infinite love and power of a Father have created a universe of infinite perfection, and that His will for His well beloved Sons is all-good. Last night, it flashed across my mind that the will of God might be taken in a legal sense as a bequest—the will and testament of our Father. I saw, as my inheritance, the great university of life—I saw it as God willed it to be, in His infinite love and wisdom. He bequeathed to me a body wonderful in construction, He bequeathed the sky with its life-giving sun and its beauty of myriad stars. He bequeathed the earth with its hills and streams, its trees and flowers. The catalogue of His goodness would go on forever. We can enter in upon this good, this joy, by recognizing that anything which is not

good is not His will. By submitting our lives to Him, we shall receive our heritage—the infinite plentitude of His providing.

Father God, Thou hast willed to me all the wealth I need. Thou hast willed to me perfect health. Thou hast bequeathed to me every good I require. Help me never to relinquish the riches of my inheritance by turning aside from Thy will. Help me to keep my eye single to Thy good.—Rev. A. C. Grier .

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Think beautiful thoughts, lovely thoughts, happy thoughts, and, whatever you do, never give up to the idea that there is such a thing as age; for there is no age; there is no time, all that is here and now. Suppose that watch was a perfect circle, could you put any part of a straight line in it? So with time, so-called, you can put no part or parcel of it in eternity. Time must be measured from somewhere. At least it must have a beginning, but there is no beginning and no ending in eternity. It is simply forever now. There is nothing to measure to. It is forever; and we live in the forever and, when God Almighty breathed into our nostrils the breath of life, He made each of us a living soul, that will live forever and forever.

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There is religion in everything around us; a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly and without excitement; it has no terror, no gloom in its approaches.—Ruskin.

## THE DAY OF JUDGMENT

**I** DO NOT believe, as you all understand, in any future day of judgment. I don't believe in that at all. The day of judgment is here today, as Jesus says about the Kingdom of God, you cannot say Lo, here it is, or Lo, there it is; it does not come by observation, but the kingdom of God is within you, the kingdom of heaven is within you, and you can get to heaven just as well on earth as you can to wait until after they have put you under the ground five or six feet. You will wake up very much disappointed if you expect to get to heaven simply going through that thing called death. The word heaven means harmony, and wherever you are in a condition of absolute harmony as created by God, you are in the kingdom of heaven. You can just as well be happy; you can just as well be perfect; you can just as well have all the comforts of life surrounding you mentally, physically, morally and every way here as you will after you have gone through that thing called death; and when you wake up on the other side you will find that you have work, you have got to go on, there is no cessation of this work. The work you have commenced must go on; you will be at it for millions and billions of cycles of years, on and on forever; there is no stopping, and there can be none, because this universal life of God within us is ours, and we will be forever students in this Truth, ever in action, ever in life.

The day of judgment is here, it is here now. If you commit a sin you are at once judged by that sin. You have simply got to be punished for the commission of that sin right now. But here you say, "Oh! here is a wicked man prospering in every way, and here is a pious man who has everything wrong." How do you make that out? This man may be in apparent prosperity, and he may be suffering the tortures of so-called hell right here now. You are bound to follow the rule: As you sow you reap. The one who is apparently suffering, may have a contented mind, and his soul is in heaven. If you sow an acorn you are going to reap an oak, aren't you? You may reap only you sow. If you stick your hand in the fire you are going to have it burned, aren't you? If you get mad at your neighbor you are going to have something the matter with your body, aren't you? If you go out and tell lies and backbite and slander your neighbor, you are going to be punished, aren't you? Just as sure as you live, it will show what you have done in your countenance and in your face. Show me a scoundrel and you can always read it in his face. You show me a person who is sowing the wrong kind of seed, and the seed will blossom in his face; it will blossom in his countenance; it will blossom in his body, and ultimately will destroy him.

There are only two ways to get rid of sin, just the same as of fire. If fire was in this building there

would be two ways of getting rid of it. The first way and the way they would probably try, would be to put it out by artificial means. If they could not put it out in that way, they would just simply let it alone and the result would be that it would go out itself when it found nothing else to burn. There are two ways of putting out fire. There are two ways of destroying sin. One is to repent and ask God in the name of Jesus Christ to destroy it, and you are washed whiter than wool, and you are then manumitted, so to speak, from that sin. The other way is to go on in sin until it wipes your body off the face of the earth, and you will go over this dam called death, and you will have that sin to wrestle with in the sweet by and by as they are pleased to term it. Therefore, remember that there is no judgment only by the reaping of the crop that you sow. Be careful how you sow, and be careful how you think, for as a man thinketh so is he. — Bishop Sabin, in 1912.

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### GUARD YOUR CONVERSATION.

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One, personally, should be careful of his conversation. Never talk disease. Never talk about sickness. Never talk about crime. Never talk about physical monstrosities; but let your conversation be clean, pure and about such subjects as you wish to be. The person who comes into your house and talks disease—portrays the symptoms and gives the details—is doing more harm to your children who listen than if he were given them expert testimony how

to become a house burglar or a horse thief. The newspapers throughout the country which detail the symptoms of this or that disease do more harm and are the cause of spreading more disease than all other means combined. It is the wave thought that goes over the country that makes epidemics. It is that thought which surrounds a case when a person is attacked with any kind of ailment which determines its character. Take any kind of a fever, they all, to sense, start alike, and there is not a doctor in the world that can tell whether a patient will have typhoid, typhus, smallpox, or scarlet fever, until the case has been developed by the mortal minds surrounding the patient, which gives character to the complaint.

Talk of love; talk of goodness; talk of such subjects as have a tendency to elevate those around you; talk of the love of God for you; talk of your love for your brother. Let love be enthroned upon the family altar, and drive all discord of every kind and character to the background.—Bishop Sabin.

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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.



# ETERNAL YOUTH

From Weekly Unity.

**W**HAT is old age? It is a disease of the mortal mind, and is of man's own creation. God did not create "old age," as in the Apocrypha it states, "For God created Man to be immortal, and made him to be an image of his own eternity. Nevertheless, through envy of the devil came death into the world, and they that do hold of his side do find it" (The Wisdom of Solomon 2:23-24). Old age and death are closely related; indeed, in the ordinary mind, old age predicates death, therefore the words of the wise King Solomon are as applicable to old age as to death.

No one really wishes to become old. Some shrink from the thought of old age, and even look upon it as a curse, because it is generally the forerunner of separation from all they have learned to love on earth.

This shrinking in itself is the prophecy to the soul that the state called "old age" is not natural. Man to be the image of God's own eternity should be the possessor of eternal youth, for God never changes and age infers change. Now, in reality there is no "old age," because there is no time. Man has cut eternity into portions, and counts it by the figures on the dial. You have placed such weight on the word time. Know you not that it is the great deluder? "Time shall be no more," said the Seer of Patmos, and he spoke by divine inspiration, be-

cause he realized that there was only the eternal Now.

How can you overcome time till you know within yourself that there is no time, therefore no old age; no disease, no death? By the same process as your Father in heaven created you and all things that are—by the thought and the Word. Man is a thought of God; created by thought; then you are the thinkers of that God thought inherent in your very essence. You are also decreers of what you shall think. You have thought around you the fleshly garment you are wearing today; you have woven it out of the great womb of Life by your use of the God-Substance, thought. You say you do not like it; then by the same process by which you created it you can re-create it and make it all over anew.

How have you been spinning, how building the temple in which you are dwelling today? To take the process of physical growth as an example: Man thinks of himself as a child until seven years of age; then boy or girl till 14; youth or maiden till 21; young man or woman till 30; in the prime of manhood till 45; at 60 getting old, "the hill of life is steeping deeply down"; and at 70 or 80 "it is finished." And verily the first thing to start the currents of life reflowing through your whole framework is to change your mode of thinking about yourself, and forget the great delusion, time. The

way to attain unto Eternal Youth is for each individual to think that it is possible.

Death is the dweller on the threshold, and its secret name is fear. Fear of old age invites death. Then the only way in which to face this dweller with open face and clear vision is to know God's Secret, that there is no time, and therefore you have nothing to fear from that reaper and his hour-glass. Fear has repeatedly caused dissolution of the body. Then fear is a mental state; and when you control your mental state by the knowledge of what you are in your real Self—God expressed—you will smile at this "bogie man" of old age and his companion death.

But you will probably say, What about the statement in the Bible: "The days of our years are threescore and ten, or even, by reason of strength, fourscore years; yet is their pride but labor and sorrow; for it is soon gone, and we fly away" (Psalm 90: 10)? This refers to the fleshly man, or that body of humiliation with which the Spirit of Man has clothed itself, and if it be not revitalized by the power of the indwelling God it only draws sufficient life to endure for the period above stated. Just as a branch cut off the tree may for a time remain fresh and green, but because it hath no life within itself it must eventually wither away.

So man will have but a short span of life if he will not use his creative power of thought, by which he consciously draws fresh vigor and new life from his Infinite Source—God. If you do not draw you cannot live

forever consciously. This must be done on all planes of your being, and the physical laws of health and conservation of forces must be strictly observed, otherwise all your thinking about eternal youth will not insure it.

God works, and the Son of God, man, must work also. The effect of your work is revealed in your bodies today. You look around and behold the various discrepancies in life and wonder why it is. You say if it is God's plan you could make a better plan than that. Quite true. But this is not God's plan; it is man's imperfect working out of that perfect plan.

You see so many differences in life; one born in poverty and want, another in affluence, one in sorrow and disease, and another filled with health and joy. You call one fortunate and the other unfortunate. Why, it is not chance any more than the rising and setting of the sun is chance. It is Law, and only proves the truth of the words of the Master, "As a man soweth, so also shall he reap." Where is the sowing done? Here and now for future lives on earth, and in past lives for that which you are reaping today. Reincarnation is the clothing again of the spirit in its robe of flesh; coming into body after body till it is perfected. Just as a tree puts on leaves, blossoms and fruit season after season during the whole course of its life as a tree, so has man to work out his spiritual salvation from childhood, youth, maturity, into that state which is termed, "The Last Passover," or the passing over from sense-consciousness into

spiritual consciousness; or from the human to the divine. Then he comes to the place where he can look into the eyes of the dweller on the Threshold, and know that it no longer hath power to tear his garment out of his hands, but that he can lay it down, and he (man) can take it up again as he wilt. Then he is no longer man, but super-man and a Master.

But what is this that grows, through the babe, the child, the boy, youth and man? What but the Life Principle, called God. It is not the flesh, for that changes every year, and hath no endurance in itself. There is not one cell in your body that was there twelve months ago, except perhaps the cells of the bony structure. Why, you say, have you then the same old rheumatism, indigestion, weak heart, sore head, tumors, growths, etc? Why! Because you are persistently thinking of these imperfections as being part of yourself. You claim them as "My rheumatism," "My bad liver," and so on, thus building cell after cell according to this imperfect pattern, which you build as a model in the mount of your own consciousness.

So you get old by continually claiming that you are getting so much older every year. If you changed your mental pattern of what the race mind considers years should do for you, then you could not be other than eternally young, and the wisdom of advanced life through experience would shine through a face and form the picture of youth and beauty. But you must also live a healthy, natural life to insure the latter quality of thought

being expressed in and through your form. Banish from your mind all thoughts of hatred, discontent, malice, spite, fault-finding, selfishness, and unholy emotions, and you will soon show forth the hidden glory in the midst of you.

Remember that it is the ruling thought in your heart and the ruling desire in your soul that is making or marring your life. It is that destructive force that is breaking down your garment of flesh and leaving your spirit homeless. If you think lack of power, lack of health, strength, wealth, youth and vigor you are going the right way to make these manifest in your flesh and circumstances. According to your thought and word so is it unto you. If you would have the joy of Eternal Youth you must speak, think and act eternal youth. That which you wear as a fleshly garment will express or reveal your predominating class of thought. By controlling thought you can become what you will to be. By thought you build every cell in your body, and every cell is a living electron. These electrons grow and clothe themselves in fleshly cells, and this conglomeration of cells form the respective organs of your body. They are all alive, and have a degree of consciousness according to their place in your anatomy. There are communities of cells all working in harmony, just as there are communities of bees, ants, and other insects. You know the prolific nature of the insect; so is it with the cell-life of the body. Scientists have proved that one active cell will in twenty-four hours reproduce itself

17,000,000 times, and thus bring into being an army of new cells, while old, depleted cells fall off and perish. The ruling state of mind under which these are born will greatly influence their activities, and as you are the ruler of your own kingdom by thought, you invariably decree whether these shall be healthy, strong cells, or weak and diseased ones. Holding a true, pure, vigorous attitude of mind persistently for twenty-four hours will result in the new army of cells partaking of that character and quality of life.

Here, then, lies the crux of the whole world's redemption. A change of thought, a new thought held in the mind will create a new condition in your body; for that little cell born this moment can either be your own redeemer or destroyer. Your world is a mental world. You must become a master in your own kingdom, your mental realm. This mastership is attained by controlling your thoughts instead of being controlled by them, and swayed hither and thither like a reed shaken by the wind. One day lifted on the hilltops and basking in the sunshine of joy, happiness and harmony, the next hurled into the slough of despond, despair, depression and discord.

Your thoughts radiate around your body, thus forming your atmosphere. Pure thoughts make a pure atmosphere, and unholy thoughts an unclean and murky atmosphere, which you inbreathe again and again, and so accentuate the discordant conditions which it is bound to generate. Thought

force is your spiritual power. You are the decreer of your own conditions of life by persistent and controlled thought. You are the maker of your own diseases or the destroyer of them, because by the use of the power you decide the destiny of the millions of electrons in your own body, just as a despotic king rules his subjects with a strong hand. So by the operation of your Will you may decree whether your body shall be healthy and well, or diseased and sick. Or you are the Angel that decrees whether you shall be the slave of time or whether time to you shall be no more.

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### GEMS.

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We must trust God Almighty for everything everywhere.

The nearest friend you have on the face of the earth cannot be as near you as the God of Love.

It is not the heart that is the life of man. It is God.

All the power you exercise comes direct from God. We have life in and through the Son.

Love protects you in every department of life.

What one man has another man may have, because all is done by God through man.—England.

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### WORDS OF THE JESUS.

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Be ye perfect.

My peace give I unto you.

Let not your heart be troubled.

Be not afraid.

Rejoice evermore.

I am the living bread.

Abide in Me.

## ALL SUFFICIENCY

**I**N CHRIST, or in the consciousness of the indwelling Divine Spirit, we know that every man and woman is our father and mother, brother and sister; that nothing is our own, but all is God's, because all is God.

And because we know this, we give — as we work — without thought or hope of return, because God flows through us to others. Our giving is our only safety-valve. Abundance is often a snare to those who know not God, the indwelling One, who is Love. But the abundance which is manifested from within outward is only the material clothing of perfect Love, and cannot ever bring selfishness. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it."

Will God, being manifest as our abundant supply, foster idleness? A thousand times, No! We will then more than ever be coworkers together with God. Working but not laboring, working always for others. It is only labor when it is for self. Labor, not work, brings weariness, sorrow and sickness. Labor not for meat, that is, for any good to yourself. Working as God works does not weary, for then the current of unlimited Divine Life is always flowing through us anew to bless others.

"There is a river, the streams whereof shall make glad," but we must always keep the stream flowing from within—the source of its uprising—outward if it is to make glad. When we work in harmony

with Divine Law we have with us the whole force of the stream of living waters to carry us along.

Better than he knew spoke the poet when he said:

"Earth hath no sorrow  
Heaven cannot heal."

Not the far-away heaven after death, when a whole lifetime has been spent in sorrow and trouble, but this "kingdom of heaven within you," here, now, today. The mortal, human, earth part of you has no sorrow which cannot be healed, overcome, wiped out at once and forever by this ever indwelling Divine Spirit.

If any man would hasten the day of every man's deliverance from all forms of human sorrow and want, let him at once begin to draw himself from outside sources and external warfare, and center his thoughts on Christ the Lord within himself.

"The Lord in the midst of thee is mighty."

"Acquaint now thyself with Him and be at peace; thereby good shall come unto thee."

"Prove me now and see if I will not pour out a blessing upon you so great that there shall not be room to receive it."

Let us prove him. "Commune with your own heart upon your bed and be still." Be still and know. Be still and trust. Be still and expect.

"My soul, wait thou only upon God, for my expectation is from Him."—H. Emilie Cady.

**JERUSALEM.**

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 (The sun shall rise all-glorious  
 Again upon this scene,  
 As rose the Star of Bethlehem,  
 That hailed the Nazarene.)

Oh, Jerusalem! Jerusalem!  
 Adown thy storied street  
 Resounds the British charge of  
     guns,  
 The tramp of marching feet.

The shadows of the centuries,  
 Long vanished, now return;  
 The valiant Coeur de Leon as  
 Past shrines their incense burn.

The host of Israel—poet king—  
 King David here did fight;  
 He sought the City's right to wrest  
 From the wrath Jebusite.

And Solomon's philosophy  
 Built temples fair to see;  
 To worship Jahweh, the One God!  
 (A thousand years B. C.)

Here Nebuchadnezza's sordid reign  
 By power of sword and scourge;  
 And Persian, Greek and Syrian  
 Sang songs of praise, or dirge.

The tramp of Roman legions  
 Brought peace for a brief day;  
 The Persian Khosru ruled and ran  
 For some new place to pray.

Oh, Zion! home of Holies!  
 Of faiths and creeds and war;  
 Mohammedan and Christian—  
 The mosque of old Omar!

Oh, sacred City of Soleiman!  
 Of Issa ben Moussa!

The Cross has conquered the Cres-  
     cent,  
 By the British fires afar.

Jerusalem! Oh, Jerusalem!  
 Path where the pilgrims trod—  
 Still shines the Star of Bethlehem  
 Over the City of God.  
 —Rose de Vaux-Royer.

**• RAYS OF TRUTH.**

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 When men are rightly occupied  
 their amusements grow out of their  
 work, as the color-petals out of a  
 fruitful flower.—John Ruskin.

Our greatest glory is not in never  
 failing, but in rising every time we  
 fail.—Business Man's Calendar.

He is a true expression of Divine  
 Reality who in rising hinders none,  
 but helps all—W. E. G.

"To widen your mind without  
 deepening it is only to weaken it."

Never argue with a man who  
 talks loud. You couldn't convince  
 him in a thousand years.—Business  
 Man's Calendar.

In this world it is not what we  
 take up, but what we give up, that  
 makes us rich. — Henry Ward  
 Beecher.

An acre of performance is worth  
 a whole world of promise.—Busi-  
 ness Man's Calendar.

There are nettles everywhere,  
 but smooth, green grasses are more  
 common still. The blue of Heaven  
 is larger than the cloud.—Elizabeth  
 B. Browning.

## LIVING THE TRUE LIFE

**W**ITH 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 our realization of the Omnipresence of God. If God is omnipresent there can be no separation between the material and 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 toward life depends wholly upon the individual. The interest is as one makes

it. There need be nothing monotonous in living life as we find it.

There are things of wonderful interest all about us. The renewal of the earth each spring, the change of the seasons, the glory of light and shade, the wonder of 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 and neighbors, or strangers.

The possibilities of the new day are infinite. If one chooses, there need be nothing tiresome or monotonous in one's daily existence. A cultivated interest in the lives and things surrounding us gives the spirit of youth and holds back age.

We make our own lives 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 illumines our daily life, our home and our environment. 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 only as 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.—Kathleen Besly.

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### GREAT MEN.

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All great men not only know their business, but usually know that they know it; are not only right

in their main opinions, but they usually know that they are right in them; only, they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence; Albert Durer writes calmly to one who had found fault with his work: "It cannot be better done"; Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anyone else—only, they do not expect their fellowmen therefore to fall down and worship them; they have a curious under-sense that the greatness is not in them, but through them.—Ruskin.

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"By optimistic enthusiasm, born of a fervent love of God, are health, strength, power, honor and life."

## INVALUABLE AIDS TO STUDY

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

**T**HOSE 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 CHRIST LIFE

The True Definition of Wealth—The Freedom of the World.

**T**HE CHRIST SPIRIT is ever the spirit of healing. The human temple that manifests the Christ life is a pattern of healed humanity.

If you would be healed of your overmastering consciousness of disease and poverty, you must adopt the Christ Life; you must, by devotion, study and reason, become conscious of union with God, union with Love, all-embracing love; union with Life, eternal life; union with Law, divine law; union with Power, almighty power; union with Wisdom. You thus open the avenues of your soul to the free use of these characteristics of God, and they make of your life their pathway to the world.

Thus you become a lamp that bears divinely clear light in the world of night; you thus become a fruitful tree in the garden of life, a well of sweet water in the parching desert.

Conscious union with God every moment, conscious dependence upon God for everything, perfect reliance, absolute faith, is the signature of power to the bank eternal.

Pride and Prejudice are the greatest possible breaks upon the wheels of human progress. Slavery to either or both of these blindfolds the soul in the garden of Life, subjecting it to all manner of deprivation and discomfort.

Thus blinded you most often grasp the thistle instead of the

flower, the thorn instead of the rose. You drink from pig wallows while crystal springs bubble hard by. You eat the sour grapes while all around are nourishing fruits. You stay outside in the storm and cold while a welcoming door is open to shelter, protect and comfort you.

Blinded by prejudice and pride you often push away and reject your dearest and truest friends and helpers, and gather in your embrace cruellest enemies.

If you would court the conditions of true health, if you would be healed, you must tear these folds from your eyes and their roots from your heart.

Wealth is plenty for daily needs. More than this is poverty—double poverty, nay, treble. If you have more than you need it is a useless burden upon your own life. Again, a surplus in your bonds as a private individual is an evidence that somebody else is robbed of his just share of the proceeds of effort, and, in the third place, money hoarded up, markets cornered, etc., are stagnant pools in the social life that breed disease, and around which gross weeds and useless rubbish grow. These stagnant pools of private and cooperated wealth are the sources of financial and economical epidemics.

Let all the people be wealthy, having plenty for daily needs, and let all surpluses go to the Govern-

ment. Let it be used for the good of all the people.

Let the people, through their Government, own and control all the things that all the people by force of circumstances must support. National health will wax and wane until this spirit dominates nations.

He who takes advantage of the passing opportunity to set the social machine running harmoniously does the greatest deed for the present hour, and bequeathes a vital legacy to posterity.

Freedom of the World is the cry of Democracy—freedom on sea and land. Freedom is the spirit of the age and the urge of God. For a time, in the effort for freedom, all must be slaves bound together in united effort to break the chains, to break all enslaving chains, and when all are broken, then, and not until then, will all be free.

Freedom, true freedom, is the foundation of health, of happiness and harmony.

Universal freedom is universal wealth and universal health. Freedom is not license.

The Knowledge of God is to be desired above all considerations. Having a vital knowledge of God you have the keys to the "Father's house of many mansions," from which you may draw to supply all of your needs.

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Plant lilies and lilies will bloom;

Plant roses and roses will grow;  
Plant hate, and hate to life will  
spring;

Plant love, and love will bring  
The fruit of the seed you sow.

### A SCIENCE PRAYER.

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We thank thee and we praise thee, our Father in Heaven, that we do know the Truth, and that the Truth has made us free. We thank thee and we praise thee for perfect health; that all discord is driven away and shown to be nothing, as it really is; and that thou hast given us perfect harmony — harmony in our minds and harmony in our bodies; harmony in our affairs; and that thou dost surround us with perfect happiness. We thank thee, our Father, that thou givest us the sunshine to walk in; that nothing but love, beautiful love, can come near us, around us or about us; and all so-called discord is relegated into its realm of nothingness where it belongs—nothing, nothing, nothing, for God is all and God is good. We praise thee that thou hast given us this realization. We praise thee that thou hast given us the understanding that we each live in thee and have perfect health and eternal and perfect happiness. Oh God, our Father, give us this realization; and we thank thee that thou hast given it to us and dost give it to us more and more. Broaden and deepen our minds, give us more and more of the understanding that we may take this Truth in its holy perfection.

We ask this all in the name of Jesus Christ. Amen. — Bishop Sabin.

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Heaven's reward is not to him who counts the cost of service, but to him who serves, whatever the cost.

**PERTINENT POINTS.**


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Pearl Poindexter.

The mind conceives, combines, reasons, remembers, loves and lives for all times.

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The immortal soul asserts and demonstrates its superiority and control over the mortal body.

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The influences of mental impressions are strongly demonstrated through subsequent physical action.

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Speculation never resolves into verification until proved by realization.

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That religion is the best which elevates humanity to the approaches of Divinity.

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According to Hippocrates, there is nothing in the intelligence which has not come from sensation.

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Our subjective constructions are always subordinate to our objective materials.

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Reason's struggle, philosophically considered, is a toiling after the fixed, the determinate, the absolute in knowledge.

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Internal images are less vivid and exact than the external impressions whence they emanate.

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The God instinct struggles for the realization of the absolute impersonal consciousness.

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Life is the tendency of the mate-

rial toward the spiritual, eventuating in the consciousness of self.

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To the compassless and rudderless mariner, tossed wildly upon the wild waves of destruction and despair, throw out the lifeline of hope, and tow him safely into the Haven of Harmony.

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The present century is destined to prove an era of scientific reformation in the multifarious ramifications of perturbed communities, throughout the so-called civilized world.

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As Science and religion more tightly clasp hands for the speedy deliverance of mankind from the thralldom of oppression, a new civilization will arise fraught with innumerable blessings.

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The present is a transitional era fraught with prospects of great philosophical advancement, in the near future, for all mankind.

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When I would beget content and increase confidence in the power and the wisdom and province of Almighty God, I will walk the meadows by some gliding stream, and then contemplate the lilies that take no care, and those very many other various little living creatures that are not only created, but fed, man knows not how, by the goodness of the God of nature, and therefore trust in Him.

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"Little drops of rain brighten the meadows and little acts of kindness brighten the world."

**"FILAX," FRIEND OF THE SOLDIER.**

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Braving the dangers of that shell-torn area known as "No Man's Land," times without number, and credited with saving the lives of one hundred wounded French soldiers is the record of "Filax," German sheep-dog and Red Cross worker who visited this country a few months ago on furlough granted by the French Minister of the Interior.

Filax was brought to the United States for exhibition purposes and now belongs to L. F. Wanner, of Hempstead, L. I. He is four years old and weighs seventy-five pounds. He is a hero many times over and the object of attention wherever he goes.

How the Red Cross dogs do their work; searching out the hiding-places of the wounded soldiers even before the deadly fire of the enemy has ceased; bringing back some evidence of their findings and conducting the rescuers to the spot where lies the wounded man—all this has been repeatedly described during the progress of the war. One of the most remarkable exhibitions of a dog's sagacity, however, was given by Filax in his long list of rescues. It stands as a supreme proof of his fidelity as well as his superior intelligence.

A French lieutenant, in command of a raiding party, fell into a German trap, with the result that his command was cut to pieces. He himself was so badly wounded that he was unable to regain his own trenches. He dragged himself down

a declivity, and lay at full length behind a boulder, where the searchers for the wounded overlooked him. When he fell his helmet rolled off and in some manner was hidden under his doubled-up body. There he remained, and there he would have died, if Filax, on one of his scouting expeditions, had not found him. The dog looked in vain for the helmet, and not finding it, squatted upon his haunches and slowly, methodically, licked the face of the unconscious soldier. This must have acted as a restorative, for presently the wounded man opened his eyes, and seeing what manner of visitor had come to him, pulled out the helmet from under his body and gave it to the dog. Shortly after a rescue party, headed by the indomitable Filax, found him and brought him in.—Our Dumb Animals.

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**UNBELIEF.**

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"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."—Romans 4: 20.

Unbelief in the promises of God, the Loving Father of All, is what keeps man in woe, misery and unhappiness.

Lack of Love for God and lack of Faith in Jesus Christ the Master and our Savior, to save us from sinful and evil tendencies, is what staggers some men today.

No man can be strong and powerful and helpful until he is strong in faith and gives glory to God by his works.

**PASSING VOICES.**


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W. E. G.

Play for popularity is the banner of the coward.

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Few souls stand alone in the hour of real test.

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He is wise who, having a vision of right, faces the storms and follows its light.

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Truly "war is hell," but often hell is the gateway to Heaven.

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The world is sick; carry to it the balm of true, healing faith in the Real Healer. The world is now weak; give it the strength of at least one soul poised in the consciousness of infinite power.

The world is conscious of growing poor; point it to the kingdom of heaven within.

The without is not permanent. It fluctuates and declines, waxes and wanes. It is the plaything of the winds—the cards in the hands of the gamblers.

The without, the material world, forms, are all creations of the dust, and the dust is ever seeking the freedom of its primal state.

The within is the emotional soul-consciousness born of the union of spirit and dust. The spirit serves the purpose of its union and yet ever seeks to lift the dust to higher planes of usefulness. The dust serving its purpose yearns and strives for the return to its origin.

If the conscious soul is most influenced by the spirit it follows the

lead of the spirit; but if the dust, the material world, influences it most the soul follows the dust—weds itself to materiality, to change and decay.

It is then both sick and well, both poor and rich, both good and bad, for it is subject to the laws of the without and its state changes with the conditions, with winds and tides.

There can never be rest for the soul that is wedded to materiality. "Dust thou art, to dust return," is the law of all materiality; all forms are flowers of an hour, that flourish and fade and pass on to original states.

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He who deposits the best gifts of life in the vaults of reality shall have an eternal competence; but he who spends his life for material gain shall spend in pain and purchase a shadow.

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In giving, if possible, give not what is wanted, but what is really needed.

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Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking after him, never within himself for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.—Ella Wheeler Wilcox.

**SPARKS OF TRUTH.**


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W. E. G.

Everything is radiant with the glory of God. Infinite Love, Infinite Wisdom, Infinite Goodness, Infinite Power, speak from stone and flower and heart. All bow at man's behest and will serve him to curse or to bless. There is kernel and flower and favorable hour, or hull and thorn and icy dawn. Choose as you may—you harvest in your day.

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They who forget God and neglect His commands soon lose their way in the maze of life—true of individuals, true of nations, true of men in all stations.

---

This war is the test of humanity, the test of its fitness for the next step—the spiritual plane. It is the furnace that will reveal the pure gold of souls. They who, in the midst of the flames, reflect the perfect image of God—the revealed characteristics and qualities of the Most High—they shall be living stones in the foundation of the new order.

---

Devotion to Truth, unswerving honesty and conscientious application to duty, are the outward evidences of Faith in God and the most powerful preachers of today. Faith is the substance out of which the next rung of the ladder upward is created. "According to your faith so be it unto you."

---

It is the people at the bottom of the stairs of existence who are

forced to bear the burden of all the rest, and who in financial crisis must suffer most. When those higher up are taxed in any way those below pay the taxes in higher prices for the necessities of life. From shoulder to shoulder the burden is shifted down the grades onto the backs of those who work the longest hours, receive the smallest wage, and must eat the poorest food, for which they pay the highest prices. They must also suffer the inconveniences of both environment and reproach.

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Fortunate indeed are the futures of those nations and peoples who have been wise enough to educate the poor among them.

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The working classes must have wages commensurate with the cost of existence, and the scale of wages must ever be as elastic as is the scale of the cost of living.

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Is there no voice to speak for the ninety per cent of the nation (the under-paid wage earners)? Has the franchise lost the commandery? Are there no men among this lower class of the people who are strong enough and honest enough to stand up for the people when elected by them to positions of trust? Or do all, when gaining a step above their comrades, go money-mad and join the gamblers and grafters in tickling the public ear and pulling the wool over the people's eyes while they steal away their bread?

---

The common people are the foun-

dation of society, that upon which the security of nations rest. A thrifty, contented commonalty spells health for peoples and prosperity for nations, but a disgruntled and reproachful spirit among the plain people must be studiously guarded against.

The only safeguard against dissensions is the Spirit of Justice and the Square Deal, tempered with prudence and generosity. At this time of the Western nation's greatest need the people of all classes, races, relations and creeds must co-operate in spirit and conduct to bring into realization and manifestation this safeguard.

"This is the hour of union and accord! this is the day of the spiritual harmony of the friends of God."  
—Abdul Baha.

### TOMORROW.

In the land of Tomorrow, near the entrance gate, two newly arrived spirits met, and looked each other in the face. One of them was a strong and beautiful spirit, with shining garments and a face full of clear light; but the other was little and pinched and gray, and she trembled and cowered as she went.

"What ails you," asked the first spirit, "that you cower thus?"

"I am afraid!" answered the second. "It is all so strange here. I have no home, no friends, and I am alone and frightened."

"That is strange!" said the strong spirit. "I never felt so at home be-

fore. Everything is friendly to my eyes. The very trees are as if I had known them always."

"Let me hold your hand!" said the frightened one. "You seem so strong and tread so freely, I shall perhaps not be so afraid if I am with you. I was a great lady on earth. I lived in a fine house and had servants to run and ride for me, and jewels and rich dresses and everything that heart could desire, yet I had to leave them all in haste and come to this strange place. It is very terrible. Was it so with you?"

"Nay," said the other. "I came willingly."

The frightened spirit clung to the other and peered in her face.

"Tell me," she cried, "did we ever meet on the earth? Your face is not only friendly; it is familiar. It is as if I had seen you often, yet none of the noble ladies I knew had such strength and grace. Who were you, beautiful angel?"

"I was your washerwoman!" said the other. — From "The Golden Windows," by Laura E. Richards.

Search diligently all history and it will be found that all great men and women, who did great and lasting works and made on the world an indelible impression, were God-loving, praying men. All religions are founded and sustained by countless prayers. All great individuals, commonwealths and nations are founded and sustained by prayer to God. Be with me, O Lord, at all times, for abandoned to myself I shall surely fall.

**RING LIBERTY BELLS!**

Ring! Ring! Ring, dear old Liberty Bells!

What joyful news your sweet music tells,

Of a world set free from the shackles of sin;

From foes without and sorrows within;

Of the new old Christ love: whispered again

To 'waken the world long beclouded with sin.

Ring again this glad truth from shore to shore,

From the East to the West, where loud breakers roar;

Over the rocky mountains of snow, And along the Gulf where soft breezes blow;

Over the distant isles of the sea; God created man pure and free.

Love hung this bright star of hope on high,

Its rivets are clinched in the lofty sky—

It is for us all. There is balm on its wings,

Peace and joy the sweet message it brings,

We will grasp the bright promise and lean on his breast;

"Believe on me and you shall find rest."

Made in His image, His children are blest,

Pure and holy in His dear life we rest;

Nothing impure could come from His hand;

Blessed, most blessed, this bright truth must stand;

Ring the sweet chime! that the whole world may see

In God, our dear Father, we all are made free.

Ring out old theology, dear Liberty Bell,

Love never created a Devil nor Hell;

Pure as the snow from His thought we came,

Pure as the snow shall forever remain.

Oh, what joy this new thought now brings;

Hosannah to Jesus! Ring, old bell, ring!

Ring out the old and ring in the new,

Ring out the false and ring in the true,

Ring for the News Letter, fling its truth to the world,

That error and sin from man's life may be hurled;

Ring for God and for love to all men,

Ring! and the green hills will respond Amen.

—M. M. Adams, Bath.

"In the morning,

When you first awake—

Before you turn yourself in bed—

First praise, then count

The blessings on your head.

Forgive, forget!!

Call down a blessing upon all—

If you can't do that—

Stay in bed and don't get up at all."



## HEAVEN NOT ON A BASIS OF CREED.

Whatever service it may have rendered humanity once, theology's heaven is a serious disservice to humanity today in whatever degree it diverts the energy of men from the work of achieving the Kingdom of Heaven on Earth. Every time a man, whose life is not organized in love for his fellowmen, is promised heaven on a basis of creed, or religious habit, or ecclesiastical connection, heaven is used as a wreck-er's beacon to lure human life to its destruction. And every time a man whose life is wrongfully impoverished, or who is seduced into relinquishing any right or privilege whatever to which, as a man, he is entitled, is encouraged to submit to unworthy limitations of his life here, by the promise of reward in the shape of heavenly riches, or joys hereafter, faith in heaven becomes a hindrance to the better life of man. Any conception of heaven, any conception of salvation as a matter of reward or happiness in heaven, which enfeebles the purpose of men to make human society heavenly to establish the Kingdom of Heaven on the Earth, involves a wrong to humanity which sociology must see righted. In a word, if theology is holding and teaching any conceptions of God, which, if applied to men, would make men immortal, the interests of humanity solemnly demand that these conceptions shall be untaught. Man is made in the image of God, and as he conceives God to be he will inevitably strive and tend to become.

Only as the idea of God is ethicized will the powerful influence of theology upon human thinking and character serve its high purpose of divinizing man and establishing the Kingdom of God on the earth.

## LIFE AND LOVE.

The world's greatest Prophet, whose voice rings vital down the centuries, made life His passion. Thrones were offered Him, but He preferred life. Ease He might have had, but He chose life even though it had thorns in it and the derision of priests and kings, and what He wanted for Himself He wanted for all. He was an unselfish Prophet. "I am Come," He said, "that ye might have life and that ye might have it more abundantly." To live Himself, and through the potency of His life to help others live, this was the program in every valley, on every hillside, by every sea. This was not a popular program with certain classes, so they rent his flesh asunder and left Him stark between the thieves. They say He died, but the present life of this Man who lived for life alone is the mightiest fact amid the nations, and the gist of that life was Love and the tenure of it is forever.

With life thus patterned for us, what can we do otherwise and still be men? Was ever any dawn as good as this day's dawn? Will ever any morrow be better than ours? Is any cup as fine as that which holds the draught of lasting?

Oh, Brothers, ours is the great day and life with—with Love—is all.—Richard Wightman.

### EIGHT REASONS.

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The probability that God would provide for the healing of His people is evident in view of the following:

1. He is able to do it.
2. He sympathizes with them and takes a tender interest in their welfare.
3. They can do Him better service well than sick, the same as a whole tool is more effective than a defective one.
4. Divine healing displays His power, convinces His divinity, and is also further evidenced by the following:
  1. He bore our sickness and carried our distresses.
  2. He provided it on conditions under the old covenant, and the new can cover no less than the old.
  3. Christ came to destroy all the works of the devil, and to deliver all who are oppressed by him. This embraces disease, which is one of the entailments of the fall, and mightiest agencies through which Satan seeks to distress people and hinder God's work.
  4. Christ and the apostles exercised the gift of healing.
  5. It is catalogued among the illustrious nine gifts which God declares to be the permanent heritage of His Church.
  6. The word commands us to pray one for another that we may be healed, and declares that the prayers of faith shall save the sick.
  7. Multitudes have been healed in response to the prayer of faith in all ages of the Christian church.
  8. There are many living wit-

nesses to the power of Christ to heal where human help was baffled.—Exchange.

---

“Faith, hope and charity are among the aspects of God, and trust is another link in the chain. ‘Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.’ There are two conditions, trusting in the Lord and doing good. When we feel the warmth of divine love we know it is the God within us, and we trust it, knowing it is the activity of God working through us. Let us work in harmony with it. If we do, we shall think, speak and act so as to inspire trust in every one. We owe it to ourselves to conduct ourselves in such a manner that we shall radiate trust. Cultivate the trust of a little child. At this season of the year, particularly, is not every child's heart full of trust? Each child retires Christmas eve, seeing nothing of what it desires, but trusting implicitly in what the morning will bring forth, and when he awakens does he not see the fruits of his trust? Such trust is the kingdom of God. I will trust Principle to do for me all I desire.”—Dr. Kayne.

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The only Divine revelation which we recognize as true, is written everywhere in nature, and to every one with healthy senses and a healthy reason it is given to participate in the unerring revelation of this holy temple of nature, by his own inquiry and independent discovery. — Ernest Haeckel, *The Story of Creation*.

## WHAT DO YOU WANT?

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What do you want? How many people really know? They will go to a Mental Scientist for help, expecting that some magic charm will give them all they desire—and yet they really do not know what they desire. A lady said to me recently, "I want a friend — nobody likes me." I did not wonder at it. Her voice was harsh, her face set like a marble image. Her handclasp was like holding a dead fish. She chilled the atmosphere.

I could see an atmosphere around her like fog—a real dirty London fog.

I said to her: "What have you to offer? What value can you give for this, the richest gift of all—Friendship?"

She looked shocked. "What do you mean, sir; is not friendship free?"

Then I thought of the words of Emerson: "To have a friend you must be a friend." I talked to her very plainly—so much so that she soon retired.

This is but one of the many, many selfish types of people one meets, who continually want to be entertained, at the expense of society, giving nothing in return.

To be a friend means to be good-natured with yourself; to joke and play, to be in harmony in your thoughts; to light the expression of your face with a smile from the soul. This is being a friend to yourself. This will make you a center or magnet that will draw good-natured, happy people to you.

Let us change the attitude, and instead of saying, "I want," and in-

stead of asking, "What do I want?" let us say: "What can I give? What can I give today, this moment, to make somebody happier?"

What can you say to cheer the way? How much are you prepared to give? Are you content to sit still and let the boys in the trenches keep hell away from you? To selfishly eat and live a life of ease, while others bear your burdens? If you are, the just law of Compensation shall be meted out to you, and you will get many things you do not want. Again I ask, "What will you give?" Measure for measure shall it be given unto you.

Go! Forget yourself! Remember the other fellow! Wish him well! Do well by him, and you will be well—will find what you want! —Harold F. Palmer in Now.

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## THE LAUGH CURE.

The Rev. Frank Crane says:

"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sign for us to substitute excessive drug-taking for laughter.

"Laughter increases the blood circulation.

"It enlarges the heart.

"It expands the lungs.

"It jiggers the diaphragm.

"It promotes the circulation of the spleen.

"I once knew a man who laughed so much that when he died they had to cut his liver out and kill it with a club.

"Beware of theologians who have no sense of mirth; they are not altogether human.

"Keep your chin up."

**GLAD TIDINGS THAT SHALL  
YET PROVE TRUE.**

Against the lurid eastern sky,  
Where looms the titan cross of  
war,  
Where ruthless hate doth crucify  
All that which lies its path be-  
fore,  
So heavy hangs the awful pall,  
With saddened hearts we greet  
the Day;  
With questioning lips we feebly  
call,  
And grope bewildered on our  
way!

Was it in vain the Christ Child  
came,

That stilly night so long ago—  
The Prince of Peace, O blessed  
name!—

To save a sinful world from woe?  
Love was the message that the Star  
Flamed out in gold athwart  
night's blue;

And peace on earth,—alas how far  
The straying paths men's feet  
pursue!

Hush, doubting heart, and question  
not;

Love, in the end, must yet pre-  
vail—

The love the Galilean taught

For man and beast—the strong,  
the frail!

More love, more love, for this we  
pray,

A keener sense of brotherhood—  
This be the world's best gift today  
From Him, the Giver of all good!

—Louella C. Poole.

“Love becomes visible in kindly  
deeds and audible in gentle tones.”

**FREEDOM FOR THE MIND.**

High walls and huge the body may  
confine,  
And iron gates obstruct the pris-  
oner's gaze,  
And massive bolts may baffle his  
design,  
And vigilant keepers watch his  
devious ways:  
Yet scorns the mortal mind this  
base control!  
No chains can bind it, and no cell  
enclose:  
Swifter than light, it flies from pole  
to pole,  
And, in a flash, from earth to  
heaven it goes!  
It leaps from mount to mount —  
from vale to vale  
It wanders, plucking honoyed  
fruits and flowers;  
It visits home, to hear the fireside  
tale,  
Or in sweet converse pass the  
joyous hours.  
'Tis up before the sun, roaming  
afar,  
And, in its watches, wearies every  
star!

—William Lloyd Garrison.

Let us come together as spirits  
and think together as immortals.  
We can do this by sunphone, for  
these words on paper are only in-  
tended to give you a hint of the real  
Word in the Silence of your own  
soul. I want you to be introduced  
to Yourself. Then you will know  
that the physical is a garment that  
you have put on and that you can  
put off without interfering with your  
own identity or your own entity.—  
T. J. Shelton.

### GOD'S RESTING PLACES.

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

### A GREAT PROPHET.

Prophets are personalities, and the greatest personalities are those who have to the greatest extent caught the divine fire.

This is what Phillips Brooks meant when he defined personality as a conscious relationship with God. He knew whereof he spoke, for he himself was a prophet. "All truth," he said, "comes to the world through personality."

"His own authority," says an able writer, "was that of the spirit whose

light had so shone before men that they had glorified the Father which was in Heaven; the current of whose Power had so radiated, in ever-widening circles, as to make incandescent countless other souls." We cannot clip an angels wings and expect him to soar into the heavens or, it may be, even to raise himself from the earth at all.—Trine.

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## OUR BOOKS

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**WHEN THE HEART IS HEAVY.**

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Worry kills. It wears upon the brain as dropping water wears away stone. The habit must be killed by eternal vigilance, resolution and good sense. Worry, like bad air or an obnoxious person, must be driven out, and the best way to drive either out is by the introduction of the good. You can fill your mind with comforting, calming thoughts, leaving no room for the harassing ones. You can flood out the enemy, just as by pouring a stream of clear water into a tumbler filled with discolored liquid you can soon force out the muddy contents of the glass, and leave it filled with liquid crystal. Don't let events depress you. Maintain your equilibrium and let mind rule matter and good sense judge events. The emotional nature is always watching for a chance to exploit itself. Keep it in reserve, ready for every touch of human feeling, responsive to goodness, honor, cheerfulness and all healthy feeling, but do not allow it to tinge your understanding or in any way affect your sane view of business or the affairs of life. Check expression when bitter or sombre feeling has the best of you. To say how sad or perplexed you feel when your heart sinks for the moment, deepens your inward troubles and at the same time spreads it to outside people. You would not spread disease; do not spread mental distress. Your desponding words, bursting impulsively from a full heart in the presence of a friend, add to the burdens of another hu-

man being—one, perhaps, already weighed down by cares and anxieties. To so speak is to allow yourself to be overborne by "things" ruled by the natural course of the world. You cannot rule the world, it is true, but you have the power to rule your part of it—that is, yourself. Don't hate and don't worry.  
—Logos Magazine.

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**THOUGHTS AND THINGS.**

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"By your thought you are bound, by your thought set free," is the very simple yet far-reaching statement of a Hindoo teacher.

In these few, short words is summed up the whole Science of Mind. Here is the cause of failure or success in life; the reason why some prayers are answered while others are not; the secret of every demonstration through Spiritual Law.

The above statement contains the substance of the teachings of all metaphysical cults, orders and societies, divested of all religious terms; of all that is occult and mysterious, of all mysticism, for in their final analysis all these can be epitomized into thinking right thoughts and speaking right words.

Every condition in your life is the direct outcome of your beliefs and opinions, strengthened, nourished and added to by the thoughts which you daily entertain, and the words which you daily speak—your thoughts and words being the natural consequence of these same opinions and beliefs.—William K. Miller.

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### NOTHING TO FEAR.

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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.

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### THOSE WHO WOULD HAVE MUST GIVE.

---

What would you think of a rose that would say to itself, "I cannot afford to give away to strangers all my beauty and sweetness. I must keep it for myself. It is wasteful extravagance to give these things away"? But behold, the moment it tries to store up, to withhold them from others, they vanish. The

fragrance, the beauty does not exist in the unopened bud. It is only when the rose begins to open itself, to exhibit its petals, to give its secret, its life to others, that its beauty and fragrance are developed.

So selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his helpfulness, and withholds the fragrance of his sympathy and love, finds that he loses the very thing he hoped to gain. The very springs of manhood dry up. His finer nature becomes petrified. He grows deaf to the cries of help from his fellow-men. His tears are dried up, and he stares at misfortune without wincing.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to love, and you soon lose the power to love. Your affections are paralyzed, your sympathy atrophied from disuse, and you become a moral cripple. But the moment you open wide the door of your narrow life, and like the rose send out without stint your fragrance and beauty upon every passerby, whether peasant or millionaire, you begin to develop a marvelous power.—Marden.

---

The heart is the index of our standing before God and the measure of our work. We cannot serve God without "a heart renewed by love divine." Sanctified by the understanding and freed from anxiety, the soul is capable of the highest spiritual achievements in this world, and will also fit us for the inheritance of the saints in Light.



**FAITH.**

—  
 "Faith is the direct result of knowledge. To become acquainted with any subject or thing—to know its meaning, and character, and power—is to have faith in it. This is a practical faith that will bring results. It is an acquirement—the acquirement reached through the Paul planting and Apollos watering kind, to which the Spirit giveth increase. Nothing is ever gained without the fulfilling seeds of desire, patience, honesty, sincerity, faithfulness and persistent attention.

"To be of practical value, faith must be founded on knowledge; knowledge must be the base for any permanent thing.

"As we rise above our infirmities and difficulties through the assertion of our faith in the progressive perfection of all things, they become as naught to us.

"The twin of every new-born soul is faith. As Emerson has said, we are born believing. Trust is as natural as the blossom is to the bud. It will teach us to rise in safety to the sublime heights of that consciousness which knows that it knows; into the substance of that which gives evidence of the invisible side, from where all things come that are made visible."

**TAD LINCOLN'S TURKEY.**

—  
 One year, a few weeks before Thanksgiving, a friend sent a fine live turkey to the White House, with the request that it be served for the President's dinner. Tad took a great fancy to the bird, naming it

"Jack," and feeding and petting it. He even taught it to follow him about.

Just before Thanksgiving, while the President was discussing important business with a cabinet officer, Tad rushed into the room, sobbing with anger. The turkey was about to be killed! And Tad had flown to the President to lay the case before him and save Jack.

"But," said the President, "Jack was sent here to be killed and eaten."

"I can't help it," roared Tad, between sobs. "He is a good turkey, and I don't want him killed!"

The President of the United States listened gravely, and then taking a card wrote an order of reprieve.

Tad, seizing the card, rushed away. And the turkey's life was saved.

**IT IS NOT ENOUGH.**

—  
 It is not enough to acknowledge the Creator as the Creator, but to acknowledge it to be all-good, all-wise, all-loving, and all-powerful.

It is not the mere acknowledgment, worship, and adoration of the Creator which gives peace and joy to the soul, but that it is at all times that which is worthy of worship and adoration.

It is not enough to say, "Thou art," but "Thou art all Love, all Life, and all Wisdom."

To say, "Thou art exalted over all," is not enough, but "Thy loving is exalted over all loving."—Alma Gillen.

### DIVINE SCIENCE.

---

Divine Science teaches us that prosperity is spiritual attainment, not simply material, but that when you first seek and know God aright then will you be rewarded in the outer as well — “and these things shall be added unto you.”

A rich mentality is that which is open to the illumination and inspiration of Mind, when lo, it sees that it has been given all things richly to enjoy.

As in other diseases, the only place for the healing of poverty is in the realm of personal thought. By a systematic practice of right thinking we can all be healed of our financial ills. But, remember, thought does not make supply. Right thinking opens your eyes, which have been befogged by false images of lack, to see the fullness of God which has ever been surrounding you all the time, although you perceived it not.

Therefore, we urge you to mentally picture only that which you conceive God to be, and then image that fullness in yourself, in your environment, in others, in everything.

Refuse to think poverty—at least refuse to talk about it; and when you do this you will think less about it. To keep from thinking about lack, think and talk opulence, prosperity, success. Then try to act that way. Like attracts like. Be a magnet for all the Good, of whatever kind, you desire.

Use good judgment—“temperate in all things,”—but do not be afraid to spend what you have for what you need. Keep encouraging the

thought that you yourself are Prosperity, and as you wisely use, more will be made manifest. You must use the law of expression — you must give if you expect to receive.

### PRACTICAL APPLICATION.

Affirm constantly these truths:

I am the child of God.

God supplies all my needs, and I have no fear or apprehension of the future.

I have a right to the unlimited supply of my Father.

With Jesus I declare boldly, “All that the Father hath is mine.”

God supports me in all good work.

I give freely and gladly, and am supplied abundantly.

I observe the Law of Righteousness, and my bank account of good increases the more I draw upon it.

I am the Prosperous child of God.  
—Power.

---

There is some power we have not yet discovered, some secret as yet unknown—but, oh! what a marvelous power! what a blessed secret! that can make the Christian life a life of love and trust and bright serenity; something different from the duty-life, which, though real, does not satisfy; having all the activity and earnestness of the duty-life, but having with it the peace and joy which many and many a soul is craving.—William R. Huntington.

---

Love and calm today mean peace and joy tomorrow; hatred, anger, worry and apprehension today—disease, grief, woe and misery tomorrow.

**HURRIED, WORRIED, WEARIED.**

Probably nothing tires so much as feeling worried. When in the early morning the day's affairs press on one's attention beforehand, and there comes a wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we reach the evening. The children may be frac-

tious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquillity of soul and demeanor we shall get through everything creditably. — Dietetic Hygienic Gazette.

He who acts with a view to please God alone, wishes to have that only which it pleases God that he should have, and at the time and in the way which may be most agreeable to Him; and, whether he have it or not, he is equally tranquil and contented, because in either case he obtains his wish, and fulfills his intention, which was no other than purely to please God — Lorenzo Scupoli.

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### TRAINING CARD FOR HAPPINESS.

The Indwelling Mind Doeth the Work.

I AM AT ALL TIMES:

1. To be pleased, and yet poised.
2. To be gay, and yet calm.
3. To be delighted, and yet serene.

4. To be exhilarated, and yet tranquil.

5. To be animated, and yet still within.

6. To be full of joy and peace.

7. To rejoice with my whole heart and yet express self-control.

8. To Radiate: Gladness, Delight, Good Nature, Cheerfulness, Exultation, Felicity, Rapture, Gayety, Kindly Humor.

10. To visualize myself as typifying "Joy."

(a) Have my face animated and smiling, and yet peaceful.

(b) Have my eyes enraptured with pleasure.

(c) Have my voice cheerful and full of felicity.

(d) Have my face clothed with a smile.

(e) Have my carriage firm, erect, expressing exultation.

(f) Have my step quick and exhilarated, and yet poised.

(g) To be apt unconsciously to burst into song.

(h) To have my whole being show serene rapture and feel the welling-up of joy in my soul over the contemplation of the beautiful within.—Helena J. Martin.

People do not lack strength; they lack will.—Victor Hugo.

### CHEER UP!

Cheer up! The rose is redder  
Than the ones we saw last year;  
The mockbird's song is sweeter  
And happier to hear;  
The grass is getting brighter  
And fairer yet to see.  
The world is growing better  
Than it ever used to be.

Cheer up! The sky is bluer  
Than it was a year ago;  
The very smiles are gladder  
And have a richer glow;  
The raining and the sunshine  
Are helping you and me.  
The world is growing better  
Than it ever used to be.

Cheer up! The rose is sweeter,  
The birds have newer songs;  
We find more things to please us,  
And dream of fewer wrongs.  
There's always lots of honey,  
So let's be like the bee.  
The world is growing better  
For folks like you and me.

When a duty is to be done, and you have the means of doing it, set about it, my young friend! set about it! Many a good will grows cold, and many a good deed is left undone, by pondering over it too long and by putting it off till tomorrow. Where a duty is to be done, and you have the means of doing it, the sooner you set about it the better.—United India.

All souls are upon the sea of life. They who overburden themselves with material wealth sink beneath the waves.

**LANGUAGE OF THE SOUL.**

The words of the soul are few and simple words — "Love," "Faith," "Hope," "Courage," "Eternal," "Gentle," "Calm," "Serene," "Holy," "Joy," "Peace" and "Bliss."

Love speaks all languages and is most powerful when it expresses thought through the Silent Voice.

The language of the soul is eternal and universal and never partial. God speaks to no one set of His children in preference to another, and all words that are freighted with love, peace and gentleness are God's words; all others are the words of mortal mind—carnal mind. God is Love. He is not a respecter of persons—He loves all with impartial love.

**I WILL.**

Will is the officer that sets our faculties to work. When we say, "I will," we have started a movement in our worlds. The mind grips the idea of doing, the soul muscles take hold and the thing is half done. The other half of the work is to carry the act into an outward expression.

To illustrate how "I will" take purchase on matters, think of this:

You say, "I will write a letter." The mind automatically assembles paper, ink, pen, stamps; your thoughts flow toward the message which you mean to inscribe. The letter is really begun. You go to your desk, sit down and collect the necessary materials. You write the

letter, seal it, stamp it, mail it. "I will" has been true to itself.

If a work looks hard you have half accomplished it when you firmly say, "I will." If a situation seems difficult to meet you have half vanquished it when you trustingly say, "I will go forward." "I will" is irresistible; when yoked with the assurance of God's readiness to help us no demand of life can give us the least uneasiness.

The following statements will strengthen our executive powers, give us courage and happiness in all our work and experiences:

I will.

I will love.

I will do.

I will have faith.

I will express joy.

I will do thy will in earth, even as  
I do it in heaven.

"I will fear no evil: for thou art  
with me."

**THE ERROR.**

I sought for God afar, afar!

I cast my gaze on high;

I reached my Soul to some vague  
star,

Nor knew that He was nigh!

I strove to learn where heaven  
might be;

To many a sage I spake!

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

"Boldness hath genius, power and  
courage in it;

What you can do, or dream you  
can, begin it."

### LOVE THE SLOGAN.

---

During a western tour, a prominent minister being asked by a press representative what the vital element of religion of the twentieth century would be, without a moment's hesitation answered, "Love!" He said, "Love will be the slogan of the twentieth century." Love, verily, is all, and the only measure of our progress, in time and eternity, that is all reliable, is the depth of our love for our brothers and sisters, not a particular few, but all of them. Bishop Brooks says there is one universal religion—the religion of Love. "Love your Heavenly Father with your whole heart and soul," he says; "love every child of God as much as ever you can, and remember that the possibilities of good are greater than the possibilities of evil, and you have the key to Heaven." The Law of Love embraces a perfect religion that is in harmony with reason, science and the law of Spirit—a perfect rule of faith and practice, producing the abiding conviction of the Universal Brotherhood of Man, and the daily practice of the divine principle of righteousness in every relation of life.

---

### UNIVERSE.

---

As one thinks upon creation, one gains a clearer conviction that that which created the universe must be in it, within it. That is, the Creator of the universe does not exist outside the universe, overshadowing or overlooking the universe from some place outside the universe.

The Creator of the universe lives within the universe.

The word universe is a one-word used to speak of and to include all the stars and planets upon them and around them everywhere. Any smallest part composing the universe must be in the universe, not in the outskirts, or away from the universe, in any sense. As the Creator of the universe lives within its universe, it must live within each smallest and largest form in the universe. Man is a part of the whole universe, therefore the Creator lives within man. It cannot be only outside of man, overshadowing and surrounding him. It must equally be within man, as man is part of the universe.—Alma Gillen.

---

The Present Thought is the cream of all old thought, and is rightly named the Higher Thought, and is the great power in, back of, and beyond our present high and progressive civilization. It is the universal love thought of God in contradistinction to the fear thought of God, which men in their darkness held in the past. There can be no great or high civilization as long as men in any degree fear God. No mind of mortal man can have the faintest conception of the great and high civilization that is to come out of this Higher Thought—of this idea of universal love.

---

O God, animate us to cheerfulness! May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness.

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MAR 9 1918

# Washington News Letter

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One Dollar a Year

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Washington. D.C.  
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MARCH, 1918.

No. 6



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*Oliver C. Sabin Jr.*



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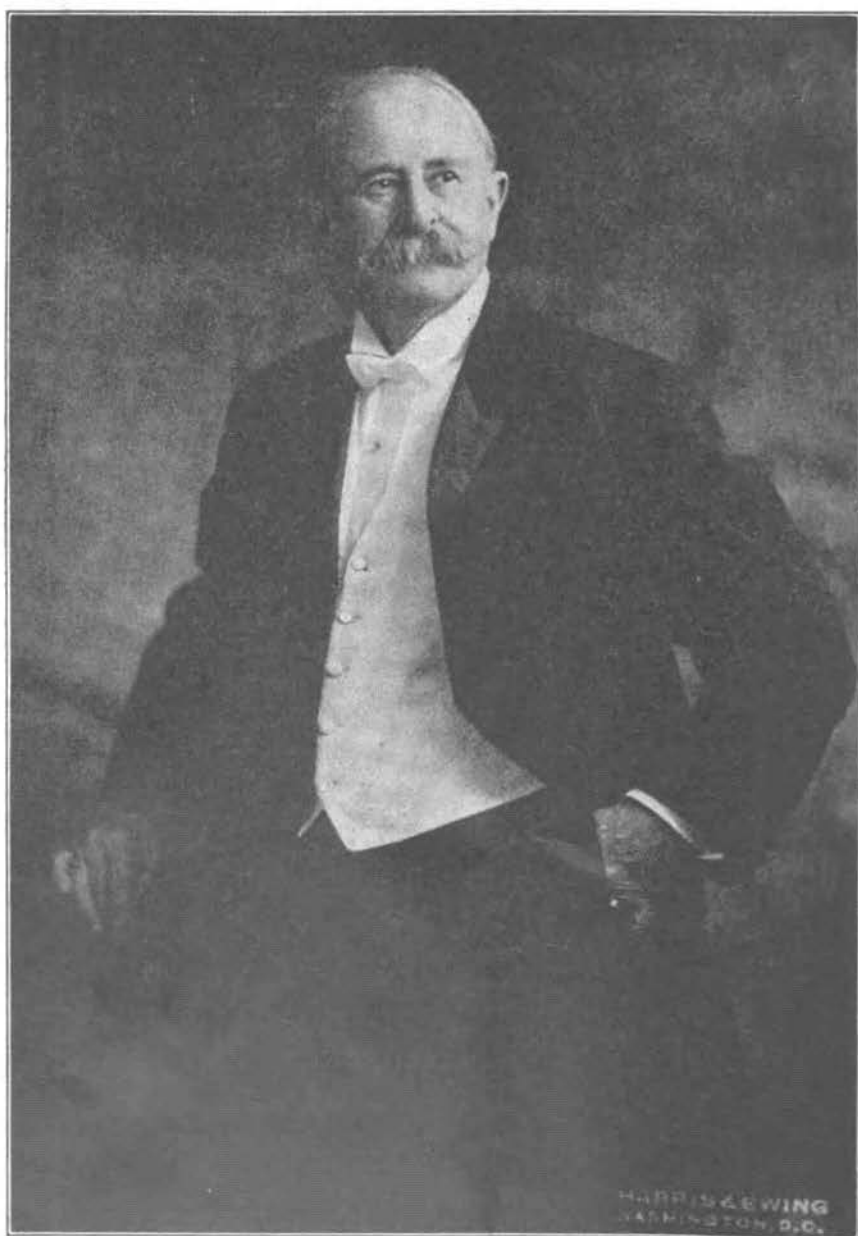
## CHRISTIAN SCIENCE ARMY CHAPLAINS.

President Wilson has commis-  
sioned two Christian Science chap-  
lains for service in the National  
armies, and judging from the news-  
papers his action has already met  
with popular approval.

This is, we believe, the first offi-  
cial recognition by the United States  
Government of the Christian Science  
Church, and is truly gratifying  
to all of New Thought convictions,  
and, indeed, to all liberal-minded  
and fair people.

Who would have been daring  
enough twenty years ago, when  
Christian Science began to make it-  
self felt as a factor in the propa-  
ganda of True Religion, to prophesy  
the official recognition of the cult in  
the plans of our Republic?

It is stated that both of the new



*Oliver C. Sabir.*

chaplains are young and cultured men, who are not only able and broad-minded advocates of Science, but are men of wide experience among the people of many religions, unalloyed by bigotry and full of charity for the doctrines of those who do not adhere to all the stated principles of the faith which they advocate. They have already outlined generally their plans, which are, in a wide sense, to care for the spiritual, social and physical interests of the brave men with whom they are to serve for the preservation of our country.

Verily, the spirit of true reform is sweeping over the world.

## THE SPIRIT OF PROFITEERING.

---

To observe the tendency toward exorbitant prices for the necessities of life is enough to shake one's confidence in the inherent goodness of mankind. It seems as if the United States had gone profit-mad. A state of mind based upon the principle of might and opportunity, of get-rich-quick if in doing it you have to abandon all rules of honesty and generosity and subject your less advantageously situated brother to hardship and starvation, has beset the Nation and threatens danger as great as that which attends the conflict on the front.

*Oliver C. Sabie Jr.*

# Chain of Golden Thoughts

## March

PAULINA B. SABIN

Tho' I look old, yet I am strong and lusty;  
For in my youth I never did apply  
Hot and rebellious liquors in my blood;  
Nor did not with unbashful forehead woo  
The means of weakness and debility;  
Therefore my age is a lusty winter,  
Frosty, but kindly. —Shakespeare.

The principle of God-healing is not new; it has not been changed; nothing has been discovered. It is the same thought that has been forever and will remain for all Eternity. God's Truth destroys inharmony. That is the gist of it. That is all there is of it.—News Letter, 1903.

For us there is but one choice. We have made it. Woe be to the man or group of men that seek to stand in our way this day of high resolution, when every principle we hold dearest is to be vindicated and made secure for the salvation of the nations. We are ready to plead at the bar of history, and our Flag shall wear a new luster. Once more we shall make good with our lives and fortunes the great faith in which we were born, and a new glory shall shine in the face of our people.—President Wilson, to the Senate, Jan. 22, 1918.

No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed, and that no right anywhere exists to hand peoples about from sovereignty to sovereignty as if they were property.—Woodrow Wilson.

In our intercourse with the world, wherever we are, let us show forth that our hearts are filled with Love, Love for God supreme, and Love for our fellow; and let all selfishness and all thoughts towards upbuilding self to the exclusion of our brother be eliminated from our organisms. Let us live in God's Love, and do unto our brother as we would have our brother do unto us, remembering always and forever that we must do this work conscientiously, industriously and vigorously, and that God for our reward will bless us, not only now, but forever and forever.—Bishop Sabin.



# ADVANCED LESSON COURSE

---

**Breathing — The Lungs the Power Plant — Air the Lungs' Fuel — How to Assist the Lungs — Full and Complete Breathing — Well Worth the Effort — Aid to Digestion — The Nervous System.**

---

## THE SEVENTH LESSON.

**L**ESSON six closed with the subject of Breathing.

To repeat somewhat:

Breathing is the first act of

life on the material plane and the last act. It is the foundation of all life expression in the physical body. All of the acquirements and accomplishments of both mind and body are gained through the franchise of breathing.

In a sense breathing is the energizer of all physical action, not only on the outward side of physical action but primarily on the inner. Breathing energizes the several organs of the body, giving each the power to do its full share in its separate department, and also to cooperate naturally and promptly with every other organ.

Breathing is the distribution of power, the application of energy to the physical machine, and this power, this energy, is brought into effective service through the work of the lungs.

### THE LUNGS THE POWER PLANT.

In a sense, then, the lungs are the primary power plant of the living body. They are as the boiler and engine room that produce the power

that keeps all of the machinery of body and mind in regular action. Like the steam power plant, in order that they may produce the greatest amount of energy, they must have the best of conditions. The steam power plant must have well-proportioned grates, free of clinkers and ashes. A properly adjustable draft is most essential to the producing of calories. The proper amount of water in the boilers and that correctly related to the heat is the secret of energy in the steam boiler.

### AIR IS THE FUEL OF THE LUNGS.

It might be well to state at this point that the physical body has two power plants—the lungs and the stomach—two systems of taking energy from without and distributing it to the required section within. These systems are the respiratory and the alimentary.

In relation the respiratory is primary and the alimentary secondary.

The air is the finer fuel taken with every breath every moment, and is most essential to immediate action.

The food is the coarser fuel taken at intervals and is dependent upon

the air for proper consumption and conversion into energy.

That the lungs may do their full service they must have pure, fresh air and must take in full supply.

When this is the case, all things elsewhere in the physical organization being equal, the whole machine works naturally and powerfully, but a failure in the work of the lungs and shortcoming in the breathing machine cripple the work of the whole body.

It is, therefore, most essential that the lungs work perfectly, that the breathing be correct.

That the breathing be correct the air must be proper. If the air for the lungs, like the fuel for the boiler, it lacks in purity, it fails in energizing power and more of it must be taken that the required energy may be produced.

There is this difference: You may heave as much coal as you please into the steam plant, but the lung cells repel foul or impure air and will take in just as little as possible.

As stated in lesson six, the great masses of the people now live in the foul, stuffy air of cities and towns and are employed in offices, shops, factories and stores, where ventilation at best is poor and pure fresh air is scarce.

There is nothing in the daily routine to encourage the full functioning of the lungs. Hence bad complexions, narrow chests, constant colds and all manners of ailments.

The people of this generation find themselves thus environed. How to overcome the environment and un-

der existing conditions to get the best service of the body, the best use of the mind, the greatest good out of living, is a subject of supreme importance.

#### HOW TO ASSIST THE LUNGS.

The people of this age may overcome the tendency towards more and more disease by studiously forming habits of assisting the lungs in doing their work properly.

The lungs are described as in three sections: the upper, the middle and the lower. Each section is composed of air cells in close proximity to blood vessels. It is here that the blood cells renew their strength and take fresh air to the myriads of little power plants throughout the physical machine.

That the whole machine may work properly every cell of the lungs must do full service. No one division of the lungs must be overworked at the expense of the other, for the overworking of one division weakens all. For instance, if the upper division is overtaxed, as in the case of persons who wear tight-fitting clothes, corsets and bands about the abdomen, the middle and lower sections grow weak for want of exercise, and all three ultimately break down, one from overwork, and the other two divisions from want of normal work. The several cells of these sections or divisions become weakened. Many of those that are overworked break down and cease action and become sources of disease, while those that do not work become flabby and diseased from inaction.

**BREATHING.**

Form the habit of full and complete breathing.

The following is a breathing exercise designed to make the three sections of the lungs do full service, and as far as possible to encourage each cell to work normally and willingly at each inspiration:

First. As far as possible keep the body erect and the shoulders well back, so that the lungs may have freedom to do their work. This requires the exercise of will power until the habit is formed.

Second. Breathe deeply and completely. To do this you must fill the lower lungs, extending the lower ribs until there is a moderate tightness about the waist line and a downward pressure on the abdominal organs; then fill the middle lungs until there is a feeling of pressure against the wall of the middle of the thorax; and lastly, fill the upper lungs until there is a filled out feeling of the upper corner of the chest and a pushing back of the shoulders. Then let the breath pass out first from the lower section, then from the middle; and lastly, from the upper.

This seems a long routine, but in truly natural breathing it is gone through at every inspiration and expiration.

Where wrong habits of breathing are formed it requires will and application to correct the wrong and establish right habits.

**WORTH THE EFFORT.**

It is worth while to apply yourself studiously to form the habit of correct breathnig. You have the

will and it is a duty you owe to both yourself and society to use your will in forming this habit.

Where the natural conditions are not good, such as in town and city life, in shops and offices, school rooms, where people are crowded together, the forming of the habit of correct breathing is most essential.

By breathing fully the greatest amount of available fresh air is obtained and the several organs of the body renew their strength to work fully.

Full breathing makes normal work for the heart, for the reason that at each inspiration a full share of recreating material is taken into the blood to feed well every portion of the body, including the heart itself, and at each complete expiration all overheated and foul air is thrown off.

**AIDS DIGESTION.**

Full breathing assists digestion also. Now this assistance to digestion is brought about in two ways: First, the invigorated blood cells promptly gather up all prepared food and rush it off to the tissues of the body in need of it. This prompt removal and distribution of all prepared food stimulates the work of preparation so that the work of digestion becomes prompt and energetic.

In the second place, complete breathing assists digestion by massaging the intestinal organs; that is, deep breathing presses down upon the stomach and bowels, causing gentle and constant moving of those organs, thus properly mixing the

juices and the gases with the raw material of foodstuffs taken into the stomach and promptly converting the same into materials for body building and as promptly casting off and urging down and out the unused residue.

All things being equal, proper breathing insures natural digestion, normal assimilation and prompt elimination of rubbish from the bowels. No one who breathes properly, eats sensibly and lives correctly otherwise can possibly suffer from constipation.

#### AIDS THE NERVOUS SYSTEM.

Proper breathing also invigorates the nerve system, making for good service and prompt action throughout the whole system, for the simple reason that proper breathing makes for pure blood and prompt conduct of the circulatory system, and this in turn brings health and energy to the nerve centers and vigor to the cells.

For the same reason proper breathing makes for muscle tissue, hence strong muscles, and like manner for bone tissue, healthy, sturdy frame work.

It also makes for skin tissue, healthy skin, free of ruptures, pimples, blotches and the like. It makes for life in the skin, bloom in the cheeks, gloss in the hair.

It is, therefore, most essential to form the habit of correct breathing. A well-formed good habit is a most reliable friend on the plane of material life.

It often happens that in course of duty your body is forced to be in a bent condition a large part of the

time; and correct posture is not possible. Under such conditions the lungs are forced to work at a physical disadvantage; nevertheless, there should be the constant effort to breathe completely.

Inhale, filling first the bottom sections, then the middle, then the top, and exhale gently from the bottom first, then middle, then top. This should be the insistent routine of effort, but inasmuch as there is the physical handicap caused by the nature of your employment, you must overcome your disadvantage by frequently straightening up the body and breathing several times fully and completely, as already stated.

This is not theory; it is demonstrable facts, which any one with sufficient mastery of spirit may prove for himself.

Proper breathing habitually adhered to, other things being equal, will insure a healthy body and go far towards creating proper mental states.

The next lesson will be a continuation of the subject of breathing, having reference especially to its relation to Desire—Prayer.

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The longer I live and the more I see  
Of the struggle of souls to the  
heights above,

The stronger this truth comes home  
to me:

That the universe rests on the  
shoulder of love—

A love so limitless, deep and broad  
That men have renamed it and call  
it God

—Ella Wheeler Wilcox.

# TWO KINDS OF CHRISTIANITY: CREED VS. RELIGION

Orison Swett Marden in *The Nautilus*.

"No true Christian is both good and disagreeable."

The love of our brethren is not another from the love of God; it is but the streaming forth of it, or the reflection of it.—Robert Leighton.

**I**F YOU are trying to live the Christ life you must live the love life, you must practice love.

In the early months of the great war, when Dr. Charles W. Eliot was publishing his views on its causes and conduct, he received many letters of commendation and condemnation. Here is one of the latter, which expresses a certain type of so-called Christian mind:

"Highly Esteemed Sir: I have read with intense indignation your un-neutral, and, therefore, un-American fulminations. I have not forgotten any more than other devout Christians your remarks on Christianity. I have not forgotten that you have stated that no thinking man believes that Christ performed any miracles nor that Christ rose from the dead. Your insincere war articles are on a par with your blasphemous articles on religion. Therefore, I say from the bottom of my Christian heart, may God Almighty forever damn you and all your descendants."

Contrast with this type of Christian another of whom I read, in a little story some time ago. I don't

know who the writer is, but he told of a white settler in South Africa, who, one day, found a native loitering around his stable. The settler accused him of trying to steal a horse. The native denied, saying that he was only making his way home to his kraal. The settler, however, insisted he was a thief, and in spite of his frantic protests dragged the unfortunate Kaffir to a tree and there with one blow of an axe cut off his right hand.

A few months later the settler was overtaken by night a long way from home. He came to a native kraal and was admitted by the Kaffir owner, who gave him food and put him up for the night. Next morning when he was about to depart his Kaffir host stood before him, and holding up his right arm asked the man he had befriended if he knew it. The white man turned pale—the hand was gone! The Kaffir, looking on his trembling guest, said: "You were in my power. I could have killed you. Revenge said, 'Kill the man who has maimed you for life,' but I replied, 'No; I am a Christian, and I will forgive.'"

The settler was also in all probability a professing Christian—a Christian of a similar type to the one who damned Dr. Eliot and all his descendants, because he did not happen to agree with his views in

regard to Christianity and the war. Both those so-called Christians would look down upon the Kaffir as a being utterly inferior, quite beneath them in every respect. But of the three who was the real follower of Christ? Who was the true Christian?

How many Christians in similar circumstances would show the Christ-like spirit of the poor Kaffir? How many of us who admire and say we love the Christ and believe His teachings practice the Christ's doctrine of returning love for hate? How many of us are hearers, but not doers of the word? Returning love for love means nothing. Even the worst of men do that. But it means something to return love for hate. And to love our enemy does not merely mean that we should not have an antipathy towards him, but that we should help him when he needs our help, and treat him always as a brother. This is the very core of the Christianity of Christ.

"I would give nothing for that man's religion whose very dog and cat are not the better for it," says Rowland Hill. If a person has the real article, not only his cat and his dog and his horse, but everybody about him will get a little more love, a little more sunshine in his life. The true Christian will not be satisfied with mere compliance with the letter of the law, or with lip service. It is its spirit, the Christ spirit, he will endeavor to live.

Some of the meanest and most contemptible people in the world would think it a scandalous lapse of virtue if they did not go to church on Sunday, but they will not feel the

slightest compunction in cheating an eye or a tooth out of you if you do not watch them. They are back-biters; they are envious, jealous, narrow-minded, cold-hearted, indifferent to the sufferings of others. They do not know the meaning of the Golden Rule, and yet they are very punctilious about the letter of the law on Sunday.

Talking of this sort of once-a-week Christianity or mere formal religion, a man said to me recently: "I often have some good old brother in regular standing come to my place of business and beat me down to the last cent on merchandise by playing one dealer against the other, and then on Thursday evening he goes over and leads the prayer meeting. Now do you think that is the right sort of Christianity?"

I certainly do not. Not to speak of the more heinous sins practiced both in secret and in public by many "pillars of the church," every real Christian, every man of any religious creed or sect, ought to be at least fair and honest in his dealings with his brother man. He ought not to be the medium of demoralizing business, by mean pettifogging methods, such as putting the temptation before a dealer to make different prices for different customers.

Many of these Sunday-religious people do not hesitate to lie outright by telling a dealer that they had been offered a thing somewhere else at a much lower price than he asks, when, perhaps, they had not even been anywhere else. They openly pride themselves on their

shrewdness in getting ahead of others, and never even seem to think their conduct inconsistent with their professions of religion.

It was to religionists of this type the Christ said: "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation." It was his observation of the methods and practices of the Scribes and Pharisees of Christianity that made Wu Ting Fang say: "There is no objection to Christianity as a theory, but as something practical it is entirely out of the question. \* \* \* No people ever obey the precepts of the Christian religion; the whole system is a failure. Theoretically it is all right, but practically it is a failure."

But in spite of the failure of so many of its professed followers, Christianity itself is not a failure. It is not impractical. Christ was the incarnation of wisdom and love and never founded a religion that could not be lived. His own life and that of many of His followers proved that Christianity was not a theory, but a workable code of life and conduct.

Christ did not ask men to do the impossible. If He had not known that man had inherited divine qualities it would have been mere mockery to have bidden him to be perfect, even as His Father in heaven is perfect. But He did know that man being the offspring of God must have the God qualities which would enable him ultimately to reach divine perfection. And nothing but the following of the great

principles laid down in the Sermon on the Mount will ever bring peace to the world and the universal reign of love.

When will we learn that real Christianity is not in theology, in dogma, in forms, or in church paraphernalia? It is in the Christ spirit, the Golden Rule principle. Putting the emphasis upon the creed instead of the Christ has led to more bloodshed, more bitterness, hatred and jealousy between human beings than almost anything else. "Under the church," says Dr. Frank Crane, "we have seen persecution, a ruthless disregard of human feelings, families torn asunder, opinion coerced, bodies tortured.

"Under the mistaken idea that they were promulgating the Christ doctrine, the different Christian sects have through the centuries persecuted and abused one another." Vasco de Gama was imprisoned because he insisted that there were other countries on the globe than those mentioned in the Bible. So sure was the great navigator of this that he tried to get ships to go seek these unknown countries and for this he was put in chains!

All up through the centuries what men call religion has been going through a process of evolution. What the highest civilization looks upon as religion today is very far from that which the dark ages looked upon as religion.

Referring to the old dispensation Christ said: "It is written in your Scriptures, 'An eye for an eye and a tooth for a tooth,' but I say unto you, Love your enemies, do good to them that hate you, bless them that

curse you, pray for them that spitefully use you." In the old thought this did not seem practicable. The church has always seemed to regard the strict keeping of these injunctions as impossible. It is a curious fact that church people who would ostracize those who had broken the law, as being unfit to live with decent people, who would not employ them or have anything to do with them, yet would pray for their admission into the very heaven to which they hope to go themselves. The church has never made a decided protest against capital punishment nor against the inhuman treatment of criminals. The fact that our whole penal system is based upon the Ten Commandments of Moses has undoubtedly had much to do with this. In early theology, "an eye for an eye and a tooth for a tooth," was regarded as justice. But our new understanding of the oneness of all life, the oneness of our neighbor, the oneness of our so-called enemy with ourselves, shows us that it is not only possible, but easy and natural.

In enumerating the things that are "signs of the servants of God," Abdul-Baha, the Persian philosopher and head of the Baha sect, says one is : "To be as one soul in many bodies, for the more we love each other the nearer we will be to God; but that our love, our unity, our obedience must not be by confession, but of reality."

The reality of religion does not consist merely in church going or making loud professions of faith. True Christianity consists in doing

the things Christ did, in practicing what He practiced, in building up in oneself His characteristics. "Be ye doers of the word, and not hearers only, deceiving your own selves," says St. James. Humanity is tired of one-day-a-week religion, a Sunday religion. It is hungry for a seven-day-a-week religion, hungry for the practice of the doctrine that is preached once a week from every pulpit in the land. Canned Christianity will not keep any more than the manna which came daily to feed the Israelites in the wilderness. The Israelites thought they would make sure of a supply for future needs by hoarding up a lot of it, but the stored up manna always spoiled. Religion that is stored up out of sight from Sunday to Sunday doesn't keep. Religion is something that has got to be used every day. It must be passed along from one to another and used every moment of the day or it will deteriorate. If you keep it canned six days of the week and take it out only on Sunday or at the mid-week prayer meeting you will find that its potency has evaporated and instead of the kernel of Christianity you have only the theological formula, the dry, tasteless, sapless husk. The sweet living kernel of true religion will not be there.

Theology will play no part in the religion of the future. Not the creed, but the Christ, the Golden Rule, the spirit of the Sermon on the Mount, will be its active, guiding principle. Whatever one's church affiliations may be, he will adopt the creed of love as a life principle.



The religion of all, the great final religion, will be one of brotherly kindness, of tolerance, of unselfishness, of pure love. No one will live unto himself alone, but all will live and work for one another.

### A SALVATION ARMY STORY.

I was visiting from house to house, in a poor district. The street had a respectable appearance, and there were no immediate signs of abject poverty.

My knock at one house called forth a not unfriendly "Who's there?" from within. I took courage and, pushing through the opened door, stepped into the passage.

A woman came to meet me. She was enormously stout, and, being crippled with rheumatism, found a difficulty in moving; but she had a pleasant expression and seemed by no means displeased to see the familiar Army bonnet.

We quickly got into conversation. "So you go to the mission?" I asked. "Yus, my dear," she answered, in no undecided tone of reproof; I goes to church (with strong accent) reg'lar. Mr. — says the place wouldn't be the same if I wasn't in my seat; and no wonder, after me been a-goin' this thirty year."

I expressed my pleasure and approval at this statement, and after a few words on the importance of assurance of salvation, I asked permission to pray. But there were tears in the eyes of the old lady, and I could see there was something on her mind she wanted to tell me.

I waited. She hesitated. "I've got a daughter, sister," she began, and then came the story. The girl had lately married; her husband was a worthless fellow, now out of work. His wife, whom her mother took infinite pains to impress upon me, "was a good gal, yer know, sister, a very good gal," had, in her sorrow, taken to drink. She was living in the neighborhood. Could we, The Army, do anything for her?

"Let us pray for her," I said, and we knelt in the dark doorway and asked the loving Father to save the wandering daughter.

Promising to do our very best, and thus cheering the weeping mother, I took the address, "Mrs. N——, 82 — street," and hurried home.

My companions were in before me, radiantly happy and eager to tell me all their news.

"Such a beautiful case!" incoherently began the one cadet. "So sincere!" chimed in the other. "Yes, I believe she got really converted."

"Where was this?" I asked; "we must look her up."

"Oh, yes!" they both answered. "It was — street, a Mrs. N.——."

"No. 82?" I cried. "Why, yes!" was the reply. "How did you know?"

It was my old lady's daughter! Our prayer had been answered.

If only to belong to the people who were the means of bringing back to the fold this one lost sheep and wayward girl, and of soothing one mother heart, I thanked God that I was a Salvationist.—The War Cry.

# The Little Country Cottage

(Reveille of Night.)

Just a little rustic cottage  
By the orchard's vine-wreathed wall,  
With the perfume of the wild flowers  
And the wandering night bird's call.

Here a silvery rippling brooklet  
Sends the music of its song,  
With a melody and murmur,  
Through the meadows all day long.

In the twilight strums a cricket  
Where the fire-flies sow their flame;  
From the oak an owlet twitters,  
Whippoorwill cries wild its name.

Winds are whispering of beauty,  
Fairies flit in drowsy dance;  
And the stars above reflected  
Lie in pools of necromance.

On the porch we sit and listen  
To the music of the night;  
In the little country cottage,  
In the shadowy moonlight.

And we sense a subtle presence  
That enshrouds the soul—a call  
From the mountains and the meadows—  
And the great God over all!

—Rose de Vaux-Royer.

Music by Florence Turner Maley.

# A MESSAGE FOR AMERICA

**America Is In the War — America Will Fight to the Finish — She Will Win the Day, for Her Cause is Right — She Has Cast Her Lot With Freedom.**

Wm. E. Gibson.

**T**HIS land was born of the desire for Freedom.

The forefathers came hither from Europe to escape the cruel hands of tyrants and to establish "the land of the free and the home of the brave."

They braved the seas, subdued the wilderness and established a new Nation. They revolted against tyranny and threw off its yoke and declared their Liberty and the Right to Self-Government.

This same desire for freedom initiated the second step, the bloody struggle for Freedom from shackle slavery. The struggle was fierce, but Freedom won the day and shackle slavery was ousted forever.

Now this Nation is in the awful war of nations, contending for Freedom of Nations and Peoples—Freedom from the domination of the weaker by the stronger, Freedom from military domination, Freedom from commercial domination, and ultimately Freedom from social domination. Three great steps for Freedom:

Three great struggles.

Three crises.

Three Great Uprisings of the National Spirit.

Three great minds to the front, champions of Freedom: Washington, Lincoln, Wilson. Each opposed

the fiercest opposition and won, for the cause was right. The true and faithful stood by the undaunted Washington and saved the day.

The true and faithful stood by the fated Lincoln and won the day. The same true and faithful will stand by Woodrow Wilson and will as surely win the day.

The watchword, Freedom, is the rising sun of destiny; courage is the light it radiates.

The Government now expects every man to do his duty, to serve and to sacrifice for the Great Cause.

The schemers for self-interests, whether in high station or low, whether in Government employ or out, are traitors to the Government and infringers upon the right of franchise.

Now is the time for justice and generosity, not for injustice and cold-hearted cruel conduct.

The people are not blind, nor can a few favors pull the wool over the eyes of the people while reckless injustice stealthily sneaks forward or brusquely rushes to the front.

The people are seeing, the people are hearing and they understand. "Fair play" is the spirit of today and the Government will more and more sever the hands that deal foul.

The Nation is taxed to the uttermost just now to save the day at

home against food and fuel shortage and to supply its armies and assist its allies. He who attempts to reap excessive profits out of these conditions is worthy of the severest punishment.

All Americans realize that a powerful and fully equipped army is now urgently necessary, and that this army must be sustained in the field with the necessities of life.

First and foremost of all, the army must be fed. Starving soldiers have neither courage nor ability.

Also the courage of the Nation rests very much upon the ration. If the people have plenty of food their courage keeps up. Courage is the nerve of ability and the heart of power.

#### COURAGE, COMPETENCY, CONQUER.

Every step should be taken by all of the people to keep the flag of Courage floating in the breeze of the forward march.

Every farm and orchard of the Nation should make good. The equipping of the farmers with the necessary labor, machinery, seeds and fertilizer is as necessary as is the equipping of the army, navy and merchant marine, for if the food supply fails all will be failure.

This year, 1918, opens with two aspects—abundance or famine.

The natural conditions are good and promise a lavish farm and orchard supply. But time must, this year most of all, be taken by the forelock. Spring is early for this year. Soils must be prepared promptly and seeds planted in due season; culture must be timely.

The long snowy season has left a large area of land very fertile and suitable for good crops. Grains of all kinds promise to do their full share this year if the people will wisely and faithfully do their duty. Pests will be few.

Every foot of tillable land in town and city as well as in the country should be utilized to the full and with good judgment for yield and rotation.

“Work done in the spirit of service is the highest form of worship.”

This year this Nation must be supremely worshipful. Work done in the Spirit of Service and in the Spirit of Good will to and for all mankind opens the channels of Divine Bounty and makes nature co-operate generously with man; but, on the other hand, work done purely in the spirit of private or co-operative gain is selfish, and selfishness shuts up the doors of Divine Bounty and makes apparent gain impoverishing. Selfishness rampant is a frost that nips the buds, is a disease that blights the flowers, a pest that devours the fruit.

Selfishness and self-centeredness is the “terror by night, the arrow that flyeth by day and the destruction that wasteth at noonday.”

Selfishness is the drying wind that saps the life out of success and the fire that ultimately burns up the residue.

Nature promises a lavish hand. Now for a Joseph to deal that hand for the good of this Nation and the people of the earth in the immediate future. Great wisdom in the immediate future will be the boon of Providence to posterity, but the

want of wisdom today will curse tomorrow and darken the years to come.

Rally to the flag of world freedom.

Rally to the voice of human liberty.

Rally to the stars of unity.

Cut away the cruel points from the eagle's talons, the ravenous knife from his beak, make him a docile bird that flies high and sees far and guides the Ship of State through calms and storms.

Rally, all, till victory is won. Then in the water of freedom wash away the stripe of blood from the flag of victory and the cross of red from its auxiliary. Then will the stars of glory stand in majestic unity upon the white field of peace. Then will the Kingdom of God have come into evidence and the will of God, lost in theory, be found in fact.

The day of struggle is here, the hour draws nigh; the clock is straining for the strike. Falter not on the brink.

**FAITH! FORWARD! VICTORY!**

Then the Great Peace and its prosperity, a new heaven and a new earth, a new religion (correct relation to God) and a new civilization (correct relation to men—all mankind).

He who serves and sacrifices to this end is a savior of the world. The spirit of the Christ is in the acts of service. But he who falters prolongs the struggle and adds fuel to the fire of destruction.

See thou the duty thy country and thy God demands of thee.

Know thou safety for thyself and thy hearth.

Contribute thy share generously and willingly to the present necessity for the future good.

Sacrifice thyself that thou mayest save thyself and make safe the future.

He that seeks now to save himself shall speedily lose both himself and all his savings.

Now is the hour of test. Now is the day of judgment. Now the Son of Man sits in that judgment and His judgment is just.

You decide your harvest by your sowing, your reward by your deeds.

The Ship of State is no stronger than its weakest bolt.

Know thy strength and use it wisely and in proper season.

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### A GREAT PACIFIST.

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We stated in these columns last year that should the hour of testing come no nobler patriots would be found than hosts of those who had won the opprobrium of the pacifists' reproach. Witness the conduct of Henry Ford—who more reviled, ridiculed, denounced for his efforts toward peace than he? Who, since he has felt that he could not effect peace and that war was inevitable, has more loyally stood by his country? His great plant in Cambridge, Massachusetts, turned over to the Government, rent free, is but one of the generous gifts by which he has won the name of patriot as formerly he won the name of pacifist.—Exchange.

# ROSEBUDS OF SONG

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## SPRING'S MIRACLE.

The oriole swings on the topmost bough  
And chants his litany  
To Spring; the tall pines cease to sough,  
Buds peep out lovingly.

The great old world is brisk with breeze  
From sunrise till nightfall;  
They have planned to decorate her trees  
And her gardens, each and all.

The spirit of love and beauty shines  
In this earth-wide garlanding;  
The spirit of God in His work enshrines  
The miracle of Spring!

—Rose de Vaux-Royer.

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## DAWN.

(From the World Court.)

The dawn's grey mist now dims the stars;  
A crimson flush new-heralds day  
With prophecy and promise; mars  
The night (pale ghost, stealing away!)  
Its luster banishes—disbars  
The lesser faiths that worship clay.

A fiery radiance flames anew,  
And Truth is born in minds of men!  
The light steals over Earth with hue  
Of opaline and gold, as when  
God first created man, and knew  
Eternal Law the victor then.

—Rose de Vaux-Royer.

# CURE FOR ALL ILLS

The Principles of Christian Science as Expounded by John W. Doorly,  
of Boston.

“CHRISTIAN SCIENCE offers to men salvation from sin of every kind and disease, from hate, from poverty, from death, and, indeed, from every ill ‘to which flesh is heir,’ ” John W. Doorly, C. S. B., of Boston, said in a lecture on Christian Science at a Washington theater.

“What salvation is and how it is to be attained are questions that are forever struggling in the human breast. The ordinary mortal, however, does not even seem to have decided from what he needs to be saved or for what kind of a salvation he hopes. In some indefinite way he believes that there is a place which is popularly termed heaven and which he hopes some day to reach; but what heaven is or how he is going to attain it he has very little idea. How much of a result could one expect if he employed as little intelligent effort as this in his business or any other activity of life?

## SALVATION FROM SIN.

“Christian Science offers to me salvation from sin of every kind, from disease, from hate, from poverty, from death, and, indeed, from ‘every ill to which flesh is heir.’ This salvation, moreover, is not something to be attained at some future time and in some inexplicable way, but it is something that can be expe-

rienced and enjoyed here and now. Are you in bondage to sin, to sorrow, to disease, to disaster of any kind? Christian Science says that it is possible for you to be rid of these things at once.

“In fact, Christian Science insists that very condition that is unlike God and that claims to bind a man through sin, disease or death is wholly abnormal and can and should be destroyed through the correct understanding of God and God’s law.

“Moses reduced his understanding of God to a form or system of right thinking by which his fellow-men could govern their thinking and consequently their acts, and this system was known as the Law or Commandments. It was really the first systematic attempt to show men that to attain health, holiness and happiness the place to begin is in their thinking. During many years Moses also demonstrated to the Israelites his ability to overcome sin, lack, disease, hunger and every untold experience through his understanding of God and of the divine law.

## SUBORDINATE MORTAL EXPERIENCE.

“After Moses many spiritually-minded men arose who were able to subordinate mortal experience by their spiritual understanding. Joshua overthrew Jerico by a holy mental process. Elijah raised the

widow's son at Zarephath (I Kings, 17:22), and he also divided Jordan and passed through it (II Kings, 2:8). Elisha used his understanding of God to cure Naaman of his leprosy (II Kings, 5:14), and he broke the so-called law of gravity by making the axle-head swim (II Kings, 6:6). He raised the Shunammite's son from the dead (II Kings, 4); increased the widow's oil (II Kings, 4), healed from the deadly potage (II Kings, 4:35), and in many ways proved conclusively that the understanding of spiritual law would make free from the painful experiences of mortality. Daniel proved that mortal beliefs of hate, malice and ferocity, whether operating as lions or as men, could be cowed and overcome by the spiritually minded (Daniel). The three young Hebrews proved unfailingly that even fire itself could not harm those dwelling in the one mind (Daniel, 3:26), thus continuing to prove what Moses had discerned at the burning bush.

"At last this understanding of God's true nature, and of existence as spiritual and perfect, manifested itself in the birth of Christ Jesus. Because of His freedom from mortality and His constant communion with that one Mind which is Life, Truth and Love, Jesus was able to perceive to perfection that 'the flesh profiteth nothing,' because 'it is the spirit that quickeneth' (John, 6:63). Christ Jesus demonstrated for all time that spiritual understanding is sufficient for man's health, for his food, for his life and to overcome all that claims to operate against his harmony as the son of God. He re-

vealed to His followers an infallible rule, which He calls 'the truth,' that would deliver them from all evil thinking, or from the carnal mind and its effect, mortality. When they failed to demonstrate this rule He informed them that it was because of their lack of faith or of spiritual understanding, that is a lack of right mental condition.

#### SPIRITUAL BEING UNDERSTOOD.

"With the disappearance of the material body of Jesus after His complete victory over mortality the disciples were enabled to perceive spiritual being and God's true nature as Spirit, or Mind. Jesus' disciples then proceeded to perform the healing and redeeming work which He had declared that any one who understood His teachings or His revelations of what God is, should do. As His followers turned from matter to Spirit, the understanding of spiritual being came to them so clearly that it was manifested in an overwhelming manner at the descent of the Holy Ghost, and many signs and wonders were wrought by His followers. Peter and John healed the lame man at the Gate Beautiful (Acts, 3). Stephen, it is recorded, 'did great wonders and miracles among the people' (Acts, 6). Phillip went down to Samaria and preached Christ and 'unseen spirits crying with loud voice came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed' (Acts, 8:7). Peter healed Aeneas, who had been kept in bed for eight years with the palsy (Acts, 9). He also



raised Tabitha from the dead (Acts, 9).

"Paul, who was not a disciple of our Lord, likewise gained the correct understanding of God and of existence as spiritual and perfect, and he realized fully that this understanding would make free from the moral or false sense of existence. He declared that 'the natural (or material) man receiveth not the things of the spirit of God; for they are foolishness unto him' (I Cor., 2:14). Paul healed the impotent man at Lystra, who had been a cripple from birth (Acts, 14). He raised Eutychus from the dead (Acts, 20) and performed many other wonderful works. He finally declared fearlessly, 'so then they that are in the flesh cannot please God' (Romans, 8:18) and in his great longing to be free from the material body he cried, 'Who shall deliver me from the body of this death?' (Romans, 7:24) or from this material body, which is death, death to the understanding of man's spiritual reality. His answer to this question is given in the next chapter, the eighth chapter of Romans, where he says, 'If ye live after the flesh, ye shall die; but if ye through the spirit (i. e., the Divine Mind) do mortify the deeds of the body (i. e., of the carnal mind) ye shall live' (Romans, 8:13)."

Metaphysics has convinced us of Truth. But we shall remember that Love lies back of metaphysics, and in that day when metaphysics fails us, Love, and Love alone, shall be our refuge.—Stanton Kirkham Davis.

### PRAYER FOR FAITH.

Make us, dear Lord, to live  
Nearer Thy way,  
To trouble not with things  
Of yesterday.

Sufficient for today  
The manna sent;  
Give faith that more will come  
When that is spent.

Knowing Thy children all  
With cares are crossed,  
Tomorrow's door Thou'st locked;  
The key is lost.

We may not pierce beyond  
The future's veil,  
Which Thou in love hath drawn;  
Love without fail.

Give us more faith in Thee,  
Our Father, Friend,  
Faith that Thy hand will lead  
Us to the end.

That whatsoever comes,  
Darkness or light,  
Is always best, for Thou  
Doth guide aright.  
—Electa D. Williamson.

### I AM KING.

My soul is strong to overcome;  
Though battles rage within,  
Above the storm and stress I rise.  
I Am the Conqueror! the Wise!  
My armor is the Word of God,  
And girt about my soul  
Stands steadfast in the darkest  
hour,  
Uplifting all by words of Power.  
I Am a King! I hold control!  
—Florence M. Harling in Unity.

# A MESSAGE---PATIENTS

Wm. E. Gibson.

**M**ANY letters come from persons inquiring as to the advisability of patients being near or in the presence of the healer during treatment.

Many patients are gratified to note immediate relief upon writing or telegraphing for treatment. Others experience prompt healing, and order the healers to stop after a few hours of treatment; while other cases do not respond so readily and in fact some seem positively stubborn.

Many explanations of these apparent conditions have been advanced by healers and writers upon the subject of non-medical, or metaphysical treatments, but in these matters to explain is often to confuse. That which is very clear to one mind is mere mystery to another, and again that which is hazy or veiled at one stage of the soul's existence may become crystally clear at another.

No argument has as yet been advanced which will answer all questions.

You can always answer any question which you can intelligently put, if you will, but your answer to your own question will seldom wholly suffice for the other man's question. The Infinite—who is God—answers all of your questions truly and generously. Lay aside therefore all weights—pride, prejudice and preconceived ideas—and go to God as a little child—in-

quiring, natural, simple, and persistent.

Pray thus: "God ever give me wisdom and spiritual understanding and free my heart from all hatred, malice, envy, anger, jealousy, fear and doubt, and He makes me submissive to His will."

Repeat this prayer often, very often. Meanwhile go forward to your duties cheerfully, speaking gently and happily to all you come in contact with. Thus will the divine light shine through you to help others. Thus will you forget yourself and your apparent conditions and you will be surprised by and by at the remarkable change which has come over your body, mind and soul consciousness.

While we should be very glad to see you and all of our patients and to have you visit us, still your healing will not depend upon that in the least.

Of course a little trip to any agreeable place often proves helpful to one conscious of ailment, and may prove so in your case; but in reality your Healer is God, and when you commit your all to him your healing is sure.

May God bless and help you in strong faith, and help you to dispel all doubts and discouragements.

Doubts darken the pathway of Truth and discouragements lead to the mire of disappointment.

Faith is the solid road to the city of reality, and trust in God is a

lamp that increases its light by burning. Talk little to people of your ills, and much to God.

Don't tell anybody that you are sick. You are not; and never can be, for you are a Spiritual being; the end of a Ray of Divine Light, a spark of the Infinite Fire; the Eternal Essence in Action. Your mind may have consciousness of ills, but your mind is not you. It is in very truth your servant, your body may show forth sign of ill health but your body is not you. It is merely your house—the material temple in which you live.

You, a spiritual being, are always well. This is the Truth; which to know makes you free from slavery to body and mind. You are master of both mind and body. Use your mastery, make your mind drive out all diseased thoughts and order it to rebuild your body by entertaining good, pure, healthy thoughts.

This you can do if you will, and you have the will; and God gives you the power to use it every moment of your life.

Arise, beloveds, in your God-given strength, drive out all foul and weakening thoughts and fill up their places with thoughts of the noble, good and true.

Radiate this spirit, by thought, word and conduct.

Let your life become a crystal of purity and thus reflect the healing Rays of Divine Truth upon your friends and associates. Let your soul be radiant with the Light of Truth, "The Glory of God," that your friends and the world about you seeing your good works and your beautiful spirit may "Glorify

your Father in Heaven," whose kingdom is in you.

Pray that the Kingdom of Heaven within you shall come into evidence in your thoughts, words and deeds.

Pray also that the Kingdom of Light and Truth shall displace the world consciousness of humanity, and that the sun of "Peace and Good-Will to Men" shall speedily rise. This is the end of healing, this is health.

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Hundreds and thousands and millions of people that are living today are cowards, are slaves, slaves to fear, slaves to poverty, slaves to every kind of inharmony that has a tendency along this so-called mortal mind lines, to drag them down and pass them over the vortex of death. But let these dare to come to God Almighty and say to Him, "Father, Thou has promised, and I trust Thee," and they will never have a failure.

The most truly successful, the most powerful and valuable life, then, is the life that is first founded upon this great immutable law of love and service, and that then becomes supremely self-centered—supremely unself-centered that it may become all the more supremely self-centered; in other words, the life that looks well to self, that there may be the ever greater self, in order that there may be the ever greater service. — Ralph Waldo Trine.

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The knowledge that all is God is the magic wand of love that touches and turns all earthly things to gold. —The Individualist.

**THE POSSIBLE.**

When we were children at school, gaining our first knowledge of the principle of mathematics, with one swift touch on the board we erased in a moment all the mistakes we had made in working out our problems.

The mistakes were wiped out, and, for us, ceased to be; but the

principle remained, unchanged by all our miscalculations regarding it.

If we could now, as students of the Science of Being, wipe out of our mentality the mistaken conceptions of our being, as quickly and thoroughly as we wiped off our mistakes on the blackboard, we should see all our limitations as quickly disappear.—Alma Gillen in Expression.

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# VOICE OF THE SOUL

**G**OD IS.

You are because He is.

You are a created end of a ray of light.

You are conscious of a Creator.

You are an eye capable of seeing, an ear that has the ability to hear.

You are a soul that has seven portals, each of dual nature, through which to take knowledge.

Each portal has a material vista and a spiritual vista.

It is yours to make choice. It is your right to meditate upon the consequence of your choosing, and to change if you wish. You choose your outlook and walk the vista of your choice.

He who uses the material outlook alone shall see only materiality, change and decay.

He shall see beautiful foliage fail, lovely flowers fade, choicest fruits decay.

He shall see families grow up happy, prosperous and united; then separate, fail in business, decline in health and pass away.

He shall see the creation of clans and their absorption into states and nations.

He shall see peoples arise against peoples, nations against nations and kingdoms arrayed against kingdoms.

He shall see unions and separations, construction and destruction, gathering together and scattering asunder.

He shall know pleasure, then pain; wealth, then poverty; health, then disease; life, then death.

Looking only through the material outlook he declares this is Life and the end thereof.

Such a soul passes from time to eternity lost in the path of its own choice. Such a one has avoided the day and the light of the sun, and has chosen the night and the variable moon.

Such a one declares there is no God but nature, no good but "my will."

To such souls the day dawns and redawns and the sun promises its appearance, but these birds that prefer the night shut their eyes to the light and sleep through the day. They call night day and work in twilight.

Such a soul may develop all seven portals and take knowledge through them all, but in the night of its choice this knowledge becomes dangerous. It works in darkness and too often reacts most painfully upon the benighted soul.

Such is the lost soul. It has chosen its vista and walked in the way of its choosing. And lost it shall be until it chooses the light and seeks the sun.

Humanity has chosen unwisely, has avoided the light, and its relevant reality, has worked in the dark and now, behold! its works have turned upon it in great fury.

Men have organized selfishly great systems of peoples, nations, states, races and religions. They have contrived unique systems of politics, commerce and propaganda, all of which have been poisoned

with the leaven of prejudice, pride and selfishness, and now the poison has broken out in the most awful death-dealing war of which humanity has knowledge. The serpents of selfishness are stinging with death fangs throughout the human camp, while over and above this camp of death the sun of life shines.

Look, my children, that you may live, choose your other vista that you may see the true light and that you may go forward in peace.

Choose your spiritual outlook and use it alone. It makes light of apparent darkness, health of apparent sickness, the greatest success of the most pronounced apparent failure.

Turn to God, O sons of earth! Turn to God in reverence and truth and to your fellowman in justice and generosity.

This is the only road to salvation. Only thus will flesh be spared upon the earth.

Benighted man hath said, "This life is all; this world is Heaven. I am God and will make such a Heaven as I will."

Many men having similar ideas have been and are still acting upon them, but each willing a different kind or state of heaven has conflicted with the others, and this conflict is Hell.

The ways of the world of materiality—of pride and prejudice, of selfishness—are not the ways of God.

This is the day of God and the glory of God must reign in the hearts of men or in the absence of many.

The new wine, the wine of the Spirit, is being served. Old bottles

of materiality cannot bear it; only chalices of the Spirit can contain it.

One day of universal prayer to God and of absolute resignation to His will would stop all war, dispel all hatreds, open the way to permanent peace, for the hearts of all would thus be turned to the highest good and each soul will act for the good of all the rest. But without this volunteer return this fire now raging in war will burn in many consuming ways until the dross is driven out and only the pure gold, the gold capable of reflecting the image of God, of reflecting the characteristics and attributes of the all good is manifest.

This is the day of God. O that men might know Him in His day; that their spiritual ears might hear His voice; that their spiritual eyes might see His face; that their spiritual voices might declare His generation.

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Man has but one legitimate mission on earth—to do good—to express God in himself. All else is waste of energy and counts for nought. When goodness and not gold becomes the goal of life, peace on earth and good will to man will become the law and the gospel in life. Until this time life will be fortuitous. Fear and famine will beset the soul. Pain and plague will harass the body. Man must become the embodiment of God, or the good before he is eligible to the gratuitous providences of God. "It is God's good pleasure to give us His kingdom," and we prove our heirship to it only as we are sons and daughters of God.—Dominion.

# SUGGESTION DURING SLEEP HEALS

Mrs. John Doe in *The Nautilus*.

**N**EVER. All else may fail. Eugenics, prenatal influence, ideal environment, education founded upon sound psychological principles, carefully nurtured spiritual life—all these may utterly fail when the testing time of adolescence comes. During that period of storm and stress all seemingly stable foundations may be swept away. Yet love abides.

Fighting for our son, we met many of the dragons that seek to drag down the human soul at that time, and, with the weapon of love, we vanquished all. This is the story.

To the best of our physical, mental and spiritual ability, we tried to bring into the world sound babies, and after birth to develop all their powers harmoniously. With the second son we succeeded, but not with Frederick, the older boy by two years.

Until he was twelve years old, he was all any parent's heart could wish. Then he began to be untruthful. At home we found that no reliance could be placed upon any statement he made, although he was apparently truthful in school and with his companions. A little later we began to miss money—Frederick had always had an allowance, and had kept his own accounts for years. Still later we began to find, hidden in his room, books taken from the public library,

and apparatus carried from the chemical laboratory at high school. With breaking hearts we acknowledged to ourselves that Frederick was a liar and a thief.

At that time we were orthodox believers, and we met the situation the best way we knew. We talked to Frederick and we prayed for him. Apparently the situation improved somewhat.

He was exceedingly energetic intellectually. Without special application he completed the four-year high school course in three years, graduating before he was sixteen. Throughout the course he was prominent in high school activities, especially in the Dramatic Club, Debating Club and the orchestra. His physical education was not neglected, for he was a track runner, and fond of walking, swimming and horseback riding.

He graduated in June and entered college in September—for ours is a college town south of the Dixie line. Shortly before this time we had been led to adopt New Thought principles, and were trying fitfully to apply them in our lives.

We soon had need of our new faith. Frederick was too immature to meet the temptations of college life. The fast set taught him to smoke and to gamble—the town is dry, so the temptation to drink was fortunately absent. Frederick skipped classes to spend the time in pool rooms. As he intercepted all

college reports, and we thought we knew where he was every night, we suspected nothing.

Our awakening was rude. One morning as he failed to answer any call to breakfast, I went to his room. On his bed was a note saying he had left home and would let us know when he was settled. From various sources we learned the facts I have stated above, also others that we cannot repeat, even behind this screen of publicity. All efforts to trace Frederick were fruitless. I pass over the week we suffered before, sick and penniless, he wrote from Canada.

Of course we brought him home. The turn of the knife that gave us the shapest twinge was that he came only because he had to. Apparently he did not realize that we had suffered, nor that he had done wrong. His only regret was the failure of his plans.

His mental state was so peculiar that we took him to a psychopath, noted over the entire South. His observation and examination lasted three weeks; and his conclusions were: First, that Frederick should be put for one month in solitary confinement in a hospital, with nothing to read, and no visitor but the psychopath; second, that following this month's treatment, he should be sent to a private psychopathic institution; third, that these procedures would only delay the inevitable end—insanity.

Would you, parents, have accepted this diagnosis as final? Nor did we.

By this time we knew the value of suggestions given during sleep.

In fact, from the time Frederick left home, we had been trying to influence him in this way every night. We knew also that no imperfection must be admitted, that only the ideal self, the Divine Ego, must be recognized, and that we must think love, feel love, manifest love, and love alone, toward Frederick.

We set to work in desperate earnest. Our boy had to be saved, and he had no earthly help but us. Not that it was easy to forget the past; to ignore his habitual sullenness and disrespect, to keep from resenting his supercilious airs, and occasion fits of mad anger. It was the hardest task we had ever been given to do, but with the help of the Spirit we did it.

We loved. To paraphrase Henry Drummond, we could do nothing greater, we dared do nothing less. We loved; day and night we saw the real Frederick; we sat up one to two hours every night giving suggestions to awaken his sleeping Real Self.

Bit by bit, his attitude toward us changed. To be quite frank, the change was so gradual and the slippings-back so frequent we just had to add to our love faith, faith in unbounded measure, the faith of God.

The change seemed almost imperceptible, yet, like Menelaus, we never let go. In two years—spent outdoors—he went back to college, where, ten years ago, he finished the course, "cum laude." He is now the soul of truth and honor, love incarnate, a leader in every movement for righteousness in his home city, where he is the executive head



of an establishment employing six hundred men and women.

All these years, every night, while he has slept, we have emphasized to him his divinity, and always, day and night, we have felt toward him the love that thinks no evil, and hopes all things.

Love never faileth.

### THINGS WORTH READING.

The wise man writing for a living occasionally imitates the jungle monkey, climbs a literary tree and throws down a few valuable cocoanuts to the traveler—the reader.

Here are four valuable cocoanuts:

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, common-place 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.—Brooke Herford.

There is something better than pleasure—progress. Pleasure, mere pleasure, is animal. God gives that to the butterfly. But progress is the

law of life to the immortal. So God has arranged our life as progress, and its working principle is evolution.—Henry Drummond.

If a man really loves truth, if he be a disciple of progress, he will not permit himself to state his belief in the same terms year after year. As every year brings new experiences, so should it offer fresh interpretation of life. The genuine truth-seeker is more eager to keep the mind open than to arrive at some established conclusion. He hopes never to have any permanently settled beliefs, for he contemplates an eternity of intellectual progress. What a glorious prospect—the everlasting pursuit of truth!—Horatio W. Dresser.

Teach me your mood, O patient stars!

Who climb each night the ancient sky,

Leaving on space no shade, no scars,  
No trace of age, no fear to die.

—Emerson.

It was eighteen hundred years and more after those blessed feet were nailed for our redemption to the bitter cross before human slavery met its doom. It is nearly nineteen hundred years since that same great hour, and yet many of earth's fairest acres are sodden with the blood of human brothers engaged in mortal combat. But because of that bitter cross and all it stands for war too shall yet be numbered among the things that have passed away.—Our Dumb Animals.

**WELCOME TO LORD READING.**

The special ambassador and high commissioner from Great Britain to the United States is Lord Reading—a Jew.

As Rufus Isaacs, this man was made Lord Chief Justice of England. Now he is chosen to look after England's interests, most important work, in this country.

Even now while Russia proclaims the rule of brotherhood and benevolence, you read of brutal attacks upon Jews by those that have been trained to hate every religion but their own—in spite of the fact that the masses of Russia owe to the Jews at least 75 per cent of such education as they have.

The nation that has the intelligence to utilize the good in men and in races is the nation that prospers.

And the nation sunk in medieval degradation, that destroys what it hates and does not understand, is the nation that sinks lower and lower—to the inevitable end of revolution, anarchy and reorganization that has overtaken Russia.

The Jews in England were freed from this last "disability" and the right to sit in Parliament conferred upon them only half a century ago.

Millions of men living remember when Disraeli stood in the English House of Commons, despised and assailed as a Jew, philosophically looking down upon the half-drunken Tories who attacked him and saying: "Gentlemen, the day will come when you will listen to me."

The day did come, when England selected the Jew Disraeli to represent the empire at the conference at Berlin, as she has now chosen Rufus Isaacs to represent her here, Disraeli came back bringing to England "peace with honor" and incidentally considerable valuable territory.

The choice of Isaacs is the expression of England's perception of the value of the Jewish people and the Jewish genius.

You must go as far back as the day when Cromwell cut off the head of Charles the First to realize what the Jews have done for the British empire and what brutal treatment of them has meant to other nations.

In the seventeenth century, when Cromwell had power, he asked himself first of all: "What does England need?" He knew that a commercial nation needed men that understood commerce.

At that time persecution and torture were inflicted upon Jews in countries that were hotbeds of superstition, blind fanatical ignorance and hatred—such as is Russia now.

From Spain and Portugal especially the Jews were driven, and in both of those countries they were subjected to persecution and unbelievably atrocious torture.

As they were driven from Spain and from Portugal—they were received by Cromwell in England.

The gradual decay and degradation of Portugal and Spain, the marvelous prosperity of England, since Cromwell's day ought to teach a lesson to the Jew haters.—The Washington Times.

# THE MESSAGE OF GIVING

**T**HE rarest quality in human nature is—what do you think?

May be you think it is "courage to die?"

It isn't.

Forgetfulness of self in a crisis is so common that we hardly notice it.

The "call to arms" brings out millions of men ready to die.

So, Courage is not a rare quality, in so far as it relates to death.

But courage to face LIFE, courage to LIVE by Faith in each other—and in the Omnipotent Power, is so rare that almost no one manifests it in anything like a normal degree.

Much of the New Thought is taken up with the teaching "How to Attract What We Want"—and this line of mentalism attracts many followers because we want what we want.

Now I am going to preach to you a different gospel.

I want to teach you—not how to get, but how to GIVE.

We get in this world by giving. We don't get anything that is REAL in any other way—except by giving. The principles of Life are simple. We often make them complex by our misunderstandings. If we will leave our minds and our hearts open to receive—the law is simple enough. It is only that which we give away that we really have. Think this over for a moment in the silence.

"Ah!" you say, "But how about some of the great financiers of the country—men who have amassed millions of dollars, and who are

noted for their parsimony? It is a known fact that many of them never give away a penny that they do not expect to get back with interest." "And," you say, "these men have accumulations, possessions, riches."

They have possessions; they have accumulations; they have riches—and yet they are not well.

There is an old Japanese proverb which says: "The man who has a thousand rooms can sleep in but one." Which is to say, that when all is said and done, we have to come back to ourselves, for our wealth, for our happiness, for all that we really have.

And all that we really have, we radiate.

There is a story that is told by Ali Nomad, which illustrates the law of Giving and Receiving.

A rich prince, wishing to bestow upon a friend a precious gift, gave him a small purse filled with coins. He called it "The Magic Purse."

The friend, knowing the vast wealth of the prince, was much chagrined at the seemingly trifling gift. He had expected at least a jewel, and some gold.

As the Prince bestowed the gift upon his friend he said: "Use these coins, each to its highest value, and you will be amply rewarded. See that not one coin is given for less than its supreme value, for in so doing, you will be the gainer by a million-fold."

The man felt that the prince was simply giving him advice as to how to drive a sharp bargain, and didn't much relish the idea.

However, as the amount which

the purse contained was relatively small, he decided to heed the advice.

Accordingly, he made up his mind that he would find some poor merchant and buy him out, and again sell his stock for double the price he paid. Then he would go forth into the country and by representing the goods as formerly owned by the prince, he would sell them at a tremendous profit.

At length he found a poor old merchant, who, tired and worn from travel, and carrying his wares of silks, and cotton, and jewels, was obliged to sell his wares at half price.

Elated over his bargain, utterly unmindful of the plight of the poor old man whose wares he had bought so cheap, he mounted his elephant, goods in hand, and the bag of jewels stuffed into his breast. But he had not gone far, when something frightened his elephant. In his frantic efforts to stop the flight of his beast, he forgot to look to the security of his purchase, and when he glanced back, the package of silks, and cottons, and damasks was gone. He put his hand in his breast for the bag of jewels, but it was not there.

A few coins remained in his "magic purse," but that was all that was left to him. Turning back over the road, he tried to find a trace of the lost package, but could find no one who had seen it.

Cursing his fate, and almost cursing the prince who had all but promised him success, if he used each coin to its highest value, the man

journeyed on. By the roadside he saw a beggar who extended his hands for alms, but the man paid no heed to him. He kept on his way, his mind revolving over and over what he could do with the remaining coins that would enable him to get the highest value for them.

"Something for nothing!" "Something for nothing!" he kept thinking to himself, "that is the way to wealth."

Suddenly in the bend of the road he saw an old woman stooping over something. She picked up what appeared to be a small pebble, but it shone in the sun with great brilliancy. He saw at a glance that it was a diamond. He dismounted from his elephant and asked to take the object. The old woman refused to let it out of her hand. She insisted that it might be valuable, and she wanted money for it.

The traveler laughed at her, saying: "Why, it is only a valueless stone that one finds all along the road. No one will give you anything for it." He turned aside to mount his elephant. The old woman looked at the stone in her hand, and then at the man. She hesitated, and he saw that she was both tired and hungry, and evidently very poor.

"I am very sorry for you," he said with pretended kindness. "I wish the pebble were indeed a valuable jewel for your sake, but we may pretend that it is worth at least a small coin, and I will purchase it of you." He laughed as if it were a joke, and tossed her one of the

smallest of the coins. The Woman, seeing the immediate coin, gave him the jewel.

In great glee he put the jewel inside the folds of his turban, and secured it with a pin. He journeyed on. Finally a terrible thirst seized him, and he sought water. None could be found. Where once he knew there had been a spring of clear water he now found only dry sand. He sought for a small creek that he knew was somewhere in that region, but his mind seemed confused, and he lost his way. He took off his turban to wipe his steaming forehead, and there dropped from its folds an ugly worm. The jewel had disappeared. Fainting from thirst and exhaustion he staggered on. In the distance he saw an old man coming toward him, and he cried to him for water. The old man answered his call, and pressed into his hand a flask of water. Greedily he drank it all. Drawing from his purse the smallest of his few remaining coins, he offered it to the old man in payment for the water, saying: "Take this coin. It is all I have." But the old man refused. "I do not sell my services to my fellows. It is given freely and gladly, with my blessing," said the old man—and went on his way.

Refreshed, the traveler started forward again. But all the time a voice seemed to say, "You lied. You lied. You lied. Give that man a coin. Give that man a coin." Suddenly, as it were, his soul woke up. He turned his elephant about, and hurried after the old man who had

given him the water. He overtook him and forced a large piece of money into his hand, when the sudden impulse seized him to give it all.

"You saved my very life," he cried to the old man. "My life is worth more than all these coins. I have tried to get from them their highest value, and they have given me naught. I give them to you in token of thanks for the service you have rendered me, not as payment, but as an earnest appreciation."

The old man put his hand on the traveller's shoulder, and as he did so, his disguise dropped from him, and the prince stood revealed before the young man.

"I told you that this was a magic purse," he said. "I told you to use each coin for its highest value—and thus only would you be blessed. The highest value that can be given to any coin is that of loving service to our fellowmen. Any other valuation must turn to loss, and decay. I wanted to test you. Come with me, and henceforth you shall be as my own son, and sharer in all that I have."

\* \* \*

No higher use can be given to any coin than that of loving service to each other. No higher use can be given to any talent, any gift, any possession, any thought, any idea, or ideal, than to GIVE it to the service of Humanity. Give what you have. Give! Give! Give! All—Freely—Lovingly!!

If you have nothing more than a smile, give it freely. It is just as much from one who has nothing

more, as is a million from one who has many millions to spare.

But now persons are able to give much more than they do give! The average human thought is to GET.

They are like the little bird that sat on a tree, and its thoughts were only three: What do I want? What can I have? What will become of me?

What do we need to make us more willing to give freely?

Do you think we need generosity? Yes, in a measure.

Do we need to think more of "the other fellow?" Yes, in a measure.

But above all and more than all, we need to do all and "dare all." We need to have the "take a chance" spirit.

Even the gambler has his place and his purpose. He teaches us the spirit of "being game." There is a manly and also a divine power in the ability to "make one heap of all your winnings and risk it on one turn of pitch and toss."

We all need to learn to be "good losers." Let go! Let go of everything you have! If it is an incumbrance, if it is a prejudice, if it is a hindrance to you in your illumination—Let it go.

If it is of service to Humanity, love, or wealth; or financial help; or moral encouragement to others, let go of it. Radiate it! You got by giving. Remember this.

There is no other way. **YOU GET BY GIVING.**

"It is in loving, not in being loved.

The heart is blessed.

'Tis not in getting, but in giving, we find our quest."

Perhaps some of you may remember the lines by Edwin Markham. They tell much the same story. He writes:

"I built a chimney for a comrade  
old.

I did the service, not for hope, or  
hire;

And then I traveled on in winter's  
cold

Yet all the day I glowed before the  
fire."

We can and we do glow before the fire of our loving service to humanity.—Aletheian.

It is said of Moody that when he prayed the prayer of faith for anything he would immediately go about acting as though he had received it. That is the kind of active and aggressive Christians that is needed; not men who flaunt about here and there and everywhere without purpose or aim, but Christians whose hearts have been prepared by prayer for the accomplishment of a definite purpose. We need to be divinely aggressive in this age to reach men. We ought to be wiser in our generation than the children of this world are in theirs.—Rev. A. N. Metzger.

"He that will put eternity and the world before him will invariably find, as he contemplates, that the former will grow greater and the latter less."

# THE IMPERSONAL CHRIST LIFE

Ida M. Mingle in Unity.

**T**HE impersonal life does not mean a loveless life, nor lack of interest in our fellow-men. It means the perfect fulfillment of the new commandment Jesus gave unto us, "That ye love one another even as I have loved you." This love is only possible of realization when we can look beyond the appearance and recognize the underlying quality of Spirit that is seeking perfect expression.

Divine Love is a radiation that flows outward to every living creature from a soul conscious of its divinity. It is felt more deeply, and more fully appreciated, by the one who lives the impersonal life—is most acquainted with God. It manifests as kindness, peace, good will, freedom and purity of thought toward everyone, regardless of personality. In this Love there is no great nor small, no high nor low, neither action nor reaction. Divine love is the calm poise of the Spirit always holding its own against any false appearance. It is that in us which says, "Be still, and know that I am God."

The Truth about life is that we live in a world of ideas, all related harmoniously or inharmoniously to the ideas of Divine Mind. Ideas that are not harmonious with Divine Mind do not represent God's good creation, but were formed by man. There is a vast difference be-

tween creating and forming. An idea is a creation, but the visible result of the idea is its formation. Before an idea comes into visibility it must sojourn in the realm of thought, and from this realm it emerges in either a state of purity or impurity. Man places the stamp of delusion or reality upon all that passes through his mind, according to his state of consciousness, or understanding of Truth. Let man realize that he is neither governed nor handicapped by either people or circumstances, but that every movement of his life is under an exact law of thought, and he will lay hold of this thought realm with the authority and dominion of a master.

Understanding that thought is the factor that shapes our lives, living takes on an added responsibility, yet at the same time there is an added joy. To fully realize that man holds in his hands the key to the creation of his body and affairs (his world), in the proper relation of ideas, thoughts and words to an infallible Principle of Truth, is to enter into an enthusiasm of living forever unknown when he thought himself a creature of destiny, governed and controlled, for good or ill, by a power outside of himself. Such a feeling of security and of safety enters into the heart when man becomes conscious that he rests forever in the midst of an All-loving Power and Presence, which

ever seeks to bring him only good; that he is eternally related to this Power and Presence by a Divine seed of Life (called Christ), about which he may revolve his thoughts, and through which all the qualities of Spirit flow into his consciousness. Living becomes one grand symphony and man the musician. If he strikes a discord after his soul has been keyed to the inner harmony, it serves as a reminder for more consecrated attention to certain tones, and thus a guide to perfection. There is no condemnation in the mind centered and poised in Christ.

The only reason error is ever discerned is that we may substitute for it the Truth. In this way individual consciousness is cleansed, and the race consciousness uplifted. Jesus made much of forgiveness, commanding his disciples to forgive even "seventy times seven." We are covenanted with our own indwelling Lord to be about our Father's business, and we can best further the establishment of his kingdom in the earth through giving for the error the Truth. This does not mean an open antagonism to error, in fact, quite an opposite feeling, for it means perfect indifference to that which is nothing, yet seeking to be something. The art of separating the error from the person grows out of constantly reminding one's self that man is spiritual being, free from adulteration, the beloved Son of God, in whom the Father is always well pleased.

As we are able to view both error and truth impersonally, we enter more fully into the joys of the

Lord (Law), for we continually deal with ideas instead of personalities. Fearlessly we handle every proposition of life, for we have passed beyond the necessity of conforming to personal opinions, into the realization that only as we please the Christ, or choose the Truth, are we worthy of citizenship in the new earth. Strange as it may seem, when one ceases to seek to be pleasing for people's sake, but outlines his life from principle alone, he finds that more people are pleased with his conduct than under the old order. So intimately related are the children of men that to touch the Christ Spirit in one's own soul is to touch the Spirit of other souls and bring into expression a deeper, more loving companionship and consideration.

"For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake [Christ's sake] shall find it," is applicable to every expression of living. He who would be powerful, let him divest himself of power. He who would be filled, let him create an emptiness. He who would receive, let him freely give. It is the divinely meek and receptive, yet bold and positive consciousness that invites the inflow of spiritual ideas. Statements of Truth sometimes appear paradoxical, but when we understand that there is a negative and a positive side to all creation, which must be in perfect balance in order to bring forth, seeming contradictions are harmonized. Man, quickened of the Spirit, is always negative toward the Father within (meek and



receptive), but positive in his mental attitude toward the external world.

\* \* \*

Living an impersonal life means proving God to be all in all. It means affirming God to be the fulfillment of our every desire. If it is companionship the soul craves, God becomes your companion. If it is love, God becomes your lover. If it is supply, God becomes your supplier. If it is bodily harmony, God becomes your health. As you thus abide in Truth, harmony will be manifested in the without, and every event of life will shape itself for your highest good.

Jesus lived the impersonal life. All that he said of himself he said of the Father whom he represented. So at-one with the principles of Truth was he that he could readily say, "He that hath seen me hath seen the Father." What Jesus did we must do. God is no respecter of persons. Jesus achieved his oneness with the Father because he claimed his oneness. Demonstration is not a thing of chance, but a consecration to principles, to the exclusion, if need be, of all other interests. Our path of living is made easier because Jesus went before to show us the way, but we cannot base our salvation from sin, sickness and death on His demonstration alone. "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 the Father." \* \* \*

#### NEWS LETTER DELAY EXPLAINED.

Due to Commandeering of Print Shop by the National Government.

The publication of the News Letter for February was delayed by circumstances that could not have been foreseen and which were imperative.

The establishment in which the magazine has been printed for a number of years was commandeered, almost without warning, by the Government, its machinery equipment and a number of its men being required for printing service in connection with the war, and it was necessary for our printers to seek another location.

Moreover, about the same time the necessities of war required a change of location for the editorial and business offices.

The worst winter storms known in the Capital in more than 20 years were prevailing during the time that the changes of location were being made, greatly retarding the work of moving.

It will readily be realized that delay in issuing the News Letter was imperative. The tardiness of issue is very deeply regretted, and we trust that our readers will accept the occurrence as unavoidable, and realize that in their being thus inconvenienced they were cheerfully bearing their burden and "doing their bit" for their country.

Whoever acquires knowledge but does not practice it, is as one who ploughs but does not sow.—Saadi.

**BRANDS FROM THE BURNING.**

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The suffering of the human race today, the pain of humanity, is surely very patient. Can't you see? Do you not understand?

Humanity has rejected the divine program laid down by the Christ through Jesus: "Love God with all your strength and your fellow-man as yourself." Again, humanity rejected the more resonant call of the Christ to the rulers of the earth by the Prince of Light. Men rejected the program of the Most Great Peace and now the most great danger has befallen.

The consequences of rejection of The Divine Plane are now upon the world. And this scourge of God, Militarism, will not cease its cruel lashing until men turn to God in spirit and in truth. As long as there is material worship, the worship of commercialism and the dollar, there will be lying, cheating and stealing, and these cannot enter the Kingdom of Heaven and do not belong to the realm of peace. White lies may pass muster with men, but not with God. False propaganda is false, no matter how white it may be painted, and the falsity lends muscle and nerve to the arm that scourges.

This day of wrath will now go on until men turn to God in reverence for a Supreme Power and in Good Will, working out in "Justice and the Spirit of the Square Deal to All Men." "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." This statement is absolutely true and the symbol is true to the law of sowing and reaping. What you sow returns

to you in kind, with increase according to the law of seeds. This is true of individuals, also of organizations and associations of individuals. It is true of nations and no less true of the whole human race.

Nay, implements of war must speedily be converted into means of blessing mankind, not into means of destroying humanity.

This is the day of peace for this earth, and it must speedily reign. It will reign either in the hearts of men or in the absence of men.

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The sun of a new day is now in the heaven of reality; but men busy with their play in the dust will not look up that they may behold its glory. Maddened by the passionate excitement of the dusty game, men hear not the call of the Prince of Peace, see not The Glory of God.

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This is the day of purification and the fire of Divine Truth is consuming the dross of national existence and will bring to evidence the pure gold—the divine soul of humanity.

The Soul of Humanity, or, better, The Soul of Man, is that degree of consciousness which gives man conscious superiority over the Universe of Nature. In other words, the soul of man is his conscious superiority over the things of nature and the laws controlling them.

The human soul is the highest soul consciousness on the plane of materiality.

So to speak it is the surface of the sea of materiality; all below it is subservient to it; all above is tangent to it.

The soul has experienced con-

sciousness of all that is below it. It knows the animal kingdom and the essential laws thereof. It has knowledge of the vegetable kingdom and powers over it.

It knows much of the mineral kingdom and has conscious mastery over it.

While, as the surface of the sea of materiality, it has experienced consciousness of all below the surface, it also has impressional or intuitional knowledge of an infinite something above the surface. Man is therefore conscious of a material universe and of certain mastery over it, and also of an Infinite Something by which he is most powerfully influenced.

Human consciousness is, therefore, like a plane on a fulcrum, the fulcrum being the reality of the degree of human consciousness.

If the soul yearns for things of material nature, primarily, the weight of this desire sinks it into the realm of material consciousness and thus shuts it off to some extent from the rays of Infinite light. While on the material plane it may become master and achiever of wonders in the field of invention and discovery, still it is shut off from the light of reality and is apt to put its achievements to bad use.

On the other hand, if the soul yearns for and strives for the knowledge of The Infinite it rises above the plane of the soul of man or the plane human soul onto the higher plane of the divine soul.

The plane of the divine soul is the consciousness of the indwelling and outward expressing spiritual essence. Such a soul has found the

Kingdom of Heaven Within and knows that God, supreme everywhere, is supreme therein.

Such a one commits his way unto God and trusts; such a one can have peace in the midst of apparent trouble and can find pleasure in the pangs of pain, and life, renewed and eternal, in the hour of death. Such a consciousness takes the sting from death and victory from the grave.

Acquire the Divine Soul Consciousness by Love to the Infinite and unknowable Essence through reverence and respect for the messages that the Divine Messengers have brought into the world—Love to God and Love to mankind; and by working in the spirit of service to and for mankind, not in the spirit of merely wage earning, but in the spirit of real efficient and productive service.

Also acquire it by patience with the things, states and conditions of the world of materiality.

Let not your soul war with souls of worldly desire. Commit your ways unto God and trust.

Be a Ray of Light, of Happiness, of Joy and of Comfort wherever and whenever you may, but let all be the ray of the Infinite through the purified heart.

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The Kingdom of God must now be established. It will be established. It must be set up in harmony with the Divine will—"Peace on earth and good-will to All Mankind." No cliques and private or incorporated schemes can enter the Kingdom of Peace. No reserves, religious or national, can enter. The

spirit of segregation, whether social, religious or political, is a cross of the world that cannot enter the Kingdom of Heaven. If man insists on carrying this cross he imposes upon himself the pain of its weight and shuts himself off from the peace of God "that passeth understanding."

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### SELF TREATMENT FOR SUCCESS.

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Here is a treatment for you to give to yourself, the first thing every morning and the last thing at night. And whenever you HAP-PEN to think of it during the day, then take the treatment over again; but don't try to think of it at any time except the first thing in the morning and the last thing at night. Here is the treatment:

The thing I desire is mine now in spirit and in truth.

I believe it, I affirm it, I know it.

The door of circumstance is already opening into the very sort of position I want! I may see the door around the next corner!

I will be ready for it!

Every day and every hour of the day I am preparing for this new position that I shall fill with joy—I am preparing for it by doing in the most beautiful manner everything that comes to my hand to do now.

I do each thing as unto Christ himself. I do it as if I were in heaven, and serving Christ.

I do it with joy, with intelligence, with good will, with loving kindness.

It matters not to me what I have

to do, I do it in the spirit of loving service, of enjoyment.

Even though I do not always feel all this, I affirm it, I know it is true of me in spirit and in truth.

I now cast aside all my depressing thoughts, and put my heart, my soul, my Good Will into doing this one thing under my hand, in the most beautiful way possible.

I love to do it.

I LOVE to do it, whether I feel like it or not!

I choose to love it, I choose to do it like one angel serving another.

I am one with God, the Spirit of Love, and He works in me to will and to do this beautiful service in the most beautiful way.

As I work I become filled with the spirit of loving service. I become so radiant and so attractive that I shall quickly be drawn to my place in the delightful surroundings that match my loving service spirit.

There, use that treatment every morning and every night, and use it with all the Good Will you can muster. Affirm it, and assert it, repeat it, emphasize it, in every word and every line! Keep at it day in and day out until you find yourself in the sort of position you want.  
—Elizabeth Towne.

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It ain't no use to grumble and complain

When God sorts out the weather and sends rain;

It's just as cheap and easy to rejoice.

W'y, rain's my choice.

—James Whitcomb Riley.

# THE HEALING OF OLD AGE

Harriet Hale Rix in *The Master Mind*.

**Y**OUR body is being changed all the time. What a chance it is — what a privilege, that you shall change old age into youth. It is easy when you think about it, but we do not apply the law with great enough continuity. We fall back into the old process of unbelief and doubt.

Emerson says something good upon youth. He admits that he does not quite know the law by which these things can be done, nevertheless what he sees as possible will help us to do what he could not do. He says, "Nature abhors the old, and old age seems the only disease; all others run into this one. We call it by many names, fever, intemperance, insanity, stupidity and crime; they are all forms of old age; they are rest, conservatism, appropriation, inertia, not newness, not the way onward. We grizzle every day. I see no need of it. Whilst we converse with what is above us, we do not grow old, but grow young. Infancy, youth, receptive, aspiring, with religious eye looking upward, counts itself nothing, and abandons itself to the instruction flowing from all sides. But the man and woman of seventy assume to know all; throw up their hope; renounce aspiration; accept the actual for the necessary; and talk down to the young. Let them then become organs of the Holy Ghost; let them be lovers; let them behold truth; and their eyes are uplifted, their wrinkles smoothed, they are per-

fumed again with hope and power."

How can we renew our youth? Is God old, is God the God of the dead or the living? All live unto Him. Are you twenty, thirty, forty or sixty? Do you dare to say you are—who are you anyway? How are you describing yourself, according to your body, or the eternal Truth which must govern you as a Son of God? You are not of time, but eternity, and being thus you are renewed day by day. Which does not mean your youth can be added to. Your life is just what it is—eternal.

Now, then, what are the helps? In the first place drop your old ideas. Drop meditating upon such things as seem to crush out youth. Get very interested. The young are always interested. Watch the young and then in Spirit be what they are on the outside. Do not say "I have that feeling of forty," or, "I am getting old." Now let us practice those qualities that are eternal and say to ourselves "Is trust old—is faith old—is it ever worn out—is love worn out, though it be used for thousands of years by thousands of people?" Has it decreased in value, in power, one iota—no, because it does not belong to time, it belongs to eternity, not to the finite but the infinite and so, don't you see these are qualities that do not belong to change, to time? Associate yourself with them freely and wisely. Think of yourself as filled with these qualities and you will soon feel you are filled with life, energy and all that

goes to make a renewal of your mind and body and estate.

These qualities are never aged, yet they antedate all things and will outlive all forms, because they are self-renewing. You are also self-renewing to the degree that you know that God absolutely is your life.

Let us drink of the water of the fountain of life, the eternal youth within, as Jesus describes it to the woman at the well, when she misunderstands Him and thinks He is talking about external water, when He is ready to give her the greatest message ever given to man:

"But the water that I shall give him shall be in him a well of water springing up into everlasting life."

That is, if there are any dead, broken down or crushed qualities in him, if he begins to drink heartily, believing in the spring in his own soul, he gets full of love and life and creative forces, as in youth. He partakes of the nature of this well, everlastingly. Keep in the middle way, it is the way of the balanced mind. Be careful of turning to the right or left, because the middle is the healthy, normal way. Youth is not normal, unless it is the absolute expression of youth, and old age is never normal. There is a point where we touch normality, even at the highest point of the physical, and that is what is called middle life. It is the most normal part of the physical expression, because its view is a present view, because it is governed by the nowness and the hereness of things.

The age of youth is, in a sense, abnormal and is not to be copied, because, rather than live in the present,

it is reaching to the future. Then there are the aged. They have the other false view, exactly opposite to youth. They have no future, and they are not living in the present. They are always comparing the present with the past. It is a sign of old age and I believe is the creator of old age.

Keep in the middle way where you can see both sides. You can see the foolishness of youth, you do not wish to copy it, because it does not represent that which is happy in the present unfoldment; and then you can see old age, where it also is untrue to the great laws and principles of life, and therefore you will keep free. You will escape these two and stand in the middle way and recognize that "now I am the child of infinite, unchangeable life, now all things are mine, and the law of the Spirit of life in Christ Jesus will make me free from the law of sin and death. I will not go over the past and I see nothing greater in the future for me. All lives today in me now and forever."

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Let us all enter deeper and deeper into life and try to conform to the mighty will of Him who is the source and cause of all life—He who is Life. Then we will begin to realize the Fatherhood of God and the brotherhood of man, for all things in the universe are strung on the thread of Life—the Blessed One. Every atom is a part of the beautiful whole. We are all children of One All-loving Father. Love is master of all arts, And puts it into human hearts The strangest things to say and do.

## THE FAIR MIND

**T**HE fair mind accepts the best of every human being as the real of him. It is the mind that "judges not according to the appearance, but judges righteous judgment." In fact it judges not at all—"I judge no man." For if it appear to judge, it is never against a man, but always for him, to better him, giving him more good and more freedom. Therefore its justice is beyond the justice of the world. All the laws of Moses and the other law-givers, and all the prophecies, denunciatory and comforting, have been for the purpose of correcting man, not to crush and torment him with revenge. But it took the Gospel, or "good news," of Jesus Christ to reveal this. Love shows that all these were but devices to lead man out of his sins and back into Eden.

The fair mind is pure, there is no mixture of good and evil in its thinking. It has "the single eye" that is filled with light and which makes the whole body full of light. And that eye sees God everywhere and in everybody. "Blessed are the pure in heart, for they shall see God." It is to such that Vision is possible; they "can ascend the hill of the Lord" because they have "clean hands and a pure heart." It was this guileless, pure heart in Nathanael that Jesus knew would see heaven opened here upon the earth, and the angels ascending and descending upon humanity as upon a ladder between heaven and earth.

The fair mind is candid, simple,

direct in its thoughts, and therefore, it cannot be deceived. It sees things as they are, and presents them honestly and without covering, and, according to the law of "measure for measure," it has things presented to it, clearly and truly, even when attempts are made to hide and deceive.

The fair mind is innocent, not from the basis of ignorance, but because of Truth. Its knowledge is not carnal, but spiritual, yet it knows how to consider the carnal and the material so that, as shadows, they serve it and it is not entangled in them.

Though having most subtle wisdom and almighty power, the fair mind is harmless to all, both the weak and the strong. In it is no sarcasm, no poisonous slander, no unkind criticism.

No false self-consciousness mars the beauty of that serene mind. Only one Self is known to it; the Self that is without fear or pride, but is one with all, so that life to it is ever the communion of the Self with the Self in all.

The fair mind makes an Eden upon the earth because it is ever ready to respond to God, and so become a vehicle to introduce God's will and way to others. Although all manner of worldly conventions, devices, false opinions and delusions may have been superimposed upon that fair mind, when the Truth calls it and gives it demonstration of its presence and power, it is quick and fearless to acknowledge reality and to abide by that reality forever.

When Jesus showed Nathanael that

He knew him before Philip called Him, while He was in a special state of mind and passing through experiences hidden from the world ("when thou wast under the fig tree"), Nathanael sprang to the most exalted conclusion. None but the very mind of God could know these things, and his knees bent in love and awe before the Divinity in Jesus.

The Master knew that the child-like Nathanael had been seeing great things, and thereupon could prophesy that he should see even greater things, because of his readiness to acknowledge the True One in another.

How shall we have this fair mind, that is so open to inspiration, revelation and vision? The way is first, to recognize it as the only real mind in us now. A long step has been taken with that recognition. Next, to comport ourselves in speech, action and deeds in a way consistent with the fair mind. This means abandonment of all prejudices and all suspicion; ceasing even to pass judgment upon others; getting the view-point of those with whom we appear to differ; believing that they too are loved by God, and may be solving some problem ahead of the times, which a fearful world cannot solve, rejecting the solution when brought to its doors.

The love of the fair mind makes you one with it, and meditation upon it opens the way by which it can ever think through you. This is the psychological reason of worship and devotion. No more direct path to the attainment of your desire can be traveled than unwavering meditation upon it. Few can give their whole being to a material or personal object of desire, to the utter exclusion of

aught else. This is fortunate. For that path is downward into darkness and the one that walks it fails most when he is successful. Many a man of money can testify to this; many a lover who has won the heart's desire has rued the day of success.

Only devotion to the Highest, to the Spirit, to God, brings the success that remains a success throughout the ages.

Turning our eyes away from things evil, material and selfish, let us keep them upon "the mark of the high calling of God in Christ Jesus," and be content with nothing less than all the love and all the power, all the knowledge and all the faith, all the ecstasy and all the glory, that fill and surround Jesus Christ now in the Resurrection, God and very God forever.—Annie Rix Militz.

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### THE TRUTH THAT FREES.

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Of His fullness have ye all received.

Blessed is he that considereth the poor.

There are many ways of considering the poor, but none more effective than holding them in the thought of God's abundance.

We are too prone to measure our service by gifts.

When Peter and John met the lame man at the Beautiful Gate, they carried no gifts in their hands, yet they did him a service far greater than merely giving silver or gold.

We are serving when we speak the word of cheer, when we control our own impatient thought, our tendency to criticism, or when we just hold the feeling of fellowship and loving kindness.—Studies in Divine Science.



# THE PRESIDENT TO THE AMERICAN FARMERS

**T**HE following are some of the high points in President Wilson's recent address to American farmers. Freedom of man, all men, at home and abroad, is the crowning thought held out. For this the News Letter stands firmly.

Some of the high points were as follows:

\* \* \* \*

"I will not appeal to you to continue and renew and increase your efforts. I do not believe that it is necessary to do so. I believe that you will do it without any word or appeal from me, because you understand as well as I do the needs and opportunities of this great hour when the fortunes of mankind everywhere seem about to be determined and when America has the greatest opportunity she has ever had to make good her own freedom and in making it good to lend a helping hand to men struggling for their freedom everywhere.

\* \* \* \*

"I dare say that you are aware that the farmers of this country are as efficient as any other farmers in the world. They do not produce more per acre than the farmers in Europe. It is not necessary that they should do so. It would perhaps be bad economy for them to attempt it. But they do produce by two to three or four times more per man, per unit of labor and capital, than the farmers of any European country. They are more alert and use more labor-saving de-

vices than any other farmers in the world. And their response to the demands of the present emergency has been in every way remarkable.

\* \* \* \*

"But I ought to say to you that it is not only necessary that these achievements should be repeated, but that they should be exceeded. I know what this advice involves. It involves not only labor, but sacrifice, the painstaking application of every bit of scientific knowledge and every tested practice that is available. It means the utmost economy, even to the point where the pinch comes. It means the kind of concentration and self-sacrifice which is involved in the field of battle itself, where the object always looms greater than the individual.

\* \* \* \*

"But the attention of the War Department has been very seriously centered upon the task of interfering with the labor of the farms as little as possible, and under the new draft regulations I believe that the farmers of the country will find that their supply of labor is very much less seriously drawn upon than it was under the first and initial draft, made before we had had our present full experience in these perplexing matters. The supply of labor in all industries is a matter we must look to and are looking to with diligent care.

\* \* \* \*

"We are fighting, therefore, as truly for the liberty and self-govern-

ment of the United States as if the war of our own Revolution had to be fought over again; and every man in every business in the United States must know by this time that his whole future fortune lies in the balance. Our national life and our whole economic development will pass under the sinister influences of foreign control if we do not win.

\* \* \* \*

"It has turned out that the forces that fight for freedom, the freedom of men all over the world as well as our own, depend upon us in an extraordinary and unexpected degree for sustenance, for the supply of the materials by which men are to live and to fight, and it will be our glory when the war is over that we have supplied those materials and supplied them abundantly, and it will be all the more glory because in supplying them we have made our supreme effort and sacrifice."

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### BETTER THAN PEACE.

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O, no peace is not the best thing in the world.

Peace is most unimportant to the rabbit in the gut of the rattlesnake.

To a Christ with Herod rampant.

Mary and Joseph ran away with Jesus and the other babies found peace at Herod's sword point. When Jesus grew up he came back bringing a sword.

The World has grown up; and it has taken up the sword against Herod Anti-Christ Hohenzollern.

The World for Christ; for all-brothers-and-no masters; for democracy: is the World's slogan.

The World's sword has grown

up, too: into guns and battleships and tanks.

And now, instead of running away from Herod-Hohenzollern, Christ rises to glorious battle and the World rides with him.

Do you think Christ's World will run away again before the Anti-Christ is SMASHED and the World redeemed for democracy? Of course not.

Things were different then: 1917 years ago there were only Mary and Joseph and three wise men on Christ's side. There was nothing to do but listen to the angels sing "Peace on earth, good will to men," and afterward run away to hide the Christ from Herod.

Now three-fourths of all the world are with Christ for "Peace on earth, good will to man." Christ comes back grown up, three-fourths of the world with him, and they will not cease to wield their "terrible, swift sword" till Herod Hohenzollern's Anti-Christ mold is broken and his shackles smashed to smithereens.

The MEEK shall inherit this earth, not the Hohenzollerns.

The World is fighting the Hohenzollern to make this earth safe for the MEEK: for those who claim exactly as much power for every human being as they do for themselves, i. e., the right to stand up and have their decisions counted in affairs of state.—Elizabeth Towne in *The Nautilus*.

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"If we love one another, God dwelleth in us, and His love is perfected in us."—I. John 4: 12.

# I AM POWER

**T**HE first conception one has of the universe is that it is Power. The first conception of the Deity is that It is Power. Omnipotent Power is the first characteristic of the gods of the various religions. "For thine is the Power and the Glory forever!" Glory is the manifestation of Power. The first requisite one needs for accomplishment in life is Power to do.

"I have power to walk," is the meaning of "I can walk!" I can means I have power. The first requisite of Success is consciousness of the Power which creates Success.

A moment's reflection convinces one that whatever Life may be in Itself, it is, in himself, the Power which his decision directs in manifestation. I will to lift my arm, that which lifts it is Power. One seeking to analyze the human intellect may divide it into Conscience, Will, Judgment, or other terms. But whatever name is given, in this analysis, to that which lifts, it is a name for the Power which lifts.

The real man, the Ego, is some form of Power. Since there is but One Power—Omnipotence—the Ego is a manifestation of the One Power. It follows that each person is but an expression of the One Power. "One is your Father, even God!" What God is, each person is, i. e., Power. The Ego is either a portion of the One Power separate from the One or is but a manifestation of the One in the One.

Since God is Omnipresent and Infinite, He cannot be separated into

parts. Therefore the Ego is not a part of God separated from the rest of God, but is God manifesting as that Ego. This is the position of all New Thought teachers. It is also the position of Christian Science.

The question arises, what is the limit of the Power of the Ego? An illustration from the material world will help us. Near me is a window; an aperture is in it; through the aperture comes a draught of air. How much air is behind that draught? The only answer is—the whole of earth's atmosphere. That draught cannot be separated from the atmosphere; it is a manifestation of the whole atmosphere. When I see any manifestation of Power I must say: This is a manifestation of the whole of the One Power—a manifestation of Omnipotence. All of God is manifesting in and through each soul. This agrees with Emerson, when he says: "There is One Mind, common to all individual men. Every man is an inlet to the same and to all the same."

The possibilities of each Ego are limitless.

In the recognition that he has more than present power each individual says, when a new achievement before him is calling for more Power than he has yet manifested—I can! I can! As long as he says "I can" in faith, he has the power of accomplishment. But when moments of doubt arise and he loses faith and says, "I can't," then he closes the inlet of this Power, and actually has not the power to do.

Here lies the power of Affirmation;

it opens, through faith, this "inlet" of Omnipotence and carries to a successful issue the efforts made under that affirmation.

For this reason — understanding the Law of Suggestion, which is the Law of human manifestation—the Mental Scientist teaches his pupil and patient to affirm Power. Through Affirmation faith develops until the Power is present and the person must act under it. Thus faith wins.

I have learned that by standing on my feet and affirming, "I can't," I soon feel like a wilted leaf. I lose strength and have no power even to say "I can't!" Try this for a few minutes and realize the effect of a negative affirmation.

Now stand with the affirmation "I can!" and realize how soon you fill up with Power. This experiment will convince one that in reality he has whatever Power he claims. He is then ready to take my advice, which is: Affirm continually until this thought becomes you. It is thus you mould into consciousness the Great Affirmation—I am Power to be and to do whatever I will to be and to do.—Henry Harrison Brown in Now.

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### VERSATILE MEN.

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Universal geniuses are usually weak, because they have no power to concentrate the rays of their ability, to focalize them upon one point, until they burn a hole in whatever they undertake. \* \* \*

This power to bring all of one's scattered forces into one focal point makes all the difference between success and failure.

It is generally thought that when a

man is said to be dissipated in his habits he must be a drinking man, or a gambler, or licentious, or all three; but dissipation is of two kinds, coarse and refined. A man can dissipate and scatter all of his mental energies and physical power by indulging in too many respectable diversions, as easily as in habits of a viler nature. Property and its cares make some men dissipated; too many friends make others. The exactions of "society," the balls, parties, receptions, and various entertainments constantly being given and attended by the beau monde, constitute a most wasting species of dissipation. Others again fritter away their time and strength in political agitations, controversies and gossip; others in idling with music or some of the fine arts; others in feasting or fasting, as their dispositions and feelings incline. But the man of concentration of purpose is never dissipated in any sense, good or bad. He has no time to devote to useless trifling of any kind, but puts in as many strokes of faithful work as possible toward the attainment of some definite good.—Orison Swett Marden in "How to Succeed."

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"Cheerfulness and sweetness of disposition are often as great force in trying situations as sheer intellectual ability. The power of restraining one's temper under provocation, of looking on the bright side of things in discouraging circumstances, and of not construing a difference of opinion into a personal matter, is one of those choice attainments whose winsomeness men almost universally recognize."

## SPARKS OF TRUTH.

---

"God is no respecter of persons."

---

God has no friends and no foes.  
He has no joys and no sorrows.

He is forgiveness and gracious  
love.

God never forgives, for He never  
condemns.

Man is the condemner and for-  
giver.

When man consciously and per-  
manently justifies himself both at  
the bar of his own conscience and at  
his own contrived bar of God he is  
forgiven, for he forgives himself.

---

He who is true to himself is not  
false to God or man.

He who is true to men is true to  
God and self.

He who is true to God is true to  
all, for God is all and God is Truth.

---

Now is your opportunity to lift a  
little of the world's burden, to  
sweeten a little of its bitterness, to  
light up some of its dark paths.

You have laid on some of its bur-  
den, added a little of its bitterness.  
You have kept out some of its light.  
Seize your opportunity. Do your  
duty.

Helping others with tongue, pen  
or hand, you help yourself. Neglect  
your opportunity and you are neg-  
lected.

---

Much of the truest teachings of  
today is merely bridges that cross  
the chasm Imagination onto the  
plane of Realization. When the  
Realization, the Full Glory of the

Truth of this Age is known and  
grasped, then these bridges with all  
of their rotting timbers will be  
burned, for no one will desire to  
return to the land of ignorance and  
superstition from which they lead.

---

The measures of material values  
are servants of time only.

Often they have failed before,  
often will they fail again.

Gold fails when its vouchers fail,  
and its vouchers are human fancies.  
The values of precious stones are  
not in themselves, but rather in hu-  
man imagination.

A cup of cool water is far more  
valuable than a giant diamond  
when the water is needed and the  
diamond not.

---

Truth is a generous progenitor.  
Every child born of truth is free-  
born and cannot live in bondage.

The freeborn cannot be obligated  
by the influence of others through  
rules and by-laws.

The freeborn are not creatures of  
rules and by-laws, but are rules and  
laws themselves.

The freeborn are lovingly kind to  
all people, but can be perfectly con-  
genial only with those born of truth  
and who know how to walk by the  
light of love. Such need no laws of  
human contrivance.

---

The disciple of the Christ is not a  
reformer of men and of conditions,  
but rather a teacher of Truth. Truth  
and truth alone can reform.

If you would heal the world ad-  
minister Truth. If you would sup-  
ply its real needs, give it Truth. If

you would strengthen the weak give them Truth. Truth is God in demand and supply.

---

Live in the new, the ever-present now.

Live pure and holy, fully and truly.

He who lives truly in the Now is free from the baneful suggestions arising from hereditary beliefs. He is free from the forebodings and fears of the future. Such a one is not a slave any longer. He is a master of Time and a citizen of Eternity.

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Nearness to God is nearness to man. He who draws nigh to God draws nigh to men. If you would be a servant of God you must, in some real way, serve men.

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Words are explosions of thought. Expend their energy for good only.  
—W. E. G.

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### CONSECRATION FOR THE LORD'S WORK.

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Purity of Life, self-abnegation, devotion to the cause of humanity command the admiration and compel the respect of all men. When Christianity was first introduced in India, there were spirit-filled men like Father Schwartz, Besky, and Father Xavier. It was their consecrated life and their thorough identification with the people which gave them phenomenal success. Few of the present day missionaries come up to their level as they are mostly committed to methods and regulations and red tape. We hail

with joy and gratification the self-surrender and self-abnegation of Rev. Tilak of the American Mission to work as an honorary and unpaid missionary in Ahmednagar and the suburbs. This is in accordance with the hoary traditions of India. Many Rajahs and Zemindars used to retire to a life of solitude and meditation and do good works in the latter part of their life. But this self-surrender of Rev. Tilak is not with a view to contemplation only but to attract men to the Light of the World. Would to God there were more such men filled with zeal for the Master!—Deva Prasad in United India.

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### WHAT'S THE USE?

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What's the use of worrying?

Fretting doesn't pay.

What's the use of hurrying?

It's the slowest way.

Half the whims that worry you,

Never will come true;

Then why let them flurry you,

As you daily do?

Let your life out easily,

Then it will be long;

Take what happens breezily,

Whistle, sing a song!

Don't waste strength in worrying

Over phantom ills,

Don't waste time in hurrying,

That's the pace that kills.

—Somerville Journal.

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If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—Thoreau.

## BEAR YE ONE ANOTHER'S BURDENS.

Service might be defined as the Principle of Love in action through the Individual.

We cannot really love without a desire to do something for the beloved.

As we begin to realize Truth, love expands within us, becoming more universal and all inclusive.

Nothing so quickly breaks down personal barriers and brings the realization of Unity as loving service. Try it.

We cannot maintain a feeling of separation toward one whom we wish to help.

As we study the life of Jesus we find His one great admonition—Serve.

Heal the sick.

Bind up the broken heart.

Feed My sheep.

A new commandment I give unto you that ye love one another.—Studies in Divine Science.

## THE WHITE MAGIC OF MAR- RIAGE.

Appreciation is the white magic of marriage.

Love thrives on appreciation, courtship, little attentions. These are the food that make love grow! Don't let anything crowd them out.

Above all things, look after the business side of your marriage. See that you do the fair thing by your wife in the way of an allowance for her own needs, and that you leave her free to spend that allowance as she pleases, without accounting to you! More marriages meet ship-

wreck on this particular little sandbar than on any other one thing. Remove the sandbar by giving her an allowance. Then never think what she does with it!

Love has to have freedom to breathe in.

And nobody can realize freedom in this age without some money of her own.—The Nautilus.

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## OUR BOOKS

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**BLESSING THE POCKETBOOKS.**

Elizabeth Towne in *The Nautilus*.

One interesting innovation at the St. Louis Congress I want to tell you about. It came about through the asking of that perplexing question which bobs up in every congress, conference and church, new or old: "How are we going to raise money to pay for this work?"

The business men and the men of experience in financing orthodox churches and business conventions wanted to raise the money by subscription, with perhaps a popular speaker to exhort. Others wanted to do it by taking up free-will offerings only. Others wanted to have pledge cards to be passed around and signed. Some wanted to have a speaker make an exhortation before the signing; others wanted nothing said about it. Everybody had an idea of how it "ought" to be done. But no one way could be fixed upon.

All sorts of ways were tried—which seems to me to be the right way. If we have all kinds of people we should have all kinds of methods of money-raising.

But out of all the discussions came a decision to have Rev. Frederick Elias Andrews, of The Church of the Silent Unity in Indianapolis, adapt his Prosperity Demonstration Envelope idea for use at the very next session of the Congress. Of course this did not settle the question, but it afforded a new way of taking up the collection.

At the next meeting there was a large audience. When it came time

to take up the collection Mr. Andrews stepped to the platform and gave a brief explanation of his prosperity demonstration idea. Then he asked each person present to take out his pocketbook and hold it in his left hand, covering it with his right, while the audience repeated in unison the following blessing: "I pour unto you the bounty of God, my Father. I am rich in the consciousness that all that the Father hath is mine, and I receive His bountiful supply with joy and thanksgiving."

Then he had them repeat with him three times the following statement of truth: "I send you forth choice seed from my Father's rich store, blessed with the Law of Increase, and consecrated to His service." Three times this statement was repeated, and they were directed to put into the collection box what the spirit in them directed.

That seemed to me a beautiful ceremony for taking up a collection, an entirely New Thought way of doing it. And it seemed to me a beautiful example of just how to apply New Thought to the problem of giving and receiving, of earning and spending, or investing.

How could we set a better example of the New Thought practice in regard to money? The repeating of these sentences three times would enable practically every one who comes to a meeting to carry the thought away in such memorized form that it would stay with him.

I liked that blessing of the pocketbooks; it is a thoroughly good example of practical New Thought,



and I hope it will be decided to bless the pocketbooks every time a collection is taken up for the Alliance hereafter. What do you think about it?

### HAPPINESS.

Happiness is the greatest paradox in nature. It can grow on any soil, live under any conditions, and defy any environment. It comes from within, and consists not in having, but of being; not of possessing,

but of enjoying. For what a man has, he may be dependent upon others; but what he is rests with himself alone.

Purity of thought, feeling, action and diet is the best stimulant to the being. When a man does not cultivate this purity, he is almost certain to indulge in artificial stimulants to still the cravings of the spirit, but these deaden the finer sensibilities without satisfying the longing of the soul.

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**TO BE REMEMBERED.**

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Remember that the object of man's existence is the expression of the God idea. God has created man in his own image and likeness in Spirit; man must express that likeness. To the extent that man expresses that perfect idea does he fulfill his mission in life. God is love, and the God Ideal must have its foundation in love. Every true expression of man is a service for someone else. Service is expression; selfishness is repression. Expression leads to joy, satisfaction, health and a sound mind; repression leads to sorrow, dissatisfaction and a broken spirit.

We find that service is true expression of God (Love) in every walk of life, in the business world, in the profession and in the home. The manufacturer creates goods for the people; every employee in his establishment is helping to make goods for the people, and to the extent that each puts his best into his work he is fulfilling his mission in life and is expressing God. He may think he is working to make money. If this purpose overshadows his desire to serve, to that extent does he limit true expression of the God Idea. The farmer raises food for his family and for his fellow countrymen. The railroad serves the people by carrying the goods. The actor serves the people by amusing them; the orator serves the people by educating and inspiring them; even the President of the United States is serving all the people.

We thus find that service is the most important thing in life. Should it not, then, receive our earnest attention, and should not anything that hinders it be eradicated from our lives? Selfishness seems to be the one thing that hinders loving, genuine service. Selfishness thus brings upon the world sorrow, sickness, poverty and insanity. The opposite of these conditions is truly the Kingdom of Heaven. One of the greatest lessons that Jesus taught was this lesson of service. Jesus said, "Whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

God's perfect Idea is endeavoring to express itself in every one of us every day. Are we denying it, and trying to convince ourselves that we live apart from God? This thought of separation creates what man calls selfishness; and it also hinders a free expression of God.—Weekly Unity.

---

We have our secrets, but guard them as we may, it is not long before others have them also. We do much talking without words. I once knew a man who did his drinking in private and his reeling in public, and thought he was fooling everybody. That shows how much easier it is for one to fool himself than to fool another. What is in a man's heart is on his face, and is shortly written all over him. Therein is a mighty lesson.—Irving Bachelor in Eben Holden.

## HEALTH IN THE HOME.

---

Light of Truth in the home means health in the home.

Let but one pure, sweet, God-loving child of innocence and light dwell in a home, and in a while that home will be blessed with more health.

Are you, beloved, striving to shed the Light of Truth in your home?

Do you desire to do good in the world and serve God? Then commence right in your own home in silence and without word, to live a sweet, pure, gentle, kind and loving life. It is not necessary to go out of the home to do good.

We are all prone to go abroad and out into the world to do good, and neglect the grand opportunity and blessed privilege of doing good in our own homes.

Health in our homes depends much upon our individual purity and goodness and righteousness—upon our individual effort.

If one cannot live in quiet Christ-like dignity in his or her own home, no matter how disturbed it may be, then one is not fit to live in the world, as a teacher.

O, beloved, come and strive to be a simple God-loving being in your own home, with all the Christ-like virtues of meek and humble patience, willing and cheerful disposition, and entirely non-resistant, non-combative and not dictatorial.

Have none of the "holier than thou" spirit in your make-up.

One carping, censuring fanatic or bigot in home causes as much "dis"-ease as a billion microbes. A simple, calm, quiet, pure and holy

person sweetens, purifies and enlivens the whole home.

So, beloved, how important it is for you who dwell in a home to do all you can to make that home radiate the light of truth and be the abode of the Angel of Health!

And it is the Christ-spirit that must rule a home before it can be said to be really a home of peace, harmony and melody.

And how many of us do sigh and pray for a peaceful, healthful home—a home of joy, peace, harmony and melody!

But it is better if you and I, and all of us start this very day to reform our own natures and thus become a practical helper, or creator of our blessed home.

Wherever you abide, beloved, that is your home, and although you may be attached to some particular home, break that attachment (in mind) and know this great truth—that the great God has given you the great universe for your home, and it is your blessed privilege and duty to radiate only love and peace in the temporary home where you may be residing.

The God-loving, righteous man establishes a centre of holy calm, peace, health and wholeness wherever he is.

Carry with you into any home the spirit of selfishness. So powerful is holiness that a pure, righteous man by entering a home, purifies and sweetens it and brings to it health.

As I have often said, and will repeat and iterate and reiterate, as long as God gives me power to write and speak—the home should

be purer, more divine and more sacred than a church or a holy temple.

Yet how few of us really think that way! Home to some of us is a mere animal shelter, a place for small, cheap talk, bickerings and arguments, and a hospital of suffering.—Exchange.

### THE SIGNS THAT FOLLOW.

The sweetest gift God gives to us is the consciousness of his beloved Son, the Christ in us, as our Real Self. This Christ contains all the unexpressed capacities of the Father, and when we begin to relate our ideas to the ideas of eternal goodness and purity of this Christ within, we open the door through which the blessings of the Father pour into the consciousness, and out into the body and affairs. The life and resurrection of Jesus picture forth the peace, joy and satisfaction to be attained through allegiance to the one true God in the face of every adverse condition. The triumph of Jesus was never so great as it is today, for under his direction and guidance the whole world is making ready for the coming of the Prince of Peace and his kingdom. Every demonstration we are called upon to make proves our eligibility to the "new earth," and establishes us more fully as a "new creature in Christ Jesus." Now is the time to consecrate ourselves anew to the work of ushering in the kingdom of heaven (harmony) in our minds and affairs. Let us also remember to give the substance of

our thought, and its manifestation (gifts), forth in such a manner as to uplift and bless the world in its time of travail. Jesus' mission is to free men from error beliefs, and to reveal to them the truth of their being.—Unity.

### IT WON'T HURT TO TRY.

You may think you're not able to do the task set;

But it won't hurt to try.

You may think you can't learn not to worry or fret;

But it won't hurt to try.

Perhaps you are stronger than you think you are;

Perhaps you can bear your full burden of care;

Perhaps you're no coward—can do and can care—

It surely won't hurt you to try.

If you go at it right there is much can be done;

It won't hurt to try.

Face your work bravely, don't turn tail and run;

It won't hurt to try.

Don't turn to look back, once your hand's on the plow,

Perhaps you've been chosen to show others how

They may triumph o'er troubles that look black right now;

It surely won't hurt you to try.

—H. B. W., in Woman's National Daily.

"The prayer of faith shall save the sick, and the Lord shall raise him up."—James 5: 15.

**THE FRAGMENT LIFE.**

“Because thou hast loved righteousness God hath anointed thee with the oil of gladness above thy fellows,” and “All thy garments shall smell of myrrh and aloes and cassia out of the ivory palaces whereby they have made thee glad.” I remember once walking along the Strand toward the close of a hot day and out of a perfume warehouse there came a troop of girls. And in the stony, dusty, weary highway of London they carried the subtle essence with which they had been working the whole day. As they passed there was a beautiful fragrance which lifted my mind from the turmoil and traffic

to the sweet fields where grow the flowers from whence the essence came. Is not this what God desires in our lives—that there shall be “a sweet savor of Christ,” not merely an echo of Christ’s doctrines, for that may be “as sounding brass and tinkling cymbal,” but a sweet savor of Jesus Christ pervading our whole lives?—J. Stuart Holden.

Whatever expands the affections or enlarges the sphere of our sympathies, whatever makes us feel our relation to the universe, and all that it inherits, in time and in eternity, to the great and beneficent Cause of all must unquestionably refine our nature and elevate us in the scale of being.—Channing.

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## IN THE GLEN.

The plain is dry and parched; the air  
 Is hot like heated sand!  
 There's not a cloud to temper sun!  
 Panting the cattle stand!  
 O, let's away to cooling stream!  
 Come! Let's away where mountains  
 dream!

\* \* \* \*

O, cool and sweet the breezes sweep  
 The hills on either side!  
 The brook is babbling at my feet;  
 In redwood branches wide,  
 Rustle leaves where sweet birds sing;  
 As on the grass my length I fling.

Lazily I lie and gaze  
 Into the tender sky;  
 And drowsy in the summer haze,  
 Sleep strokes me passing by.  
 I'm one with bees and cooing doves.  
 I'm one with all that Nature loves!

Alone! And yet companioned more  
 Than in the city street!  
 For now I lie on temple-floor  
 Where God and Man may meet.  
 For in this bush we two are one;  
 But in the crowd He leaves me lone!

His message's in the brook's low purl;  
 I feel Him in the wind's soft touch;  
 His beauty's in the redwood burl;  
 He's in my heart! My peace is such  
 As comes at shrine to devotee,  
 Or comes to priest on bended knee.

O, 'tis enough! Just God and I!  
 We hold communion sweet!  
 He gives my thought Love's quick re-  
 ply:—

“My Child!”—while I repeat:—  
 “In pastures green my bed shall be!  
 By waters still He leadeth me!”

—Henry Harrison Brown.

## GENUINENESS GIVES POWER.

There is nothing which will add so much to one's power as the consciousness of being absolutely sincere, genuine. If your life is a perpetual lie, if you are conscious that you are not what you pretend to be—that you are really a very different person from what the world regards you—you are not strong. There is a restraint, a perpetual fighting against the truth going on within you, a struggle which saps your energy and warps your conduct.

If there is a mote at the bottom of your eye, you cannot look the world squarely in the face. Your vision is not clear. Everybody sees that you are not transparent. There is a cloudiness, a haze about your character, which raises the interrogation point wherever you go.

Character alone is strength; deceit is weakness; sham and shoddy are powerless; only the genuine and the true are worth while.—Orison Swett Marden.

If you wish to behold God, you may see Him in every object around; search in your breast, and you will find Him there. And, if you do not yet perceive where He dwells, confute me, if you can, and say where He is not.—Metastasio.

In truth, he only is the lover who seeks what is profitable to the beloved; so that if any pursue not this, even what is right and good, though he make ten thousand professions of love, he is more hostile than any enemy.—St. Chrysostom.

**THE DOCTRINE OF KARMA.**

The Hindu doctrine of Karma, briefly told, is that one ought to do the duty of the sphere in which he is placed, unattached to his work or to the fruits of his work. It says work, because work is the law of nature, and consciously or unconsciously you are eternally doing your Karma. Whatever you think, say or do is Karma. Therefore you ought to see that you do good Karma, because by such means alone you will keep your energies from being frittered away. Besides you must remember that what is thought, said or done by you leaves an indelible impression on your mind. The character of man is the sum-total of the impressions that are imprinted on his mind. If the impressions are good, then the character is said to be good; if they are bad, the character is said to be bad. Therefore it is, that if you aspire to possess a high character, try to do good actions, train yourself in working for others, let self go; and you will soon see that the constant repetition of good Karma generate in you a tremendous will-power, makes of you a gigantic moral force, that will influence the world. But you must do your work unattached, because, says the Karma yogi, with attachment come pleasure and pain. If you wish to avoid the one, you must avoid the other. There is no other alternative. Therefore be not attached, and do not care for results, as that makes a weakling of you.—United India.

**THE "GLAD-TO-SEE-YOU" MAN.**

The "glad-to-see-you" treatment  
Is great for human ills;  
It's better than prescriptions  
And multitudes of pills.  
Tomorrow Jones may grumble  
And look downcast and blue,  
The "Glad-to-see-you" manner  
Will make him smile at you.  
Brown may be all despairing,  
Resolved to quit the fight,

Your smile and "Glad-to-see-you!"  
May cheer and set him right;  
Or some one, sad and hopeless,  
May seek the way to crime,  
Your "Glad-to-see-you" greeting  
May stop him, just in time.  
So if through life you carry  
This cheerful phrase with you  
It's ten to one the angels  
Will be glad to see you, too!  
—H. Stanley Haskins in Power.

Many persons will never have good health until they put themselves through a course of mental discipline. With some, one faculty or group of faculties of the mind are too active; with others, another. One is too ambitious for his means and strength; another worries himself sick; another poisons her blood with constant fear; another has morbid approbateness, and is looking for slights; another is frequently angry—and all of these unbalanced states produce morbid physical conditions. Such persons must balance up their brain action if they would be strong physically. —Hygieo-Therapy.

## COUNT THE CASES.

Of all the deaths in any town or city, under what system would we be most likely to find the greatest mortality? Of course the proportion of deaths to the number treated should form the basis of estimate.

But the question underlying the whole subject is that of personal liberty, in medicine, as in our food, our clothes, our religion.

When one has seen fifty cases of pneumonia prove fatal from prescription of morphine alone—when one has seen children in scarlet fever die, begging piteously for one drop to cool a parched tongue or skin, but has seen the request denied by a certain system, and seen men and women butchered to find a possible cause for disease, or fall dead as with a bullet from an indiscreet dose of poison, and on the other hand has seen a tumor, visible to the eye and feeling, disappear within twenty-four hours after treatment by the God Healers, and a violent corroding cancer, with a nose half destroyed, cured by a systematic course of hydropathic treatment—has seen also cancers, paralysis, consumption cured and proven permanent cures by twenty or thirty years of health, under magnetic or vital treatment—all of the above presenting a philosophy reasonable and conclusive to the human mind—one feels that following the instinct of self-preservation he has a right under any form of Government to demand personal liberty in his choice of practice, and in a republic will obtain it sooner or later.—Hartford Times.

## SANCTUARY!

Let us put by some hour of every day  
 For holy things! — whether it be  
 when dawn  
 Peers through the window pane, or  
 when the noon  
 Flames like a burnished topaz, in  
 the vault,  
 Or when the thrush pours in the  
 ear of eve  
 Its plaintive monody;—some little  
 hour  
 From sordidness and self a Sanctu-  
 tary,  
 Swept by the winnowing of unseen  
 wings,  
 And touched by the White Light  
 ineffable!  
 —Clinton Scollard in The Church-  
 man.

If you your lips would keep from  
 slips,  
 Observe five things with care:  
 Of whom you speak, to whom you  
 speak,  
 And how, and when, and where.  
 A word once said is never dead,  
 It lives forevermore;  
 If you'd succeed, this motto heed:  
 "Think Good Thoughts o'er and  
 o'er." —Progress.

"No one can enter the Kingdom  
 of God through Fright or Fear—  
 the Kingdom is attained when we  
 recognize and realize God is Love.  
 The fear of the Lord is an obstruc-  
 tion to wisdom and attainment; the  
 love of the great God tendeth to  
 more life—fuller life. Love is con-  
 structive; fear destructive; love  
 maketh one free; fear, a slave."



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# Washington News Letter

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MAGAZINE

One Dollar a Year

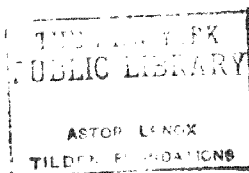
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Washington, D. C.  
·U·S·A·

Vol. XXIII

APRIL, 1918.

No. 7







*Oliver C. Sabie Jr.*



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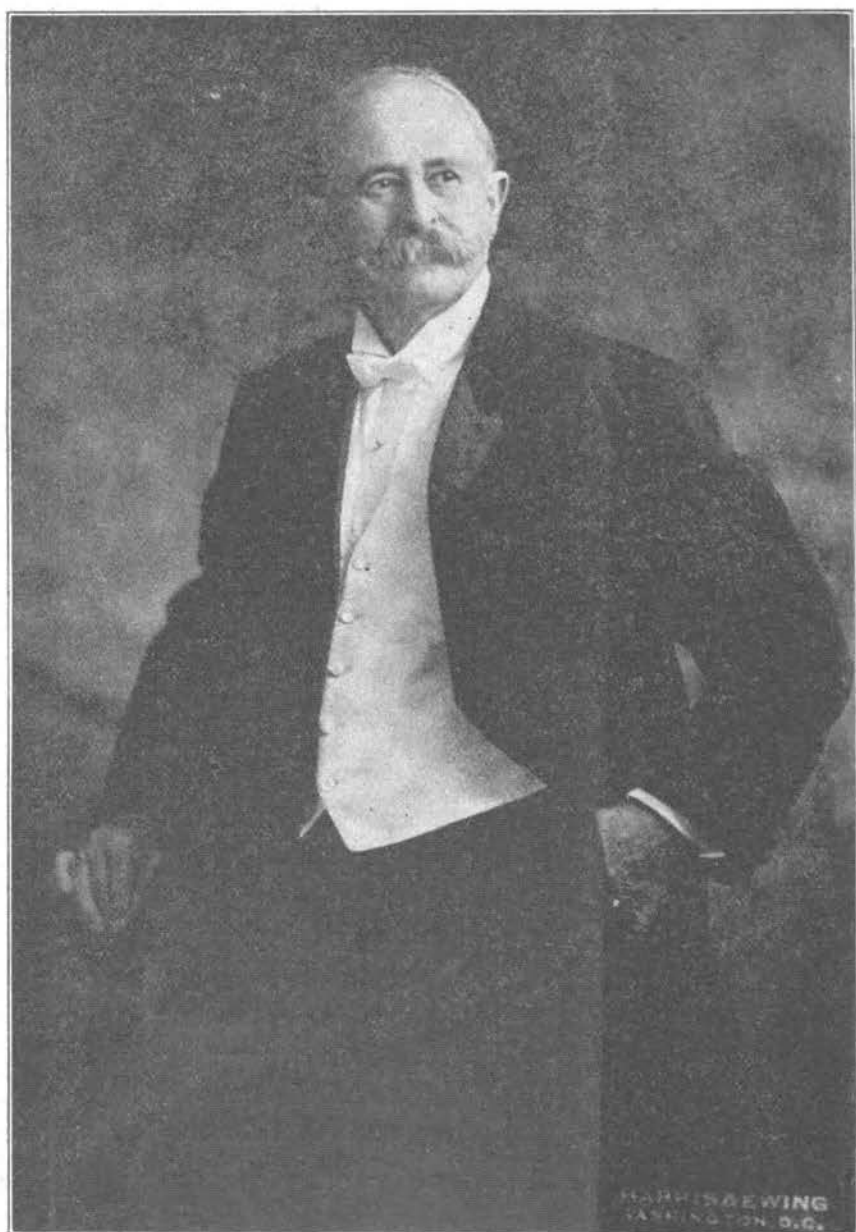
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scriber or a renewal of an old subscription.*

## CHRISTIAN SCIENCE IN WAR TIME.

Christian Science enables us to see beyond the depravity of mortal mind and the iniquity of material life, and recognize the godliness of humanity in the primal and ultimate phases of being. This cataclysm of bloodshed and horror will pass away and a grander, purer and nobler manhood and womanhood will appear, when the principles of Truth, as demonstrated by Christian Science, will prevail. The utter failure of the so-called religions of the Christian world to control the passions of men and regulate the associations, intercourse and relations of the peoples of the world has already been demonstrated. The sects, for once, cannot each accuse the other. They are all in this Battle of Armageddon, all equally guilty, all without defence or excuse. They have all failed. Their



*Oliver C. Sabin.*



members have striven and are striving for peace, striving — and with great measure of success — to mitigate the horrors of war and ease the sufferings of war's victims. But as preventives of conditions that bring about wars they have failed utterly. They have not seen — or, having seen, have not followed — the Truth; with what dire result all men know. Application of Christian Science principles would solve the problem.

#### IN A HISTORIC HOME.

The home of the publication department of the News Letter has recently moved into the former home of former United States Senator John A. Logan, of Illinois, on Iowa Circle, Washington, in which stands the statue of that great leader of men, patriot, soldier and legislator. Within the walls of this fine, old-fashioned home during Logan's occupancy were entertained many of the world's greatest men, and formulated many plans for the welfare of the Nation. As the great Illinoisan was a leader, it is fitting that the News Letter shall follow his example and be a leader among the advocates of Christian Science, the Truth that makes men free. It is

an interesting fact that the late Bishop Sabin, founder of this magazine, was the soldier comrade and for almost a life-time the intimate friend of Logan.

#### THERE IS NO ABSENCE.

There is much comfort in the thought that there is no such condition as "absence" in the common acceptation of the word. God is All and All is God. Our loved ones who are beyond our mortal sight are with us in God. There is no such thing as absence in this world or beyond the veil. We may

"Sigh for the touch of a vanished hand

And the sound of a voice that is still,"

but we should remember that the loved one is, as we are one with God.

Christian Science churches, or organizations, are being formed throughout the American Expeditionary Forces beyond the ocean. There is a wonderful field for the propaganda of the Science in our armies, to which already two Christian chaplains have been assigned.

*Oliver C. Sabin Jr.*

# Chain of Golden Thoughts

## April

PAULINA B. SABIN

As the onward flow of the mountain torrent has been, and is, the march of New Thought. The Dead Sea of Superstition is rolling its gloomy waves away from the vital currents of living men, and the Truth is being demonstrated and the skeptics are being converted to the living principles of Right. — Bishop Sabin, in 1904.

We know we are right because we heal the sick; we know that God gives us the power and He answers our prayers; we know we are right because the Bible tells us that the disciples went forth preaching this doctrine and the Truth was vindicated by their works. This is how we know we are right. Our work shows we are right.

Show me the way up to a higher plane,  
Where body shall be servant to the soul.  
I do not care what floods of woe or pain  
Across my life their angry waves may roll  
If I but reach the end I seek some day.

Show me the way.

—Ella Wheeler Wilcox.

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

Selfish people seek happiness, but I never saw one who had obtained it.—Wilcox.

We take the doctrine of Love as taught by our Savior and base our theology upon this Love, and God blesses us and gives us all the comforts and happiness of Life. You are entitled to happiness; you are entitled to luxury; you are entitled to beauty; you are entitled to harmony with God, and can ask, knowing that you are going to get what you ask for.

# ADVANCED LESSON COURSE

---

Subject of Breathing Continued—Outline of Exercises for Lung Development—Coordination with Mental Journeys—Affirmation of Health.

## THE EIGHTH LESSON.

**I**N LESSON seven you considered breathing and its physical effects upon the several organs of the body. In lesson eight you are to consider breathing in relation to mental development and in bringing into consciousness the latent power of the soul.

There is a great harmony in the working of the physical universe. Every realm has its kind of motion or rate of vibration. Around the central suns swing the systems of planets and their satellites in perfect harmony, and these systems, innumerable in number and incomprehensible in grandeur, swing around another center. Thus on and on multiplies the grandeur of the Universe.

Breathing consists in the action of the lungs' reaction and rest. Complete breathing consists in complete action, complete reaction, and a complete period of rest; that is, a regular period of time for filling the lungs and a corresponding period for letting off the breath, and this followed by a period of rest and recuperation. In normal health each act of respiration is deliberate, complete and harmonious.

How may complete breathing as-

sist in developing the mental powers?

It is a well-known fact that when people are absorbed in thought they often almost cease breathing, and when they come to themselves must gasp several times for the so much needed fresh air. Such periods of depleted breathing impoverish the blood, weaken the nerve food supply, and unfit the brain for the work the mind has in hand.

It is therefore obvious that the mind can do its best work when the breathing is complete and natural. You must, therefore, form the habit of complete breathing under intense mental strains.

The following exercises are designed to help in forming this habit: If possible, have a stated period when you may take these exercises daily. Sit erect, with shoulders well back and spine in military position, then inhale deliberately and completely, and exhale just as deliberately and completely, holding or resting at the end of each exhalation about one-half as long a time as was required in exhaling.

You may regulate these periods in any convenient way, say, by the tick of a clock, the counting of your pulse beats, etc. Having establish-

ed this regularity, take up a line of thought connected with some familiar scenery, say some trip over a railroad. Keep to your regular breathing, then see yourself get up early, eat your breakfast of (name each kind of food and the manner of preparation), then put on your coat and hat and take your grip; bid the folks adieu; note your steps to the street cars, purchasing of tickets; see the street car passing the familiar corners and round the curves on to the station; see the station, the office, the purchasing of the railroad ticket; note the manner of the agent; then rush to the cars; find a seat; hear the hissing of the air-brakes, the straining at the couplings, and the coughing of the locomotive; see the train speed along and note the familiar scenes along the way. Recall every station possible. Reaching your destination, note your own conduct and the conduct of your friends. Then note the trip back in the same way.

This is a mental trip, you understand; make it as true and vivid to life as your imagination can possibly do; but through it all keep your breathing regular and perfect.

When you have repeated this exercise for six or seven successive days, you will be surprised to note how vivid the whole scene comes to your memory.

Or, take this exercise: Sit erect and establish regular and complete breathing, as stated above. Take the expression of some truth—a sentence like this: "I love God and all mankind"; and as you inhale see this thought—the whole sentence

pass from the base of your brain right down to the end of your spine by the right side, and as you exhale see it pass back up the left side to the base of the brain. Mentally take this thought up and down the spine in this way for ten minutes at a time, maintaining perfect breathing throughout the time.

These exercises tend to forming the habit of regular breathing under stress of thinking, but they also increase the mental powers in two ways—first, through regular and complete breathing, the brain and nerve energy is increased, and, secondly, the mental gymnastics of the exercises strengthen the mental powers.

If you are to undertake a new and untried project, first think it over, then sit erect; establish regular breathing, and affirm on each exhalation, that God, the all Good and all wise, gives you wisdom, knowledge and power to do the thing in hand; then go forward with implicit faith in your ability, realizing that your ability is the power of God in you to will and to do.

If there is weakness or suffering in any part of the body, establish complete breathing, and affirm strength and health for that part. In like manner, if the condition of the environment disturb you, you may overcome the disturbance by calming yourself and breathing naturally and completely while affirming that God works all things together for the good of them that love Him.

Perfect breathing is the perfect prayer of power of the physical

body; affirmation of truth is the powerful prayer of the mind; faith in God is the prayer of the soul.

When these work in harmony, nothing can withstand their power, for they blend with the great harmony of the Universe.

---

### A ONE-PARTY LINE.

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One morning in my silent hour with God, I heard a little noise—a click, click. I tried not to pay attention to it, but it came again, and then I thought, “Well, it is the other party on my line wants to use the ‘phone.” “But what is that to you?” said a voice in me, “Were you not talking with God? How is it that you could hear that noise if the real you (and all of you) were busy listening to the voice of God? Then the thought flashed over me that we must be sure, very sure, that the door to our small inner silence room, ‘way, deep inside of us, is tightly shut so no outside noises can come in when we want to call our Central to give us the number which connects us with God. When all is still enough and we really want to listen, we will get the one we called for. We must not be satisfied with any other number, or any other voice, answering us, but insist on the one called for, and keep on calling until we get it, and that clearly. There must be no burring on the line, no voices “butting in.” We would not need to say, “Is that you, God?” We would know. We would not need to say, “Can you hear me?” or plead with Him—“Please, will you do what I ask?” The voice would say, “It is done. You have

your heart’s desire.” After hearing it once we will never rest until we hear it again. O, the glorious answer, so satisfying and calming!

We do not have to be afraid that He is too busy. We know that God has been trying to call us all the time, but that we were too much occupied. No more sickness or sorrow. All wisdom, all health, all happiness, everything good is ours, if we are in tune with the Infinite. O, the happiness to know that it lies within our power to be always on a one-party line with God!—Elsa C. Brill, in *The Truth*.

---

### THE SABIN BOOKS.

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When you send a box to your dear one “over there,” put in it one of the books written by Bishop Sabin, a list of which appears on another page of this issue. Or drop a note to the News Letter and ask that a book be mailed, giving complete address. There will be many long and lonely hours at the front which may be rendered less irksome by study of principles which will add untold treasures to the lives of those who read good books. Send your orders in and they will be promptly obeyed.

---

A third Christian Science church was organized in the city of Washington a few days ago. In addition there are in the Capital City of the United States a score of associations or congregations organized upon principles of New Thought.

**BRINGING THINGS TO PASS.**

Do we dwell on what we consider our deprivations of life, or upon our actual blessings? It is a fact fully demonstrated in Divine Science that what we habitually claim for ourselves we actualize and bring forth in our experiences and environments. To illustrate: I have known persons who had comfortable homes, who had but little work to do, and nearly all their time was spent in doing whatever they fancied would be pleasure or benefit to themselves. They constantly complained of their environments, of their hard lines, and that nothing was done for them. As they continued to confirm in their thought and work along this line, they brought things to pass for themselves so that they actually had the hard lines they affirmed, and they were compelled to do for themselves just what they affirmed they were doing and had to do; at the time they indulged these affirmations they were not literally true, but they brought them to pass in their lives in connection with other inclinations which they have erroneously indulged.

I know other persons who have been so situated that without any sense of limitation or complaint have given these people homes, and have practically carried out the making of the living for them from day to day without murmur; and their conditions have grown better; they have demonstrated opulence in health, happiness and business. Their lives were a living demonstra-

tion of the truth that there is a heart, there is a hand we feel and always see, that makes them know they are provided for, and always shall be.

Let us cease all murmurings; if we do not wish to actualize the things that we affirm are ours now, let us change our affirmations and affirm what we desire to actualize.

Declare for yourself daily, I am whole, I am happy, I am manifesting health, I am manifesting life and power, I am manifesting success.

A short time ago a man came to us who thought he had consumption, he felt sure of his conviction and sourced it in "The doctors say I have." As I explained the truth to him, and he came to understand that to free himself of the belief of disease was to strike the axe at the root of the tree, and to thoroughly dissipate it, he believed and commenced to work understandingly, and in about two weeks' time he was perfectly well.

The belief in disease of any kind is no more an essential part of the body than is the sense of disease; we can give up both and maintain a whole body; we can surrender both and retain the whole spirit; then we would ask, Of what heavenly or earthly use is the belief of disease to us? Your health will spring forth speedily when you have given up the race belief in sin, sickness and death.

---

"By understanding a house is established. Give me understanding and I shall live. He that keepeth understanding shall find good."

## GOD—MAN

**U**OL. OLIVER C. SABIN delivered the following lecture before the Reform Christian Science Church, Sunday afternoon, February 16, 1902:

There has been a disposition in the world as long as we have known anything of history to mystify and make a secret of all of God's dealings with man, with the sole and only exception of Jesus Christ. He was the only one who ever taught the doctrine that salvation is free.

Over four thousand years ago this Truth, substantially as we are teaching it today, with the exception that we have our Savior's example to aid us in its investigation, was taught by the people of India. They healed the sick and they did many wonderful works, and the writings which were written at that time have been sent down to us teaching the beautiful lessons of love as taught by our Savior. There was a combination which mystified that religion, made a secret of it, brought it into a priesthood and substantially destroyed it. Then came our Savior teaching His lessons of love, and practicing, so far as I am able to judge, the identical philosophy, carrying it to a fuller and more perfect work than had ever been accomplished before, and as a demonstration of its Truth, healing the sick on the right hand and on the left, promising His disciples that like signs should follow those who believed and taught as He believed and taught. This con-

tinued with the disciples and the historian tells us that they went into every corner of the world, preaching this gospel of love, love God supreme, and love your fellow-man as yourself, and the signs did follow as attestation and proof of the work, that it was of and from God.

This continued until something near 324 A. D., when the religion of Jesus Christ was declared the religion of the state, and from that time it was surrounded with forms and ceremonies. The result of all this destroyed the spirituality of the religion, and for more than one thousand years it was covered by the darkness of night, known in history as the dark ages. Then came the reawakening of Wickliffe, of Luther and kindred spirits, and the doctrine of love, though in a masked form, was again given to man and the world has been growing better, and the light upon the haven of love has been growing brighter and burning freer as the centuries have gone by, until during the latter part of the past century, this old thought has been reawakened in an intensified degree. We find, however, the same spirit extant today to as great an extent as possible, to throttle this Truth, mystify it and environ it around with selfish purposes and make it jostle in the race for the almighty dollar.

This is wrong, and it would destroy the Truth, as it has done before, were such conduct countenanced. The Truth is free; it is for

you and for me, and it is for us to denude ourselves of every thought of mystification, understanding that God teaches nothing but a perfect Science, and all His sciences are simple and plain—they are brought within the comprehension of man, and all you have to do is to study this lesson with the single thought of honesty and conscientiousness in your conscience, and God will give you the light. He will direct you; He will lead you, and then you can learn to heal the sick through the methods God has given us through His Son. You must always bear in mind in this work that the healing of sickness, so-called, is but the first step, the stepping stone, so to speak, in this ladder of knowledge, in this philosophy which leads you to eternal life. But you must take the first step before you have power or ability to take the second. You can't learn mathematics and leave out one of the fundamental principles. You must know them all in order to go on to the grander and more perfect work. And it is so with this. You have to learn to heal the sick. It is as simple as a, b, c. Drive every thought of mystification out, get it out of your mind, and understand that here is a lesson as plain as a, b, c, a Truth that, if practiced—and everybody can practice it—will save you and all you have to do is to bring this study in your mind as a conscious desire before God, to learn your lesson and to learn it right.

In our lectures so far we have simply taken up the one subject of what God is, and when that is given you can see that you can go on with

the next thought. I told you that God is omnipresent life, that God is life. If you take the strongest glass, and look into a drop of water, you will find any number of animals, or living things, are living there in that drop of water, all having life, and in every other department of the whole universe you will find life. Wherever life is, that is God, for God is life. Wherever you see life, you see God, for God is life. So God is life and God is good, and God is all. Therefore, all is life, all is good, all is wisdom and all is love, for God is love and God is wisdom.

The next step in this course of teaching is the inquiry of man. Who and what is man? God is a spirit and God is all; man is His image and likeness; therefore, man is spirit. You think you are material. Here is your body. The body that you see today; in a year from today you see nothing of it, it has gone on, like the ceaseless river which rolls. The river remains, the body remains, the spiritual manifestation remains; but that which you see goes on forever. The eternal principle of creativeness, the spiritual manifestation of God, is perpetually going on. Creation is perpetual, it is constant. It is from the beginning, and today is the beginning. In the beginning—today—and there never is an end. Consequently creative power goes on. Therefore, man is a spiritual being, created by God Almighty, and his body is but the spiritual manifestation of God's power. Then, when we say, as we tell you later on in these lectures, that there is no matter, that all is spirit, you understand what I



mean—that God is all, and God is spirit. Where, I ask, is there any room for anything else, if God is all?

How do I know we are right? I know it because the signs follow, the healing of the sick demonstrates this Truth.

The first history of man that we have is given in the first chapter of Genesis. God created man in His image and in His likeness, and endowed him with all power and with all dominion. Power over the birds of the air, the fishes of the sea, and everything on the earth, and every creeping thing that creepeth upon the earth. He gave him power and dominion over all his surrounding environments. Now, these are your charter rights. If you take a corporation and put it into court—suppose it is claiming that it has the power to run a line of steamboats up the Potomac river, and you find that its charter gives it the privilege only to go over into Virginia and mine coal—do you think that corporation could run that line of steamboats? No. Why? Because it was not in its charter. It had no right to do that. That was not in its charter privilege. Man's charter privileges are his charter rights. His birthright, what is it? It is dominion; it is in the likeness of God that he was created. He was dominion because it was given him by God Almighty. It is God-given. Therefore, you have dominion. But you say, "I have not any dominion. I have no dominion over anything. I will catch cold, I will get sick, I will be poor, I will suffer, I have no dominion, I am even hungry." Now,

mind you, as we will tell you later on, when you say that, every time you say anything against yourself, you are simply putting a nail, so to speak, in your own coffin. You will never have anything if you deny to yourself, never. You have heard of the expression, Big I and little You. Now, in God's creation the "little You" never was made. Every one of us are big I's. But if you say, "I can't do it; I can't do it," you are making yourself a little You, for as a man thinketh so is he. If you are going to enjoy your charter privileges, if you are going to enjoy that which has been given to you, you have to claim it.

Man was created with eternal life. He lives, moves and has his being in God. God is eternal life. Do you believe that? Are you here students before me today, and do not believe the Bible where it has been given to you the way it has? Don't you believe when Jesus Christ tells you anything He tells you the Truth, because he demonstrated the Truth in His works? You take some parts of the old Bible where it has not been demonstrated. I am not talking about that. But every word that Jesus Christ ever said is True. Every word He ever said is demonstrably true. Then, what are your rights? Eternal life. You live in it. What kind of eternal life would it be with a lot of folks in harmony with crutches, wooden legs, glass eyes, walking around in—what? In God. We do not know what God is, only we know He is everywhere. Here you are in eternal life. You have headache, consumption, and some of you are ready to pass out,

and you get mad at anybody who says death was not made by God Almighty. What kind of a looking outfit is that? That is the world before us; the world of material thought, so to speak. You have got to understand your rights, and everlastingly and forever claim them. Now, mind you what I tell you. You have your rights, but you must claim them. Have I health? Yes. Why? Because I live in eternal life. Can I be sick? No. Why? Because I live in eternal life. Can you make such a person as I am sick? No, sir, you can't do it. You can run me up against scarlet fever, smallpox and everything else, and you can't phase me. Why? Because I know that I live in God Almighty. I am perfect; that my birthright and charter privileges are health and harmony and eternal life. What I am entitled to you are entitled to, if you do not deny it yourself. But if you build up a stone wall in front of you and say, "That is not for me," what will be the result? You will go down that broad road, go over that dam called death and you are in Hades. The good people say God takes them when they die; that God takes anything particularly good and kills it. God never made death. God never created death, not at all. God is life; death is the antithesis of life. If God were eternal death, then we would all be living in eternal death. But everywhere you go is eternal life, and that is God and you live in Him. That is your charter privilege. But if you claim death as your reward, you will go out—die. If you, by your own sins, or your own

ignorance, are in misery, or in want, or in sorrow, do not, for the Truth's sake, lay it on God. He has nothing to do with it. If you want to get rid of misery, turn your back upon it and go towards eternal happiness and you will have heaven.

Therefore, in considering this subject of what man is, we must understand our charter rights, and that man is the image and likeness of God. What does that mean? It does not mean that God has form, because God has no form. That we know. We do not know what God is. We know that He is love; we know that He is everywhere; we know that He is life; we know that He is everywhere; we know that we have life, and in that we image God. We know that we have love, and in that we image God. We know that we have many of the attributes of God, and as we follow in the footsteps as our Savior has blazed the way, we become more and more like Him. He was in us and we in Him. We live, move and have our being in God. God is in us and we are in Him, and we and the Father are one, as Jesus Christ and the Father are one. We are heirs of God Almighty and have all that He has. All that He has is ours. But you say, "I have to wait; I have to die to get it; I know I am going to heaven; I do not know where it is, only I know it has streets paved with gold, and there are sapphires and diamonds there, and all that. I expect to go there, but I have to go through hell first, the hell called death. I will go to hell first and God will put me through that, and then I am going to where the King-

dom of Heaven is; where God is." What does Jesus tell us in the seventeenth chapter of Luke and twenty-first verse? He tells us that the Kingdom of God is within us. You do not get it by observation. You do not say, Lo here, or Lo there, but the Kingdom of Heaven is within you. You have it within your own mind. The person whose heart is filled with love, with kindness; who loves his brother as himself, and has an absorbing love for God—that person is in heaven, and that is the condition of mind you have when you are in heaven. But the one who is filled with malice, with fear; whose body is filled with sickness; who is environed with poverty and with want—that person is in hell. He does not have to die to go to hell, but he gets it right here, and he gets it not only right here, but he gets it for all eternity as long as he has his mind that way. All is mind. There are no corporeal hells and there are no corporeal heavens. Heaven is all mind and all happiness and all spirit, for all is God, and God is good.

In taking up this subject of man I find that I will not have time to go farther. Remember that you are the image and likeness of God, and that you are entitled to all that God has, because you are His heir. Never make yourself out a little You. Rise to the dignity of your rights and claim them. There was a very eminent statesman here a few years ago, who made this expression. It was General Logan. I was trying to get an office for a poor friend of mine. I went to him and told him I did not like to bother

him. He replied, "If you have a friend, use him. If you have a friend, never be afraid to ask for any favor, because as they love you, they love to help you." That is the good way. That is the way God does. Never be afraid to ask. The person who goes into church and thinks that to be humble he must debase himself, saying, "I am a worm of the dust"—I am not sure but that they have printed prayers about their being worms of the dust—and that he is hardly fit timber to go into hell. If you believe what they say about themselves you would conclude that such would not make good kindling wood. They run themselves down; they tell the congregation how mean they are. They have talked that way so often that they really glory in their own meanness. I remember at the Foundry Church, that was my church, an old brother used to tell of his meanness. If he had not stolen right out, he had been a confederate with thieves, and had been a very bad man. I have heard that story a great many times, and when he told it he would really grow eloquent in his blackguarding of himself. That is all wrong. What does such talk mean? What does it amount to? It means you are talking against the image and likeness of God. You are destroying every vestige of godliness in you. Do not run yourself down. There are no little Yous, only as you make yourself one. Claim your rights.

Remember, let me reiterate, throw out all mystery. There is no mystery here. It is just as easy to climb this ladder of Science and fol-

low in the footsteps of our Savior as it is to go to bed and go to sleep. But you must work. The man who does not work and will not work never gets anything. You cannot learn any of the sciences unless you are taught, unless you study. If you want to learn astronomy you have to work—work and demonstrate it. So with mathematics. So with every other science. You have to work. It is so in this. You can't get it by intuition. It don't come that way. You have to be taught it, and by and by you will get the new birth. The new birth in science is not the new birth as taught in the churches. That kind of new birth is not the new birth you are to have. The new birth is a rebaptism of your understanding and brings you out and shows you what you are; when you become in love, as Jesus said, hungering and thirsting after righteousness, then you have the new birth. When this love takes possession of you it is the new birth, and you will be born and raised up to a sense of the power of God Almighty to the extent that you work and study. It is all plain, all easy, all free, all open, and no mystery, but you have to work.

That is what I have to say on this thought. In the higher steps in this science, after you have been taught how to heal the sick; as you step along in the higher science, as Jesus Christ has given us examples time after time, you will see the greater beauties. Once He told the woman at the well everything she ever did; at another time He became invisible and slipped through the crowd; they would have thrown Him over

the precipice. And in various other ways He demonstrated the Higher Science. He walked upon the water. All of these things are but the natural workings of science. There never was a miracle, and there never could be, because God from all eternity is unchangeable. Everything Jesus Christ ever did was scientific work. But the first step you have to take is to learn how to heal the sick. When you get that you can take another step, and go on until you climb Jacob's ladder extending into the heavens of eternal love, eternal wisdom and eternal life—you must study if you would succeed.

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### HOW TO WAIT.

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#### All Things Come to Those Who Wait.

Early in life I learned the true inwardness of that lesson. When about twelve years of age I wanted something very much. My mother so often said "All things come to those who wait" that I thought I would find out if it was true, so I prayed and impatiently waited; then prayed again and — impatiently waited. After what seemed an eternity to me I went to my mother in tears and said, "I have prayed and waited. You said 'All things come to those who wait.'"

I remember yet how my mother looked as she quietly said, "Yes; that is true. All things come to those who know how to wait."

Therein lies the lesson. Ask, knowing that ye shall receive; and quietly await the will of God. — Mrs. T. Edward Veasey.

# HEALING A WORK OF THE SPIRIT

Wm. E. Gibson.

**A**LL TRUE HEALING must be the work of the Holy Spirit.

The Holy Spirit is the breath of God manifesting life, and the powers and abilities of the living on the physical plane.

Back of all manifestation is this Holy Spirit. Creation is merely a declaration of this divine Reality. Physical organizations and decompositions are but the vibrations and respirations of the Spirit.

In the great plan of God all is good and works good for all creation. That which works bad for humanity is but the wrong use of good; and the resulting bad effect is but the rod of correction, tending to urge the wayward into correct paths.

Men become like that which they believe in and worship.

If men believe that they are doomed to physical and mental suffering, they will experience these conditions until this belief is changed.

No amount of medical treatment will bring them relief. No amount of mental treatments will restore normal health so long as this conviction remains.

This belief is discordant with the plan of God and the working of the Holy Spirit.

Health is harmony with the Divine plan; and true healing is restoring the soul to this harmony.

There is no healer but God; no healing but harmony with the Holy Spirit.

Don't think for once that any healer or group of healers can restore you to permanent health so long as you are self-centered, selfish and prejudiced.

These you must lay aside before the power of the Holy Spirit can effect that physical and mental change, which you call healing.

Real healers are but the instruments of God, and healing is but the work of the Holy Spirit through these instruments.

Healers are somewhat as electric motors and machines that accomplish things. The motor and machinery in action are the expression of power, and apparently the principal thing, while in reality the electric current, which corresponds to the Holy Spirit, is the life of the machine and the secret of its action. But back of the electric current is the source of power and the dynamo that makes it available.

Back of all things is God, the Infinite and Eternal Good. Expressing and manifesting all things is the Holy Spirit.

Man, the highest expression of the Holy Spirit on the physical plane, is endowed with the right of choice and the consciousness of consequence.

He may choose as he will, but

must take the consequence of his choice.

All physical and mental ills are but the consequence of bad choosing.

The work of the healer is to bring to the inner consciousness of the sufferer, the realization that all is Good, for God is all and God is Good.

This thought is held before the inner consciousness of the sufferer until the reality of God is born into consciousness.

When this is accomplished the soul realizes the nothingness of apparent suffering, and loses the consciousness of pain, poverty, etc., in the greater consciousness of infinite and eternal Good.

It thus departs from the atmosphere of sickness and death into the atmosphere of health and life.

True healers are guides to the way of life; lights upon the path.

Do the suffering need the help of healers? Does the lost need a guide, the wanderer in darkness need a light?

The work of the healer is ever to guide and to enlighten the wayward and error-darkened soul; and to awaken in men love for God and love for all mankind.

The so-called healer is not the healer, but rather the instrument in the hands of the real healer.

Blessed is that instrument when it is absolutely resigned to the all powerful hand.

Wise is he who seeks the help of such an instrument, and thus finds the hand of power and the health of the Spirit.

God restores the soul, renews the

mind, and heals the body of him who yields submissively to His Will.

Commit your ways unto God and trust and He will bring to pass that which is good for the soul.

"As the heavens are higher than the earth, so are the ways of God above your ways."

Health is harmony with His way.

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"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 for-  
give,  
And looking on His face that soul  
shall live.

"We think there will be watchmen  
through the night,  
Lest any far off turn them to the  
light;  
That He who loved us into Life,  
must be  
A Father, infinitely Fatherly;  
And groping for Him all shall find  
this way  
From outer darkness, through twi-  
light, into perfect day."

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Our ways go wide and I know not  
whither,

But my song will search through  
the worlds for you,  
'Til the Seven Seas waste and the  
Seven Stars wither,  
And the dream of the heart  
comes true.

—Edwin Markham.

# THE CREATIVE POWER OF POETRY

Rose de Vaux-Royer.

(Read at the Cameo Club Salon, Waldorf-Astoria, Feb. 21, 1918.)

Thought is a thing of self a-part,  
That filters in from source unknown  
To feed the mind and fill the heart,  
And fly before the flower is blown.  
—R. de V. R.

**P**OETRY itself holds an element that pertains to the mysterious, the subtle, the elusive; its source, a thought, breathed into existence by the imagination or the emotions, with a rhythmical swing that sings on in our consciousness until we capture and place it fully materialized on paper.

What is that unseen world of song but a rejoicing in the things that are; or, the lilt of the soul in a declamation against wrong?

It was Drummond who once said, "We do not exchange words when we meet; what we exchange is souls." The beautiful soul has the higher creative and esthetic imagination developed.

Edwin Markham counsels us with "Come, let us live the poetry we sing!" and he adds, there may be good poetry, excellent poetry, but there cannot be great poetry without sublimity.

This standard invites communion with the loftier elements of life and their attributes. Love, truth, and beauty lie intimately about us in their simplicity.

Emerson says, "We lie in the lap of immense intelligence, which

makes us organs of its activity and receivers of its truth. When we discern truth we do nothing of ourselves but allow a passage to its beams."

The province of poetry is to express truth in a form denied to prose; to interpret the essence of things in a language significant of these inner reaches.

In a great joy or sorrow we turn to the finer touch and sympathy of poetry as a potent medium of communication with our loves and losses, as it glows and wails with the pleasure and pain of life.

It haunts us as an inarticulate voice—something heard past the sense—that craves utterance in cadences peculiarly its own, and lends itself as a creative force wrought from an inner mood, that images its import—a living reality. We encounter the ceaseless longings of the human heart in hints, whispers and suggestions of the inexpressible.

The poet aspires to create, for creation is freedom. If not content with the world given him, he will sing for himself an ideal world and build paths to Parnassus. He refuses to accept the tyranny of matter as final, and weaves a wonder-world in verse and writes his intimate friends to enter and enjoy his "Forest of Arden."

Our poetry becomes a matter of

selection, both as to subject and form. It moves with our movement, and responds to our inspiration; thereby we make it our own, and it bears our name through the unwritten centuries.

Of late the poet's lyre has been attuned to the commonplace, and he has challenged the every-day things of life to fall in line and give forth of their music and add their bit of color for a new setting. Some of the subjects chosen have been wealth, power, the stern, sordid cruelty of business, with here and there in the heart of it the warm friendliness of unquenchable human kindness.

Sir Rabrindranath Tagore writes that often things look hideously materialistic, shamelessly belying man's own nature; but the day will come when to live will be as easy to man as to breathe, and his spirit will be free to create his own world. For men are the children of light. Whenever they fully realize themselves they feel their immortality, and as they feel it they extend their realm of the immortal into every region of human life. The poet's insight shall pave the way, and his faith in the Sacrament of Beauty shall make the world whole, for Beauty is the common meeting ground of the hungry-hearted.

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Prayer is Innocence' friend; and  
willingly fieth incessant  
'Twixt the earth and the sky, the  
carrier-pigeon of Heaven.

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Oh, yes; a tower of strength indeed,  
A present help in all our need,  
A sword and buckler is our God.

### MESSAGE OF TRUTH.

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O, Truth Seeker, thou must become immune to error, deaf to criticism, mute to censure, impervious to flattery, unmoved by praise, yet giving kindness ever, if thou wouldst walk by way of Truth. Think purely, speak truth only, uplift, hearken to no evil communications, bear no malice, heal the sick, help to raise the fallen, annihilate error, live in charity for all mankind.

Strive not only to enter into soul consciousness, but to dwell therein. There shalt thou walk in beauty midst celestial light, while yet thy spirit is united to the mortal flesh. The earth body is but a garment to them that are pure in heart, and as a garment, the spirit may cast off the body and resume it at will. When in silence the spirit is invited to dwell within the living temple of the soul, soul and body become as spirit, receiving and reflecting and radiating all light, all love, all truth.—Aletheian.

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

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"The higher you think the more harmonious will your body be, for the body is merely the garment of the thought. We will become without spot or blemish just as soon as our minds are without spots and blemishes."



# THE STRONGEST MAN IN THE WORLD WHO DOESN'T EAT MEAT

**I**N India today lives the strongest man in the world—Ram Murti Naidu. He has proved his superhuman strength before huge Hindu and European audiences and in India he is greeted as a great national hero.

Ram Murti Naidu is 5 feet 6½ inches tall and weighs about 210 pounds. His chest measurement is 48 inches, and it has an expansion of nine inches. He can swim for two hours continuously and can run 12 miles at a stretch.

As a test of his great strength Ram Murti has a heavy iron chain passed around his shoulders and the two ends of it bound to a heavy post. He then slowly lifts his shoulders and the chain breaks in two.

As another test of his great strength Ram Murti has a gigantic elephant, weighing about four tons, enter the ring. A thick plank is then placed over Naidu's chest and abdomen and the elephant gently walks on it, and after see-sawing for several minutes walks off. Naidu immediately jumps to his feet and smilingly greets his audience as unconcerned as if nothing had happened.

One of the most startling exhibitions of Naidu's feats of strength is his act of "stopping a motor car." By sheer force of mental and physical strength he holds back a 12-cylinder automobile.

At one of Naidu's exhibitions an

Englishman, not relying on Naidu's automobile, offered his own car and promised the strong man a great sum of money and the automobile if he could hold back the machine. Ram Murti promptly accepted the challenge. A strong rope was encircled around his waist and tied to the automobile. Then he asked the Englishman to drive the machine. All the power was turned on and Ram Murti was carried several feet, but he merely smiled, for he was simply testing the strength of the rope. Then he made his stand and the fast-moving automobile immediately was checked in its full motion. The wheels spun 'round with terrific speed, but the car itself did not move forward even an inch.

Some Americans are apt to jump to the conclusion that this Hindu giant of strength eats nothing but the very best of chops and steaks, rare game, birds and fresh eggs by the dozen. Well, if you think so, you are entirely mistaken. Naidu never eats meat of any kind, neither fish, not even eggs. He is purely a vegetarian.

In the morning Naidu takes a drink made of almond paste, sugar, spices and cold water. His principal meal, which he eats at 10 o'clock in the morning, consists of a quarter-pound of boiled rice, vegetable curry, lentil or pea soup. He eats plenty of clarified butter with all his dishes. He never drinks tea,

coffee or liquor of any kind. He is very fond of cold water, of which he drinks in abundance.

At 4 p. m. Naidu takes his favorite pudding made of honey, cream, butter and sugar. Along with the pudding he takes a drink made of milk, wheat bran, almonds and sugar.

After his performances at night Naidu takes a little rice, vegetable curry and lentil soup, the whole weighing not more than a quarter of a pound.

As a boy Ram Murti Naidu was a sickling. The reading of the lives of historical strong men inspired him to become a physical giant. At first he took up the western method of dumb-bell and bar exercises, but soon discovered that his constitution was not suited for that kind of exercise. Consequently he adopted the Hindu method of ground exercises. Constant and regular exercises and bulldog pertinacity and, above all, his strong mind, turned him from a weakling into a physical marvel. By personal experience he discovered that it was neither food nor the form of exercise that made a man strong, but that it was the mind that developed the muscles. Naidu says he believes, as did Napoleon, that it is mental strength, mental energy and control of the mind that make a man strong and that a weak mind can never expect to develop a strong body.

Naidu's life and strength bear testimony to his theory. Every day for about two hours he practices concentration and meditation and also the different breathing exer-

cises to increase his power of oxygenation.

Naidu's control of breath and power of concentration help him to localize his energies in that part of his body where they are most needed. When he snaps a heavy iron chain, holds a four-ton elephant on his chest or holds back a 12-cylinder automobile, he drives by sheer force of mind his power of resistance to that part of his body where it is most needed.

The life and career of Ram Murti Naidu give a lie direct to the superstition that none can expect to be strong who do not gorge on meat morning, noon and night.

Americans should eat less meat and more of rice, beans, vegetables, nuts and fruits. This is today not only a patriotic, but it is a personal duty as well, for in this way everyone can increase his personal magnetism and strength.

As a Hindu I feel that you Americans eat too much. From your early childhood you have been reared on meat, meat and more meat—bacon in the morning, lamb chops at lunch and beefsteak or chicken at dinner. If you do not eat meat you feel that you have not eaten at all.

I come from a country where plain living and high thinking is the motto of human life. Our great sages of olden days—days as far back as 2000 or 3000 years before Christ—lived not in palaces or luxurious cities, but in cottages by a river, in a forest or on the top of a mountain and ate neither much nor luxurious dishes. Sir Rabindranath Tagore, whose books of poems are

being bought in America like the best-selling novels, is a vegetarian. He lives mostly on rice and other vegetables.

When you think in the afternoon that you are feeling weak because you could not afford to have lamb chops for lunch, but had plenty of vegetables and beans or rice, you are just creating a mental condition which reacts on the physical. Meat is not absolutely necessary to make one strong. Look at an elephant. It is huge, and strong, of course, but it eats no meat. It draws its nourishment and strength from grass and vegetables, fruits and foliages. The elephant is purely a vegetarian. So is the horse, the rhinoceros and the bull. And no animal can surpass the bull in vital endurance—even in fighting ferocity.

There are races of men, too, who are mostly vegetarian, and they, too, are strong and healthy and have unquestionable power of endurance. The Japanese at home live mostly on rice, beans and vegetables. Those who have been in Japan and have lived with the Japanese know how simple is their food and how strong their minds and bodies.

For breakfast the Japanese eats one, two or three bowls of rice, soya bean soup with or without potatoes, beans, cheese and pickles. For lunch he has rice, fish soup, fried fish and cooked vegetables. For dinner he takes rice, baked or raw fish and vegetables.

The Japanese in the larger cities eat meat once in a while, and in the villages almost never.

It is generally thought in Europe

and America that meat is necessary to give heat and endurance to soldiers. This is purely a mistaken belief. There is scarcely a colder country in the world than Manchuria. And yet the Japanese marched, camped and fought there with all their characteristic energy and prowess and mowed down in a whirling tornado of death the meat-fed and stalwart Cossacks. Every Japanese soldier carried with him a pound or two of rice and beans.—  
St. Louis Republic.

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### THROUGH AND THROUGH.

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It is to be remembered that New Thought does not aim or claim only to make people's bodies well, but to transform their whole inner state.

It claims to make stupid people clever, to make wicked people good, to make diffident people self-confident, to make self-conceited people modest, to make dangerous people self-respecting members of society.

It claims to make what is called a total change of character wherever its principle is accepted and used.

Therefore, to hold only to the nominal healing of any form of illness or disease is but limiting the scope, aims, and work of New Thought.—Alma Gillen.

Men are tattooed with their special beliefs like so many South Sea Islanders; but a real human heart with divine love in it, beats with the same glow under all the patterns of earth's thousand tribes. — O. W. Holmes.

### IRONCLAD DON'TS TO GUARD AGAINST THE HOT SHOTS OF CRITICISM.

Never put a period after 1st, 2d, 3d, etc. They are not abbreviations.

Inst. is an abbreviation and is always followed by a period, but do not place a comma after the period unless the punctuation is required for sense.

Always write months as plural possessive when used as "six months' time.

In addressing envelopes, never write the name of the State on the line with the name of the city, or the street address. Always have the name of the State on a line by itself, because the mail is first assorted in the post office according to States.

Do not abbreviate Messieurs, Mess. Always use Messrs.

Do not abbreviate the names of cities, such as Phila. for Philadelphia, and Prov. for Providence.

In compounding words do not use a hyphen when the leading accent is on the first word, as in bedstead. Write it bedstead. Use a hyphen when each of the radical words has an accent, as Christian-name.

Do not write P. S. for postscript. Write PS., with no space between the capitals. But a more elegant form is to spell the word out.

The Latin words instant, ultimo, and proximo are better not abbreviated in the body of a letter. Never add an s to these words to make them plural in a sentence of this sort. "Your favors of the 10th and 12th instant were received." The Latin word instant means this

month, and you would say: "Your favors of the 10th and 12th of this month were received." The correct abbreviations are inst., ult., prox.

Per cent for per centum is correctly written with or without a period after cent.

In writing addresses at the top of letters or on envelopes, such titles as Colonel, President, Secretary, Librarian, should never be abbreviated.—Chat.

### DIVINE LAW UNDER THE SPIRIT'S GUIDANCE.

The natural, normal life is by a law divine under the guidance of the Spirit. There is a divine current that will bear with us with peace and safety on its bosom if we are wise and diligent enough to find it and go with it.

The higher insights and powers of the soul, always potential within, become of value only as they are realized and used. Evolution implies always involution. The substance of all we shall ever attain or be is within us now, waiting for realization and thereby expression. The soul carries its own keys to all wisdom and to all valuable and usable power.

To follow the higher leadings of the soul, which is so constituted that it is the inlet, and as a consequence the outlet of Divine Spirit, Creative Energy, the real source of all wisdom and power; to project its leadings into every phase of material activity and endeavor, constitutes the ideal life.—Ralph Waldo Trine.

# BIBLE PROMISES AND THEIR FULFILLMENT

Nona L. Brooks, in Daily Studies in Divine Science.

**A**CCORDING to the Bible, every good gift is intended for man; we find in its pages the promise of life, health, supply, peace, joy and power. There is, however, a condition attached to every promise. Man has something to do in bringing about the fulfillment of promises.

"Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed.

Delight thyself also in the Lord and He will give thee the desires of thy heart.

Whoso keepeth the commandments, shall feel no evil thing.

Seek ye first the kingdom of God and His righteousness and all of these things shall be added unto you."

We are to trust in the Lord if we are to receive the desires of our hearts; we are to keep the commandments if freedom from evil is to be ours; we are to make the seeking of God's kingdom and righteousness our supreme aim in life if we are to have all of the good things that belong to us.

A study of the promises shows us that they are but the statement of law. When we make the finding of Truth and living the right life our one goal, when we put aside all lesser things in order to have time for study and prayer, when we take

the realization of our silent times into every experience of the day, we find unfolding within us the consciousness of God's presence—this means fullness of life.

No one can be conscious of this Presence and feel ill or poor, sad or lonely. "In thy presence is fullness of joy; in thy right hand there are pleasures forevermore."

A busy woman once said to me, "How can one whose life is overcrowded with necessary activities make the finding of God the chief thing? I have not one moment of the day to myself. A mother with three small children, no help, and a limited income, has all she can do."

Under such circumstances, the first and greatest need is God. Consciousness of God is her necessity. No one can truly live without realizing the blessedness that comes from His Presence. The mother, more than anyone else, needs this strength. How shall she get it?

First she must realize the importance of the spiritual life—she must know that it is the supreme good; then she must decide that she can and will have time for study and prayer. Strong decision is powerful in bringing to pass. At first she may be able to have a few moments only each day, but positive decision will have its effect; her affairs will straighten out and she will find

more and more opportunity for quiet times. It is marvelous how things right themselves when we establish our thought in Truth. Our God is alive and is always active in our world, and we must seek to realize this blessedness.

However, in order to realize the goodness of Life, more is needed than study and prayer. Practice must follow. The Truth seen in the silence must be applied to every experience of the day. Let the mother test herself: What is her first thought when her child is hoarse, or she finds him with fever? In the time of confusion what is her attitude? When mere necessities demand more than her purse supplies, how does she feel?

Our God is a present help in trouble. There is but need of turning steadfastly to this ever-present Love to find release from every limitation. In God there is no sickness, no confusion, no lack. This realization of freedom becomes ours when we seek the Lord without wavering.

Thousands are daily proving these truths; what others have done you can do. Try it. Here are the three steps to peace and power:

Decision — I will find time for spiritual unfoldment.

Study and prayer — every day, best in the morning.

Practice—God is here every moment of the day; I will live in this consciousness.

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A feeling of covetousness can plunge soul into the blackest despair, and gratitude can raise it into a heaven of joy and peace.—Alma Gillen.

### BELIEVE, O FRIEND!

Impossible you say that man survives  
The grave — that there are other lives?  
More strange, O friend, that we should ever rise  
Out of the dark to walk below these skies.  
Once having risen into life and light,  
We need not wonder at our deathless flight.

Life is the unbelievable; but now  
That this Incredible has taught us how,  
We can believe the all-imagining Power  
That breathed the Cosmos forth as a golden flower,  
Had potency in his breath  
To plan us new surprises beyond death—  
New spaces and new goals  
For the adventure of ascending souls.

Be brave, O heart, be brave:  
It is not strange that man survives the grave:  
'Twould be a stranger thing were he destroyed  
Than that he ever vaulted from the void.  
—Edwin Markham in *The Nautilus* for December.

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“There are two things which will make us happy in this world if we attend to them. The first is, never to vex ourselves about what we cannot help; and the second is, never to vex ourselves about what we can help.”

# FINDING OUR HIGH CALLING

Evelyn Hopper, in Weekly Unity.

**B**ELIEVING as we do in the one Parent Mind and that our thoughts are but a reflection of this great Intelligence, it logically follows that finding our individual place in the great plan should come without a struggle, without resistance, but by a simple willingness that the Divine Idea should become manifest through our consciousness.

The Great Mind is infinite in scope and includes an incomprehensible multitude of individual ideas, each perfect and supreme in its realm and of such different pattern that there is no interference in their onward march to highest unfoldment.

To attain this it is then clear we must release ourselves from our own limited vision and rely on our divine nature if we would lend ourselves to the great plan; we must open our minds to the inner voice if we wish our highest good to become manifest. This is only possible after we come to know God, not as good in the sense of a supreme moral judge, but as good in the sense of an all-loving and all-powerful Father, who infinitely exceeds our earthly parents, both in desire for our achievements and power to gratify these desires. It is the true vision of God as such Infinite Goodness that gives us the necessary faith.

The writer can recall early im-

pressions and an inward demurring when her devoted earthly mother insisted the childish prayers be closed with "Thy will, not mine, be done," and even unto maturity the inward hesitation was felt. Our own desires are so intense and our personal viewpoint seems so necessary that we are loath to release it till we get the larger vision of God and begin to know that our desires are but the assurance of the abundant supply at hand, and that God has nothing but benefits to give us. Then we can cheerfully say, "Thy kingdom come, thy will be done, in me this day." And when God's plan begins to unfold in us, our own is put to flight by its mere littleness.

When we finally and wholeheartedly unite with God for this attainment, we enter into the secret place, are at-one with the working principle and really open the avenue through which we may find our proper place in the infinite plan. Then we have turned to that innermost spirit in ourselves which both the Bible and philosophy assure us is "the image and likeness of God," and thus we become not creators of the divine energy, but open channels for its operation, and our unfoldment is just in proportion to our recognition of and reliance on the Divine Source. This comes, not by idle dreaming, but by honest abandonment to God and by faithful perseverance with what we have in

hand. It does not mean we can shirk or condemn present duties or occupation, but that we must praise and glorify them with our best efforts until their place in our development is filled with the new. "He that is faithful over few things will become ruler over many things." We must be just as faithful to the divine idea of energy as to the other qualifications of the Infinite. Remembering that God loses none of His power when operating through us, but that our demands are on a limitless source, we can eagerly trust Him as the director of our affairs. We can know Infinite Wisdom will draw to us opportunities along the lines of our strongest qualifications and will free us from personal and perhaps unwise choices.

Our ideas will become vitalized and directed by the Spirit and through this union we will be pressed into the realm of the Universal Mind, into our own perfect expression. We will have quickened every aspiration by the reinforcement of the Divine Will behind it, and every day will be a real step forward. "Behold, now are we the sons of God."

Pessimism is blasphemy, and optimism is Christianity. Throw some light on the night ocean. If you cannot be a lantern swinging in the rigging, be one of the tiny phosphori back of the keel. Shine! "Let your light so shine before men that others seeing your good works may glorify your Father which is in Heaven."—Talmage.

### THE INDWELLING SPIRIT.

Know ye not, earth's patient toilers,  
Ye who tread the rugged way,  
Always waiting, always hoping  
For a brighter, better day,

That ye are God's holy temple;  
That the joy ye seek is near;  
Ever waiting till ye find it;  
Till ye open eye and ear.

Seeing, hearing all the Spirit  
Dwelling in thee, waits to give  
Purest joy and richest blessing;  
Look within, and looking, live.  
—Marion Hockridge Rundle in  
Weekly Unity.

"If you know of a thing that will  
darken the joy  
Of a man or a woman, a girl or a boy,  
That will wipe out a smile, or the least  
way annoy  
A fellow, or cause any gladness to  
cloy,  
It's a pretty good plan to forget it."

The house not made with hands  
contains just him whose soul in-  
habits it, and the church spiritual  
is a temple in which there is only  
one worshiper.—Albert C. Grier.

"The soul of things is sweet, the  
heart of Being is celestial rest;  
stronger than woe is will; that  
which was good doth pass to better,  
best."

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



**TRUE FREEDOM.**

Is true freedom but to break fetters  
for our own dear sake,  
And with leather hearts, forget that  
we owe mankind a debt?  
No! true freedom is to share all the  
chains our brothers wear,  
And with heart and hand, to be  
earnest to make others free!  
They are slaves who fear to speak  
for the fallen and the weak;

They are slaves who will not chose  
hatred, scoffing and abuse,  
Rather than in silence shrink from  
the truth they needs must think;  
They are slaves who dare not be in  
the right with two or three.—  
Lowell.

If we love God we love all, and if  
we love all, then all love us and we  
are eternally joyful and happy, and  
at peace with God and all.

## THE CHRISTIAN SCIENCE INSTRUCTOR

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# PREPARATION

William E. Gibson.

**P**REPARATION is invitation. To prepare for a circumstance, a condition, an event, or anything, is to invite that thing.

The desire for the thing, or the fear of the thing, has prompted the preparation.

A concept has been formed and an image created; an idol has been reared up, and preparation is the expression of consecration to, and worship of, that idol.

Now, all mental operations and their expressions in physical actions are, in a very real sense, preparation. The thoughts and actions of this moment prepare for the thoughts and actions of the next. The work of this year prepares for that of next. The achievements of past ages have prepared for this age.

It seems to be the order of nature. The sleep of winter with its frosts and snows prepares for the spring. The vibrant, growing, budding, blooming spring prepares for the summer, and in like manner the summer for the fall and fall for the winter again.

And so on with the plant and the animal kingdom; each gives its life to reproduce its kind, and at the same time helps in the production of other kinds.

The whole phenomenon of life is preparation and production, separation and reproduction. In all natu-

ral phenomena there is order, progress, development, evolution.

Now here is just the point: Nature is orderly; man is orderly. Nature is ever progressive; man is spasmodic in his progress. Nature is constant in its developments; man is inconstant and inconsistent. Nature in all of its activities is evolving, unfolding, contributing. Its one law is evolution. Man in action often demonstrates the law of evolution. Of course, there is a real cause for all of this. Nature is the expression of the Infinite Mind; and, therefore, perfect in order and all things else.

Man's action is the expression of the childhood of consciousness. That which distinguishes man from the plant and lower animal kingdoms is self-consciousness. Consciousness is the vibration of soul life. There are three stages or planes of this vibration: consciousness, self-consciousness and super-, or God-consciousness. Consciousness in varying degree seem to be evident in all the phenomena of life, but self-consciousness is the distinguishing characteristic of the human soul.

Man is the Image of God with like characteristics, qualities and power—limited, of course, by the very nature of his being. The part may and does partake of all the attributes, qualities and characteristics of the whole; but cannot comprehend all of any one or any number

of the attributes, qualities and characteristics, because it cannot comprehend the whole of which it is a part.

Man is comprehended in God, and so cannot comprehend God. God is the All-Comprehensive; man is the incomprehensive. Self-consciousness is the stage of conscious limitation, experimentation, questioning; the stage of mistakes, blunders, wandering and wondering. It is the stage of the lost soul — lost because of ignorance of its true relation to the whole, of which it is only a part.

So man's preparation for the future action or condition is often based upon erroneous interpretation of present conditions.

From what now seems to be, he has fears for what will be, or from what now influences him he desires certain other things or conditions, and so prepares accordingly.

Preparation is prophetic faith. When one prepares for or against a thing, he thereby predicts the realization of that thing, and declares his faith in the possibility of the materialization thereof.

Preparation for the practice of law, medicine or any of the arts or sciences is a prophetic faith that brings to pass what the student desires. So in like manner to insure against fire, against ill-health or death is demonstration and declaration that you fear adversity and believe it will surely come upon you.

To expect some ill to befall your affairs, your family, or yourself, is to invite the thing or condition dreaded — be it accident, sickness, failure, or what not; and to prepare

a defense against that which you dread or fear is to lay around you magnets that will attract that very thing or condition to you.

Now run over in your minds the experiences of your own life, or those of your friends, and note how remarkably true this has been demonstrated.

The great war of nations now in progress is a glaring demonstration of the creative power of preparation. If men would prepare for the good things of life in the same way that they prepare for the bad things, how very different would be the state of humanity! Now, back of every condition is the thought and the thought form.

If you want a healthy body you must think healthful thoughts, commit healthful acts and expect only healthful results.

To be perfectly healthy you must be perfectly honest, perfectly just, lovely and merciful.

To demonstrate perfect prosperity you must first have the perfect concept of true prosperity.

You must know that prosperity that robs another or deprives him of his just dues, of any kind, brings a harvest that has in it disease germs that will surely disease you.

But having the true conception, and preparing accordingly, you are as sure of perfect results as you are that day follows night.

This is the day of the great awakening, when men are preparing for the reception of the returning Christ. Each from his own angle of the compass of life is looking forward to and preparing for the glorious reign of the Master on earth.

The Master is here, but many see him not, because of the struggle to force others to see Him from the same angle as they do. Every soul has its angle, and from that angle, and that angle alone, must see the Master—Truth, the glory of God.

You may subscribe to certain church doctrines or dogmas, but you can never see through such lenses; they fitted only one pair of eyes perfectly. They can never convey to you the perfect vision. Your angle alone can focus that for you.

If you want to see the Master enthroned—the effulgence of Truth—you must come away from the world of sensation. Retire to the Holy of Holies of your innermost soul. There is the Kingdom of Heaven. There is the King enthroned. When your spiritual eyes have become adjusted to His glorious presence there, you will then be able to discern Him in every human soul.

You will then see that each soul is but the expressive end of a ray from the All Soul—the All Embracing God; that each bears the same relation to God as the others, differing only in its own consciousness of growth or want of growth.

In preparation of any kind, for anything, let love and fair-play be the one motive. If that preparation affects other souls, be just and gracious in their angle of life.

We are all members of the one family, breathers of the one breath of life, pulsations of the one heart, manifestations of the one power, demonstrations of the one existence, rays of the one light.

We are only as near and dear to

each other as we are conscious of nearness to God.

To get the best out of your future existence is to put the best into this existence. To put the best into this existence is to prepare for best results in all things. Such preparation begins in thought (right thinking) and this translates into your action and conduct.

This is the day of the great judgment. Thy thoughts, conduct and consequences are being tried before the first judge, which is thy higher self. If thy higher self condemn thee not, the Supreme Judge will let thee go free.

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### IT ALL DEPENDS UPON YOU.

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It isn't the way that is stormy—

Where the storm-clouds hide the day—

It isn't the thorns that pierce the feet;

It's just how you walk the way!

It isn't that lions linger,

With teeth that are keen to slay—

It isn't the sorrow to-day—to-morrow;

It's just how you walk the way!

It isn't that crowns await you—

The gold of the rainbow's ray—

It's only the faith that lives through Death;

It's just how you walk the way!

—Frank L. Stanton in Atlanta Constitution.

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Wait on Him a little in peacefulness and prayer, and see what He will do for thee.—H. B. Stowe.

# PROSPERITY IN THE HOME

"Peace be within thy walls and prosperity within thy palaces."

**T**HERE need be no poor homes. Every home can be prosperous. You can prove this by getting busy along the right lines.

Every visible item of wealth in the world today can be traced to its invisible source. Food comes from grains. Grain is planted in the earth; but who sees or knows the secret quickening that touches the seed and makes it to bear a hundredfold? No one. That is all carried out in the Invisible Source of things; but the result of that unseen force acting upon the grain is food for the multitude.

The physical substance that we call the earth is the visible form of the spiritual substance that pervades all things. The grain is put into the earth, but it is the quickening thought which runs through the spiritual Universe that causes the life germ to start and take hold of the physical substance that nourishes it.

The Word is the seed. The Word is dropped into the spiritual substance. It germinates. It grows. It brings forth after its kind. "Do men gather grapes of thorns, or figs of thistles?"

You who farm and you who garden choose the seed for next year's planting from the finest specimens of this year's crop. You reject

every defective seed that you detect. If you think that your own harvest does not give you the right seed for the coming planting, you send abroad for the best to be had. In this way you make sure of the nature of your coming crop.

If you want prosperity in your home you will have to exercise the same intelligent discrimination in your Word-Seed that the farmer uses in selecting his corn seed.

When you talk, and talk "hard times" and "money scarce" you are sowing hard-times and money-scarce seed. By the sure law of growth and yield, what kind of a harvest will you reap? If a farmer sowed thistle seed and then complained that his field did not yield him wheat, you would say, "The foolish man! If he wanted wheat, why didn't he sow wheat?"

You can begin now by bringing prosperity into your own home. The first thing for you to do is to discard the words that have in them the idea of poverty and then select carefully the words that hold the germ of plenty. Never make an assertion, no matter how true it may look on the surface, that you do not want continued or reproduced in your home. Do not say that money is scarce with you; the very statement of such an idea will send money fleeing from your fingers. Never say that times are hard with you; that word will tighten your purse strings till Omnipotence is

powerless to loosen them to slip in a dime.

BEGIN RIGHT NOW TO TALK PLENTY,  
THINK PLENTY, GIVE THANKS  
FOR PLENTY.

The spiritual substance out of which the visible item of wealth comes is never depleted. It is right with you all the time. It will respond to your faith in it. It will yield according to your demands upon it. It is never affected by your ignorant talk about hard times, but you are affected because your ideas govern your demonstration. The unfailing Resource is always willing to give. It has no choice in the matter; it must give, for that is its nature. Pour your living words of Faith into this mind substance, and you will be prosperous, though every bank in the world shut its doors. Turn the energy of your thought upon "plenty" ideas, and you will have plenty, no matter what men are saying.

Another thing: You are not to take your prosperity as a matter of fact. You are to be as deeply grateful for every demonstration as you would be for some unexpected treasure into your lap. You are to expect prosperity because you are keeping the law, but you are to give thanks for every blessing that you gain. This keeps your heart fresh. Thanksgiving for good may be likened to the rain that falls upon the ready soil, refreshing vegetation and increasing its productiveness. When Jesus Christ had only a little supply to feed the multitude He gave thanks for what He had, and that little grew into such an abundance

that all were satisfied and much was left over.

Blessing has not lost its power since the time that Jesus Christ used it. Try it and prove its efficacy. The same power of multiplication is within it. Praise and thanksgiving have within them the quickening, spiritual power that produces growth and increase.

Never condemn anything that is in your home. If you want new articles of furniture or clothing to take the place of that which may be at the point of giving out, don't talk about what you have as being old or shoddy. Watch your ideas; see yourself clothed as befits a child of the King, and your house furnished as your ideas make pleasing. It will all come. Use the patience, the wisdom, and the assiduity that the farmer employs in his planting and cultivating, and your crop will be as sure as his.

The truths that are here spoken are vitalized and energized with the living Spirit. Your minds and hearts are now open and receptive to the ideas that shall inspire you with the understanding of the potency of your own thought and word. You are prospered. Your home has become a magnet, drawing to it all good for the unfailing, inexhaustible reservoir of supply. Your increase comes through your righteousness. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."—Unity.

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The peace of God, that passeth understanding, be and abide with you for evermore.

## GREATNESS OF MOTHERHOOD

**I**N 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 ever were born. She was a poor servant girl.

The mother of Leonardo, the world's greatest artistic genius with one exception, was a peasant 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 Michaelangelo'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 Michaelangelo, 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 all the mothers unknown that have done so much, done all.

What we are pleased to call "Mothers' 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 man 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 Mothers' 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 you 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 woman or her child, you do for me."

Pity the man indifferent to the appeal of his mother, living or dead.—  
New York American.

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### THOUGHT MAGNETS.

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With each strong thought, with  
every earnest longing

For aught thou deemest needful  
to thy soul,

Invisible vast forces are set thronging

Between thee and that goal.

'Tis only when some hidden weakness alters

And changes thy desire, or makes  
it less,

That this mysterious army ever  
falters

Or stops short of success.

Thought is a magnet; and the  
longed-for pleasure,


Or boon, or aim, or object is the  
steel;

And its attainment hangs but on the  
measure

Of what thy soul can feel.

—Ella Wheeler Wilcox.

## TRUE OPULENCE

PULENCE does not mean merely riches; it means far more. Money is simply one phase of it, or, we may better say, the result of it. It is its shadowing forth on the material plane. While true opulence necessarily brings material prosperity with it, nevertheless it is a state of mind, not a material condition, as so many imagine. It is what we all insensibly seek; for, when obtained, all things shall be added unto us."

It may be objected here that there are many rich men that manifest scarcely a spark of genuine love and have almost no spiritual development—so deep are they sunk in materialism—so entirely do they come within the category "of the earth, earthy." These may even have acquired wealth by unjust dealing, by cruel oppression and extortion. Why, you say, should these men manifest opulence? Nevertheless, they possess it in some of its manifold forms, such as energy, foresight, fertility of resource, etc. These must reap their harvest, and in time be pictured forth in the world of matter. Their possessors have no faith in spiritual laws, it is true; but they have a blind (though none the less unquestionable and thorough) confidence in their own ability to meet any and all crises. The moment this confidence is shaken, however, they are apt to lose all they have gained, since they have no firmer anchor for this faith.

And frequently, when a man of this stamp has amassed a fortune it is more like a millstone 'round his neck than otherwise; for he does not know the true, as well as the truly, pleasurable way to spend it—that is, by helping others. He imagines that since, by his own strenuous efforts his fortune was made, it should all be expended for his own peculiar and personal ends; and in carrying out this idea he never obtains true satisfaction. There is always something just above his reach that, Tantalus-like, he feels he must have, and that eludes his grasp. This restless reaching out is caused by the revolt of the God within him against materialism—the desire to express the highest attributes of Being. Until these are expressed there are never present the deep-seated joy and content that come to the man that lives up to the best he is conscious of.

Then, too, it may be said that many writers, historians, poets—many spiritually-minded and cultured people—are almost entirely without means. They possess the higher qualities that make for opulence, and, as far as mentality and spirituality go, are opulent in the best sense of the term; but they lack the energy, the foresight, the prudence, perhaps, that are indispensable to the material picturing forth of opulence. Yet how incomparably richer and grander a genius like Columbus, poet like Homer, and

Dante, than men whose only boast is that of material riches! Who of the thoughtful and wise, if they had to choose, would prefer to be one of the former class? Not that money should be undervalued, nor that we should not give due credit and admiration to the perseverance and energy that, striking at nothing, have thread by thread woven the gigantic fabric of a huge fortune; for money is a great and good thing if used wisely. It is only a curse when misused — when applied to oppression and wrong. It may and should be simply a stepping stone to culture and benevolence.

The truly opulent and successful man is a compound of both qualities. He has all the grit, the energy, the perseverance, the forethought of the materially successful man, as well as the highest and noblest of inspirations and motives. He cares not for money in itself, knowing it to be just so much metal or paper; yet he strives to make it, since to help himself and others it is necessary to do so. However, he will not debase himself in order to gain in a monetary sense, since he knows by so doing he loses in moral stature. He prizes his own integrity far more than he does a few paltry dollars; therefore, cheating and "sharp" business practice are impossible to him. And others assured of his honesty and squareness, instinctively deal justly by him. He does not have to pinch and scrape, for he has faith in the assurance of that unfailing supply. He fears no "rainy day," and dares to spend or invest his last cent, since he is cer-

tain that tomorrow will bring with it the solution of all problems. This faith, however, does not make an idler of him; for he knows he must do his part — that "the Lord helps him that helps himself." And he does not hesitate to concentrate his best efforts to the cause of ennobling and uplifting humanity — by his deeds, his thoughts or his writings. He has the poet's eye for the beautiful in nature, art, or sentiment, and makes it his own. And most of all, he has an all-pervading sense of his relationship to his Creator and to his fellow-man, and calls every man his brother—if not in blood, yet in spirit. Such are a few of this man's characteristics. Such a man cannot fail. "All things" are added to him, for he seeks first the "kingdom of God and His righteousness."

How, you say, can one attain to true opulence? By simply following the example of Christ. Christ was the truly opulent man. Think only loving, peaceful, just thoughts and let your actions be inspired and directed by the God within you. Reject all unworthy thoughts as soon as they come into your mind. Confide yourself entirely to the loving Father's care, knowing that tomorrow will only open up new vistas of peace and joy. Regret not the past nor worry about the future, but live entirely in the present, live every moment as if it were your last, utilizing it for the highest you are conscious of. Let the majesty and beauty of the soul shine through its veil of flesh.—Edward M. Dawson, Jr., in Mind.

## LESSONS IN EXPERIENCE

**L**ESSONS in experience are not permanent, because, like all external things, they are subject to change, as thought varies. For instance, how many of those who have entered into the study of the omnipresence of God have had a complete change in experience? In the past, hard words made you angry, food did not always "agree" with you, fresh air would give you cold; now, with a changed attitude, these same things may come to you but with not the same result or experience. Where is your lesson from experience? If not reliable in one instance, can we depend upon its lesson in any case? Can we consent to it that Infinite Love and Wisdom gave to the soul it created such an uncertain guide? In two ways we are brought into all truth; either it must be accomplished by the drawing power of Love, or by the driving power of that same Love. The first is through obedience to the inner Voice, the other through obedience to the Voice of the external. One is the way of peace—in it I see what I am, and abiding in that consciousness witness the continuous unfoldment of the I am into manifestation. The other is the way of suffering — I must experiment in order to learn what I am, and must make many mistakes before I come to any satisfactory conclusion; and this satisfaction is short-lived, having no scientific basis—it is guesswork and cannot long

give desired result. When man builds upon experience, he builds from the wrong end of things. He is the maker of his experiences. Shall he look to that which he has made to teach him his possibilities before bringing them forth? There is but one foundation, and it is forever laid by Infinite Wisdom. It is the truth of man's Being—the true state of his life which is eternal and changeless. Upon this, man must build his "house," or individual consciousness. From this eternal nature of Self, the Christ, he must reason of truth if he would go forth in deed and in word with absolute assurance as to results. Implanted within each soul are the "seeds" of Divine Nature, Life, Knowledge, Peace; man is to cultivate these seeds, for they hold the secret of his Infinite possibilities. In choosing the external as "good to make one wise," man turns to experience as his guide, and looks to the visible world of deeds and words for instruction. Intuition is silenced.

A mistake in the beginning of a series of multiplication increases as the work goes on. The mixed answer must result after the first mistake, and continue as long as work on that example continues. When I discover the cause of my mistake in the result, my only course is to erase the example and begin the work over again. A study and analysis of that mistaken work will serve me nothing. It will be a waste of time that had better be spent in

getting a clearer knowledge of mathematical principle and method preparatory to doing the work correctly. The law of "multiplication" in man's life is from within outward, from Principle to demonstration, from Cause to result (experience). Learning Principle; man is guided by intuition, the greatest faculty the soul possesses. Intuition is insight, the power to know before acting; it leads to the cessation of experimenting in order to find, and experiencing in order to prove. By intuition the soul knows the way before it moves in it and perceives the end before before it is reached. Intuition is our true guide, and its voice obeyed would lead man into all Truth without mistakes. Jesus said, "A wicked and adulterous generation seeketh after a sign." The condition of thought that asks for results before it leaves, that depends upon outward sign before it accepts knowledge, is "wicked and adulterous," because it is uniting itself with the forms of Truth, instead of with changeless Truth, with effect instead of cause. Man suffers from his mistake as long as he chooses to remain in it. He can never work it out—he must simply turn from it, begin over again, give up the false and accept the true. Until we learn the law that governs our lives and rules our conditions, we shall fail to bring forth into our world and our bodies, into our words and deeds, the order that is ever the true state of our Being. As soon as man accepts the Mind of God and claims no separate mind, intelligence, or power, he will begin to work by the perfect law and to ex-

press and manifest in thought and word, in living soul and body, the eternal harmony of Being Divine. The Law of Expression explains man's free will in action. Man's will is his soul's power in directing the executive officer of his mentality. The Law of God is not that of servitude but of freedom, of fulfillment and self-revelation. Law is the essence of freedom. There is an inner freedom which can grow up alongside all the constraints of birth, of custom, of prejudice, and of varying forms of religion.—The Truth.

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### BROTHERHOOD.

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The crest and crowning of all good,  
Life's final star is Brotherhood;  
For it will bring again to Earth  
Her long-lost Poesy and Mirth;  
Will send new light on every face,  
A kingly power upon the race,  
And travel downward to the dust of  
graves.

Come, clear the way, then, clear the  
way,  
Blind creeds and kings have had  
their day.  
Break the dead branches from the  
path;  
Our hope is in the aftermath —  
Our hope is in heroic men,  
Star-led to build the world again,  
To this Event the ages ran;  
Make way for Brotherhood — make  
way for Man.

—Edwin Markham.

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

# FROM "NINETY YEARS YOUNG AND HEALTHY"

J. M. Peebles, M.D., in Man.

**M**AN can live upon wheat or wheat and milk alone; but he could not live any great length of time upon bread of superfine flour. To sustain life the whole kernel must be utilized.

Milk is a most excellent article of diet. Indian meal mush and milk, oatmeal and milk, rice and milk, unleavened bread and milk, have in them all the necessary elements of nutrition; hence from childhood to age one never tires of them.

The hot-water cure in some European cities is giving way in part to the hot-milk cure. The temperature should be as high as can be sipped with a teaspoon.

Liebig pronounces oatmeal, so much used by the Scotchmen, nearly as nutritious as the best English beef.

Breakfast should be largely of oatmeal, cracked wheat, well-baked bread made from the whole wheat-en grain, carefully ground; berries, fruits, fresh eggs broken into hot water, and a cup of good sweet milk. Neither meat, butter nor grease of any kind is necessary.

"When Senator Palmer, of Michigan, went to New York, and stopped at the Fifth Avenue Hotel," says the New York Times, "he always

carried a loaf of graham bread in his satchel."

I have seen the Spaniards and half-castes of Mexico, Yucatan and Central America toiling in the mines, or by the olive press, and the wine-press, all day, and dancing at night to the music of the guitar, and yet they subsist upon melons, fruits, bananas and bread dipped in oil and seasoned with capsicum.

Many die each year from luxurious living, few from starving, and none from proper fasting.

Foods, as aforesaid, whether raw or cooked, should be carefully and thoroughly masticated before swallowed.

Animal food is more heating and stimulating than nourishing.

Americans eat too fast and too much. The very best food is taken in too great quantities.

Tobacco, liquor of all kinds and morphine are oppressively injurious to the human organization. Salt is an irritant and does not sustain life.

Nearly 90 per cent of the human body is water.

While water exists in three states — the solid, as in ice; the liquid, and the gaseous—rain-water falling upon the mountains, far above the smoke and dust of the streets, is the purest form of water found in

nature. This may very properly be called distilled water—distilled in the skies, and is a most potent solvent.

The ancient Romans far excelled us in their free public bathing-houses. In her palmy days Rome—the city of Rome—had sixteen public baths. How many have New York, Philadelphia and Boston each? These public baths were kept up for five hundred years. The water supply was brought through aqueducts. In Diocletian's time eighteen thousand persons could bathe at the same time; and connected with these baths were indoor gymnasia, libraries, lecture halls and rooms for anointing. Bathing for health was a national habit among the Romans.

For removing congestion, equalizing the circulation of the blood and quieting the nervous system, the bath, followed by vigorous friction, has no equal. Try it.

Pure, soft water, drank freely at bedtime, palliates and often cures constipation. White sugar is injurious.

Dr. Carl Braun states that a wine merchant once sent Lord Palmerston a case of wine, with the assurance that it was good for the gout; but the steward afterward returned it, with the explanation that his lordship had tried it and preferred the gout!

Nothing will quench thirst but water.

The natural and proper drink, then, for man is water—soft spring water, filtered, distilled water!

Clothing upon the human body is often very badly distributed. There

is too little about the lower extremities.

Worry is a most worthless employment. Certainly you should not worry over what you can help; because if you can help it, you should, and that would end the trouble.

Exercise charity toward all. Control your passions; govern your appetites; develop and manifest a sweet and peaceful spirit. Carefully observe the rules of health relative to pure air, drink, food, sleep and clothing, and, with a fair constitution to start with on the journey of life, you may easily live a full century; and in the evening time of life's rugged journey, standing and waiting by death's peaceful river, you can say with one of our finest poets:

Up and away, like the dew of the morning,

That soars from the earth to its home in the sun;

So let me steal away, gently and loving,  
Only remembered by what I have done.

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Prayer does not consist in words, but in actions; and the gods help him who helps himself. But he who expects that the gods should do for him that which he ought to accomplish for himself, does not know how to pray, and will be disappointed. Prayer means the rising up in our thoughts and aspirations to the highest ideal; if we do not rise up to it, we do not pray. If we expect our highest ideal to come down to us, we expect an absurdity and impossibility. — Franz Hartmann.

# FEAR

## It Is the Creator of Disease—Treatment of Patients Who Take Medicine.

**I**T is a very important thing to destroy fear. Blackstone in his commentaries divides the condition of society into two grand divisions: their wants and their fears; and he shows conclusively that everything in the world is embraced in our wants and our fears that has anything to do with us.

This thing called fear, as has been very truly said, is the creator of disease. I think that fear is the originator of every disease in all the world that ever was created, either directly or indirectly.

The universal fear of death is causing the death of all the human family. It is thus universal fear of this or that kind of disease that fills our bodies with that kind of disease. If there was no fear that a person would have consumption, there would never be another case of consumption. If there was no fear of malaria, there would be no disease of malaria.

Our Savior said: "Ye shall know the truth and truth shall make you free,"—free from fear, free from the fear of disease, of troubles of every kind, every kind of inharmories. You are manumitted and made free from all these; and when you are made free you are perfect, and there is nothing in the world that you fear.

One thing necessary to be destroyed along this line of fear is the

fear of the family surrounding the sick one. Take a baby, for instance, from infancy up to the ages of eight or ten years, we always treat those children through the mother as well as through the child. One of the most important things that we do is to treat fear out of the mother's mind; we affirm that the child, being in spirit, living, moving and having its being in God, cannot have disease, and that the mother cannot have any fear that it has. God destroys every vestige of fear in her, because she knows that her child is the image and likeness of God, living, moving and having its being in God, and therefore is perfect and can be nothing else than perfect; and when you have destroyed the mother's fear, if the subject is a little babe, you have substantially cured the baby. Always destroy her fears, because her fears fix the belief of disease upon the mind and body of the child. The disease is nothing more than the exposition of her fears; and when the fear is destroyed, in nine cases out of ten, as I say, the disease has gone to its native nothingness.

This is a very practical question, and one that every healer should always remember. Always treat against fear, not only of the patient but the surrounding circumstances.

Another point along this line is, that the members of the Evangelical Christian Church do not care



whether people have doctors or whether they have not. We heal the sick, regardless of whether they are taking medicine or not. Some of the doctors go into the sick-room, and pass judgment on the patient, and say there is no hope, pronouncing sentence of death, so to speak. A fear that is engendered by such talk, that takes hold of the patient, unless destroyed, will kill the sick one. These doctors tell the family, they rarely ever tell the patient that he has to die unless they want him to die. Sometimes they tell him. I know of a case in this line occurring last summer where a woman was sick; they had one of these professional nurses, that was plain-hearted. What I mean by plain-hearted is a person who can mentally take a red-hot iron in her mouth and chew it, if she thinks it is her duty to do so. After she had been there a while she told the patient, "If you have anything to do you had better do it, for you have not long to live." The sick one looked up frightened. "Do you think I am as bad as that?" "Yes; you have but a short time to live." The patient was dead in 24 hours — killed, literally killed, as completely as if she had been knocked on the head with a club.

You must always treat against that kind of surroundings. Treat against the man-made laws which doctors may make; so treat that the doctors cannot make any laws of that kind, and God Almighty will harmonize everything and destroy fear.—Bishop Sabin.

Point thy tongue on the anvil of truth.—Pindar.

### FAITH.

If on this night of still, white cold,  
I can remember May,  
New green of tree and underbrush,  
A hillside orchard's mounting flush,  
The scent of earth and moon's blue  
hush,  
A robin's jaunty way;

If on this bitter night of frost,  
I know such things can be,  
That lovely May is true—Ah! well,  
I shall believe the tales men tell,  
Wonders of bliss and asphodel  
And immortality.  
—Hortense Flexner in Harper's  
Monthly Magazine.

### LIGHT.

The night has a thousand eyes,  
And the day but one;  
Yet the light of the bright world dies  
With the dying sun.

The mind has a thousand eyes,  
And the heart but one;  
Yet the light of a whole life dies  
When love is done.  
—Francis William Bourdillon.

We shape ourselves the joy of fear  
Of which the coming life is made,  
And fill our future's atmosphere  
With sunshine or with shade.

The tissue of the life to be  
We weave with colors all our own;  
And in the field of destiny  
We reap as we have sown.  
—Whittier.

"Increase of happiness is the sole  
and only purpose of Creation."

## STATES OF CONSCIOUSNESS

**C**ONCENTRATION has to do with our outer consciousness; that is, with the external world in which we live. But there is another consciousness — an inner consciousness that is just as real as our outer consciousness, and the means of entering into this inner consciousness of life is through meditation.

We may have thought that we were living in a physical world, and that some time we should go to live in a spiritual world; that when we discard the physical form, then we shall enter into a spiritual world. But few have thought that there is a physical or outer world, and also a spiritual or inner world; that we are all living in both worlds now at the present time, sometimes in one and sometimes in the other. But such is the case. There is an inner consciousness of life that is entirely different from any external or material consciousness of life.

Now, the outer consciousness deals with the effects or forms of things. The outer consciousness is where power is expressed; the inner consciousness is where power is acquired. Before we can express power we must learn to acquire power. And as we acquire power we can use it in a satisfactory way, or we can dissipate it without getting any great results. Concentration is a means to the right use of power, so that the power we use shall accomplish the greatest amount of good to any given end or purpose. Concentration, remember,

is a faculty of the mind. Concentration is not power, but rather the use of power and its best use. We find that, when the mind is thoroughly centered on whatever we are doing, we then do the thing in an easy way and in a right way. We find that when the mind is centered we are putting something of ourselves into our work; but when we allow the mind to become distracted then our attention is part of the time upon our work and part of the time we are forgetful of what we are doing. Just as soon as we become forgetful or abstracted in the doing of anything we are then almost sure of making mistakes. Occasionally it happens that when people have gone on for a long time doing a certain thing automatically, as we might say, they can do it without a great deal of attention, but until we have succeeded in establishing in the subconscious mind such conditions as induce this automatic action, we shall find that it is much better to put our whole thought into whatever we are doing.

Concentration has, as we have said, to do with the objective world. There is no such thing as concentration in the spiritual or inner consciousness. Some people say that they wish to concentrate on spiritual truth. Now there is no possibility of concentration on spiritual truth — there is no possibility of concentration on any spiritual cause. You must have an object on which to concentrate. One might take a book and hold it before you and ask you

to concentrate on it. For a little time the mind could be centered on that book. By and by you would find that the mind would get tired of looking at the book, because there must be a certain variety, we might say, entering into concentration in order to keep the mind from becoming unduly weary or tired.

I might say you were asked to concentrate on the book, in order to show you that an object is necessary for concentration.

If asked, however, to concentrate on the space that the book occupied you would see at once how impossible that would be, because the mind requires an object in order to concentrate, and if you had no object, then there could be concentration.

I want to make this thoroughly clear, so that people will not be confused by terms; because very often you will find people using the word "concentration" when they mean meditation, and meditation has nothing to do with objects. Meditation is the means by which one passes from the objective world into the subjective world. — S. B. Patterson.

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### WHAT ALCOHOL CAN DO.

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Liquor entralls the will. A man's will ought to be king. The will of the drunkard is an abject slave. The noblest and mightiest men have been unable to break off the chain when it is once riveted. I verily believe there have been no such wails of despair out of hell itself as have gone up from the lips and heart of

the drunkard who knew he never could be recovered.

What does it do to the heart? If a man is made in the image of God's intellect, a woman is made in the image of God's heart. A tender woman is tenderest to her child. Is there anything that can unmother a woman, that can pluck the maternal heart out of her, and put in its place something that is powerful and fiendish? Is there any other agent on earth, or even in the world of the damned, that can so transform a mother's heart into something for which thought itself cannot find similitude? Satan himself cannot do it, but rum can.

It wrecks character. It is a double shipwreck; the drunkard not only loses his own respect, but he loses the respect of everybody else. His own character, with its real worthiness and with its reputation, is gone, and his worthiness in the estimation of other people is gone, too—both of them, slain, are buried in one grave; and the grave-digger and the murderer, who are they? Rum. It wipes out the likeness of God from the soul, and makes a man a mixture of the brute and the demon, evolving the stupidity of the one and the philosophy of the other; and the Bible tells us that no drunkard shall ever inherit the kingdom of God.—Rev. H. M. Scudder.

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Aspire for the perfect and pine not for those things that please only the senses, if thou wouldst know and realize peace, harmony and melody.

## FORM HEALING THOUGHTS

**I**T is a good practice while treating an absent patient to hold his spirit, in imagination, above the physical body and think of his spirit as perfect in the life of God, with a perfect organizing power. Remember that the personal spirit is the subconscious mind and that every impression you give to it is retained and worked out when conditions will allow.

From the multitude of expressions in these various treatments choose the ones most adapted to the patient you are treating, and neglect the others. They will lead you to form your own inner feelings into thoughts and from this inner fountain of soul feeling you will often receive the word or idea which is the right creative impulse for the patient's need. This inner feeling of your soul is very near to Omniscience, to the omniscient Word of creative Power.

When from the use of certain statements you feel a greater response than from the use of others you may know that those particular words are making a strong impression and are the keynotes to the situation. Daily experience in speaking healing words will increase your faith in your own ability to give voice to the Healing Spirit that radiates through your soul. Here is a series of words that will give spiritual life and strength of the soul:

"I hold you above and superior to

the body of flesh, and speak the word that your personal spirit shall absorb all the strength and wisdom it needs from the Mind of God.

"Within your spirit is the Holy Essence and Power of the Father. Your inner being is fed on the Glory-substance and sustained by the Love of the Divine Spirit.

"The eternal radiance is all about you as an unceasing benediction of Power. You are inbreathing the Essence of the Holy Spirit and growing in grace and Power."

When the nature is suffering from lack of strength it is well to speak in this manner to the personal spirit:

"You are a spirit of life and vigor.

"You live in the radiant Life of Elohim.

"You are absorbing strength and vitality all through the night.

"You are a magnet for the earth radiance, the sun radiance, and continually draw to yourself the electric particles of the atmosphere wherewith to recharge all the physical cells of your body with energy and strength.

"You are now awake to your power as an intelligent spiritual organism, and will use your intelligence to overcome all physical and mental weakness."

When the patient suffers from depression and lack of joy, hold the following thoughts for the spirit:

"You are a spirit living in the Radiance of Infinite Life.

"Every particle of your spiritual

being is invigorated with the joyous life of the universe.

"The joy of life that invigorates flower and bird and animal thrills through your being.

"You feel that the universe is full of joyous activity.

"You feel you are alive with all the pulsations of divine bliss.

"The brightness and joy of the spiritual Sun stream through your nature and dissolve away all causes for gloom.

"The purifying Radiance of the Mind of Wisdom cleanses you and makes you whole.

"You are awake to the knowledge of your unity with the Light of Divine Intelligence and every part of your being is now inspired with holy joy." — Walter De Voe, in *The Healer*.

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### EMERSON'S TEN COMMANDMENTS.

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(In 1832 young Emerson adopted the following as his "Sealed Orders") :

Thou shalt not profess that which thou dost not believe.

Thou shalt not heed the voice of a man when it does not agree with the voice of God in thine own soul.

Thou shalt study and obey the laws of the universe, and they shall be thy fellow-servants.

Thou shalt speak the truth as thou seest it, without fear, in the spirit of kindness to all thy fellow-creatures, dealing with the manifold interests of life and the typical characters of history.

Nature shall be to thee a symbol. The life of the soul, in conscious

union with the Infinite, shall be for thee the only real existence.

Let thine eyes be open and thine eyes will reveal to thee beauty everywhere.

Go forth with thy message among thy fellow-creatures. Teach them that they must be guided by that inner light which dwells with the pure of heart, to whom it was promised of old that they should see God.

Teach that each generation begins the world afresh with perfect freedom; that the present is not prisoner of the past; but that today holds in captivity all yesterdays — to compare, to judge, to accept, to reject their teachings, as there are shown by its own morning Sun.

To thy fellow-countrymen thou shalt preach the gospel of the New World, that here, here in America, is the home of man, that here is the promise of a new and more excellent social state than history has recorded.

Thy life shall be as thy teachings — brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief, all sincere thinkers, and active according to thy gifts and opportunities.

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MAN. — Professor Drummond says: "There are depths in man that go to the length of the lowest hell, and there are heights that reach to the highest heavens: for are not both heaven and hell made out of him, made by him, everlasting miracle and mystery that he is."

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Let's take the instant by the forward top.—Shakespeare.

## FAITH

**I**N dynamics, power is increased through attenuation. In life, power is increased through exalted ideas. These illustrations show us the relation between the world without and the mind within, and it is found that they are parallel. Whatever you see in the external, you may be assured has its origin in mind.

The same law is operating in the spiritual and the material, under different masks of manifestation. The one thing to understand is that whatever we see without, is controlled by something within. This law once revealed to the mind clears up the whole creation, and shows how God works.

Just here we have an attribute of God manifest in his only begotten idea, man. We call it faith. All definitions of faith are the various concepts of men as to what faith is, its nature, and how it works.

Faith does not belong alone to the religious side of man. Faith goes into all the realms of existence. The foundation of faith is in the spiritual, but wherever you find the mind at work, you find faith. Faith in its highest is an exalted idea. And what is the most exalted idea that man can have? That he is spiritual, that he is related directly to the one great Spirit, and that through that Spirit he can do mighty works by faith.

Jesus Christ laid great stress on faith. He always tried to direct the attention of the people to the invis-

ible, the spiritual, by statements like these: "Do you believe that I can do this?" "According to your faith be it unto you." "Thy faith hath made thee whole." All through His works there runs a golden thread of faith. Did Jesus advocate faith in material things, like drugs, or material things of any character? No; His command was, "Have faith in God."

We would not destroy anyone's faith in the lesser things, but give him a sure foundation for all faith by directing his attention to the one and only Source of faith, Divine Mind. The lesson for us is how to increase our faith in Spirit. You will find that you have plenty of faith. All men have faith, but it is scattered here and there and everywhere by putting it in a lot of lesser things, and those lesser things finally fail us.

Jesus Christ, in developing His disciples, took Peter and said to him that upon him as foundation he must build a new man, his "church," or aggregation of spiritual ideas. Faith as demonstrated by Peter in the beginning of his career was not a very high type. When the truth, which Christ represents, was being tried Peter denied Him—said he did not know Him, and swore at him, showing that faith must have been at a very low ebb. When put to the test at the very last Jesus tried Peter again and again, three times. "Lovest thou me?" Faith and love are very closely related. You must

love the Lord, and then you must have faith in His spiritual power and continuity.

Now, this faith which we are all cultivating and striving for, is built up through continuous affirmations of its loyalty to the Divine Idea, the Higher Self. You must have faith in the face of appearances. People who are quickened spiritually can do very much greater works through the law of faith than those who are simply in the material consciousness, and once having discerned the power of Spirit we should be on our guard and send forth only the exalted ideas of the spiritual.—Charles Fillmore.

Though I speak with the tongues of men and of angels and have not Love, I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing. Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be tongues, they shall cease; whether there be knowledge, it

shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is LOVE.—Republic of Love.

Love understands the mystery,  
whereof

We can but spell a surface history;

Love knows, remembers; let us trust  
in love:

Love understands the mystery.

Love weighs the event, the long  
pre-history,

Measures the depth beneath, the  
height above.

Trust all to love, be patient and approve:

Love understands the mystery.

—Christina Rossetti.

Cease your suggestion of bad results. Suggest to yourself an opportunity in every difficulty. Do not allow feeling to get the mastery over you. Control your own physical states by the use of right auto-suggestions. You can do wonders in this line, if you will. In everything see the soul's opportunity to become master of its environments and the conditions of its body.—A. P. Barton.

### THE SHAKING HANDS WITH YOU.

Of all the stars of heaven, I am partial to the one  
Which we call the solar system and  
whose center is our sun.

Of all the sun's own planets, which,  
like chickens from the nest,  
Are a-wandering 'round their mother, why I like the earth the best.  
Of all the portions of the earth, I  
sing it loud and clear,

I prefer the northern portion of the  
Western hemisphere.

Of all the Western hemisphere, believe me, when I say  
I am partial to its middle strip—the  
good, old U. S. A.

I think I know this U. S. A. I've seen  
its every State;

I've set my foot upon the soil of all  
the forty-eight;

I've seen its hundred cities, flaring  
"Welcome" at the gate.

I have seen the ships flock inward,  
where Atlantic rears his crest,

I have seen the ships slip outward  
from the Golden-Gated West;

I've seen ten thousand towns between  
and can't tell which is best.

I know the desert-dweller and the  
keen-eyed mountainer,

I know all sorts of people, here and  
yonder, far and near;

I know their class distinctions and  
how soon they disappear.

I know the city toiler, as he treads  
his well-known track.

I know the farmer in his field, the  
miner in his shack.

I've met them red and yellow, swart  
and sallow, white and black.

I've met some common cusses (as  
you' ll meet them everywhere),  
But on the whole, upon my soul, I've  
found our people square,  
Inclined to look and listen and to  
try to do what's fair.

Yes, I've gripped hands with Uncle  
Sam. I've found him tried and true.  
And now, if it so pleases you, I'll be  
shaking hands with you,  
With a health to all the family and  
a hearty "How d'ye do!"

We're going through some troublous  
times, we'll see some doleful  
dates,

But let's all keep "united" in our  
loves as well as hates,

Let's stick and work together and  
defy the furious fates,

And when we're through, we'll have  
a new Amalgamated States.

—Edmund Vance Cooke.

### THE GOLDEN AGE.

The Golden Age we will revive,  
Each man will be a brother;

In harmony we all shall live;  
And share the earth together.

In virtue trained, enlightened  
youth

Will love each fellow-creature;

And future years shall prove  
the truth

That man is good by nature.

Then let us toast with three times  
three

The reign of Peace and Liberty.

—Robert Burns.

To the receptive soul of the River  
of Life pauseth not nor is diminished.—George Eliot.



## THE PART OF EACH.

---

And though you be done to the death,  
what then?

If you battled the best you could,  
If you played your part in the world  
of men,

Why, the Critic will call it good.

There's a heap of timely philosophy in this excerpt from one of the early poems of Edmund Vance Cooke, who has just been added to the editorial staff of The Herald, and who will regularly delight our readers with his famous verse and humor.

The part which we have to play in this world is simply the doing of our best. The Lord does not demand success of us, but our level best, according to our capacity. The great Critic is as likely to pin the Cross of the Legion of Honor upon the breast of the poor widow, who, with hungry and ragged children about her and made old with multiplied cares and struggles, knits a sweater for a soldier, as upon the breast of a general who wins with shot and sword.

Not all of us are given the same capacity, save capacity to sacrifice, and this war that's raging is a matter of sacrifice. The judgment of the great Critic is not to be warped by title, position, the blare of trumpets, or the glitter of what men call fame. The widow's mite may be the mightiest of all offerings in the presence of Him who knows all things as they are. When it comes that we are "done to death" our only question is as to whether we played our part, our level best. That's our question, too, in this awful issue be-

tween barbarism and civilization. We cannot all fight, or even knit, but there is not one among us but can do his or her level best at self-denial, and, win or lose, "the Critic will call it good."—Exchange.

"And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it."

---

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We are the guests of God, we walk in understanding and wisdom.—Julia Seton, M. D., in "Truths That Work."

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## HOW TO THINK ABOUT IT

**Y**OU ask, "How can I say I am not sick when I am? Or how can I think I have no pain when I am suffering?"

It is your privilege to say and think what you like; but by an immutable law of nature, which neither you nor I can annul, you will get the unfailing fruit of your thought and word. Your body is a mechanism divinely made. Its wonderful parts are adjusted in harmony, to last as long as you are needed upon this earth. Sickness and sorrow are not your portion; if it comes, your whole soul rises in rebellion against it, and you feel that somewhere, in the natural order of things, there must be a remedy. And so there is. The great question is where to find it.

Your body is acted upon by the mind. Its expression changes with the varying thought. If you have depressing, downcast thoughts you are let down in muscular strength. You do not need to be told this because you see it day by day. Now let us take a right thought and hold it long enough to make an impression upon this sick body. Hold on to it; rest in it; listen to the harmony of it, just as we would listen to and enjoy some grand music played by a master hand. Let us get into that still, safe place where God is and where good alone speaks to us. Here in the deep heart of us, the place from which we live, all is calm and untroubled. Let us realize our diviner selves, and know

that we are the perfect likeness of the Perfect God, the expression of Infinite perfection.

We shall then feel the mighty impulses of life, strength and peace working in us to the casting out of all that is contrary to Divine Love, the Omnipresent overshadowing Love of our Creator.

We shall forget pain, suffering, annoyance, grief, anxiety, all depressing things, and dwell for a season in the Eternal Good. If we have only one blessing let us contemplate that, let us thank God for that. Praise God! He gives us life, He gives us all we can honestly ask for. His ear is not heavy that He cannot hear, nor His hand shortened that it cannot save.

In spite of all that seems to the contrary, let us hold fast to the bountiful goodness of God. He is our God, and in His loving kindness is all we can ask. "Son, thou art ever with me, and all that I have is thine."

The Lord, which is the Law of God in operation, is my Shepherd or caretaker, I shall not want. "God is my HEALTH, God is my LIFE, God is my STRENGTH, God is my PEACE. "My God and in Him will I trust." How can you do it? By listening to the Christ within, the best there is within you.

Get out of yourself; Christ in us means Love to God and our fellow-man. Love to God and fellow-man. Love corresponds to light and heat. Contemplate love to your brother

and love to yourself. Love each other so well that you cannot think or speak wrongfully of yourself or your brother, and the warm life-giving currents will thrill you through and through.

The icy fetters of pain and distress will melt away, a new life warms you, the sluggish blood currents leap with a new vital energy to throw off all impurities; liver, lungs, kidneys, colon and skin, the five great outlets of the body, wake up. The dead, worn-out wastes are cast out, the drooping viscera respond to the tonic thought, the head is erect, well poised on the firm neck, the chest is grand in its deep respiration, the heart beats steadily, the stomach demands healthy food and performs well its part in healthy digestion, the back is strong, the limbs steady, well-knit, strong in every part, your body becomes a fit temple for God to dwell in. Let us keep it so. Here at the gate of this Temple let us set a guard against all that is contrary to the Good. — Mrs. L. D. Meader, in *The Healer*.

### CAN WE STOP WORRYING?

Replace the worry thought with an opposite thought, which will make the mind happy and enthuse the soul. Drive out fear-thought by exercising faith - thought. This is the only cure for worry, and when backed up by the strong resolution of a determined will this method will always be found effective without any exception. Then, when you have commanded the mind to cease worrying, keep right after it and

see that it does. In all these little things that harass one's soul, as someone has said: "Don't forget to remember the probability that you have not, as well as the possibility that you have, made a mistake."

The secret of the self-treatment of worry is the cultivation and acquirement of self-control. You must be captain of your own mind. Summon to your aid all possible spiritual help, moral resolution and mental decision. Dictate positive commands to the faculties which direct the physical sensations that influence the bodily state, and you will be amazed how they will obey you. Learn to be a master of your moods. Keep the mind filled with faith-thoughts. Fear-thought is the ancestor of all worry; and do not forget that fear-thoughts can only be successfully driven out of the mind by faith-thoughts. Persistently cultivate cheerfulness, confidence, restfulness and trustfulness.—Wm. S. Sadler, M.D., in *The Healer*.

Constructive thinking is the kind which upbuilds instead of destroying. It is thinking only of the Good in all people, all creatures, all things and conditions, all circumstances. No matter what the seeming, no difference what the appearance—to think of the God-ness in all and the God-laws working in and through and for all — this is constructive thought. — Henrietta Peet.

There is nothing lost in life but opportunity. And all gain is through using opportunity.

**SPARKS OF TRUTH.**

---

W. E. G.

He is truly strong who knows the source of his strength, and who knows how to draw upon that source.

He who looks alone to the place of the setting sun shall never see its rise nor behold another morn; but seekers of light look to all quarters till the orb of day, the lord of light, appears.

Patience is a noble virtue that conquers time and couples the soul with eternity.

Patience is amused at pride and smiles at prejudice. It pities them and all their kind, for it knows that they are but the flame of self-destruction.

Kindness is a key to many a door, and a master key in the hands of Love.

"Man's extremity is God's opportunity" to instruct, to lift up, and to bless.

He who takes advantage of his fellow's extremity to enrich himself, puts a sleeping adder in his pocket, and conceals a timed match in his closet.

No deed is so damnable and so sure of speedy retribution as that of trampling down the weak and taking away their bread.

It takes the spiritual, mental and physical health out of the individual. It takes coherency out of society, and potency out of nations.

No nation can long endure which fails to protect its weaker ones; no social order can hold together which fails to include the weaker brother; no individual can attain his highest possibilities whose feet are stained with blood and tears of the unfortunate.

This is the day of light; dark deeds and the doers thereof must perish with the night.

Refuse to wonder at anything which our neighbor does, however strange; our friend's affairs are his own, not ours; when we let our thoughts dwell upon them we are intruding unwarrantably into his privacy and encroaching on his liberty, although both of these are necessary to the right growth of his soul. And this is true also of members of the same family — even between husband and wife there must be freedom and privacy if there is to be true love. Love grows in silence.—Marsland.

Spiritual-minded men grow to wisdom without any strenuous mental efforts; they love, pray, meditate, listen, and obey, and then all Love, Light and Life is theirs. The nearer man is to God, the omniscient One, the more he knows; and the more we know the less we have to tear and wear our minds with mental schemes to gain the Kingdom.—Frank Harrison.

"His mercy endureth forever."

"Every knee shall bow, every tongue confess."

**BRANDS FROM THE BURNING.**

He who leaves his children rich in material things is often guilty of a triple wrong.

First, he must wrong others, that he may have much to leave to his own family.

Second, he wrongs his children in depriving them of the helpful experiences coming out of effort.

Third, robbing his own children of this experience, he starts them on the road to the most embarrassing poverty.

He who has laid up material riches has set a snare for his own soul and a trap for his posterity.

But he who has invested in spiritual things—in reality, in truth and in the knowledge of God—has laid up an inheritance that time cannot deface and to which eternity will add grace.

Time is precious. Each moment is a jewel that must be reckoned with in casting up the account of life. Each hour is a weight to tip the scales for weal or woe. Each year a page of clear characters, or of blots and blanks. The sum of life is the state of the soul at its close.

One thing well done leads to many things well begun.

Self-knowledge is the first adornment of the robe of life.

He who knows himself has knowledge of two worlds. He knows the source from which, as a spiritual ray clothed in clay he has been projected for a day and to which he in-

nately yearns to return. He knows that the material world and all materiality is but the encumberer of space in the concept of eternity; is but the plaything of time; and he who loses himself in the play becomes the slave of time. He who knows himself knows his God.

**LOVE THYSELF.**

We cannot bestow upon another or give him that which we do not possess, therefore to "Love thy neighbor as thyself" we must first be in possession of "Love Thyself," being full and overflowing with the vibration of love, we radiate it to all that come in contact with, the same as the sun radiates its heat. If we foster the love element within ourselves and hold the thought of "Love Thyself," our neighbor must receive the overflow. Personally I have my physical body as a perfect instrument for the mind to play upon. All I have to do is to keep the instrument (physical body) in perfect trim so that the mind can produce the most harmonious and beautiful vibrations of health; there is nothing "too rich for my blood." The better care we take of our physical body the more pleasant will be our lives. The reaction of the body upon the mind is quite an item in estimating the exposure of energy to keep our body in perfect health; we must love to see it perfect, admire it, picture it in thought as beautiful as the artist or sculptor does his creation before it is manifested.

**LINCOLN TO A MOTHER.**

Here is one letter that should be reprinted every year—written by Lincoln to a mother that had given her five sons to the war and to death. Cut this letter out and keep it. Other letters on the same subject will, unfortunately, soon be written from the White House to mothers and fathers in this country:

**EXECUTIVE MANSION.**

Washington, Nov. 21, 1864.

To Mrs. Bixby, Boston, Mass.

Dear Madam:

I have been shown in the files of the War Department a statement of the Adjutant General of Mas-

sachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming.

But I cannot refrain from tendering you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,  
A. LINCOLN.

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### THE MEEKNESS THAT HEALS DISEASE.

The mental correspondence of goitre is obstinate pride. To heal it, persistently affirm meekness.

Affirm that all people are equal in the sight of God, that all people are equally great in the sight of God, and equally small. That we are not greater or less than anybody else, we are simply different. No two persons in all the world—present, past, or to come — were ever exactly alike. God abhors duplicates! So He made us all different.

And you are the only one of your kind in all creation!

If anybody depreciates you it is because he does not understand you.

But GOD DOES, and God within you says well done and blesses you, every time you think according to your own soul's conviction, and leave other people free to think according to theirs.

If anybody misunderstands you, or belittles you, it harms you not at all unless you take in his thought and affirm it. Remember that he has a perfect right to make his own mistake in judging you, and that if he does make a mistake it hurts himself, and not you. Unless you take in his mistake and assert that it is true, or that it hurts you!

So whenever your pride gets in the way, just affirm that you are as great and as wonderful as any human being that was ever in the world; that there never was and never will be another just like you, and that nobody fully realizes your

value to the world except God, who works in and through you and also in and through all others.

Assert and affirm that even as you cannot know the full value of other persons, so they cannot know the full value of you, because you are looking at each other from the outside; and therefore you do not expect people to fully value you or understand you, and you don't care whether they do or not! You only care that you understand yourself, and that God speaks His Well Done within you.

Use these directions as a treatment, whenever you need one. They will bring your consciousness back to the truth of being. By and by the truth of being will be your habitual attitude of mind, and the little criticisms of others will not affect you. Gradually you will come to realize the truth that you are God, moving among all the other gods on this earth! You will come to respect the other gods more, and treat them more civilly; and they will return to you the same respect and civility. For "we get back our mete as we measure."

"Said I not unto you, ye are gods?" Think and act like a god, and treat others as if they were gods! So shall you realize the truth that you are one with the Father, living and moving and having your being in Him, and by Him moved to self-expression — which is God-expression.—Elizabeth Towne.

Nature yields her sweetest secrets slowly but surely in the light of rational religion.



**THE LITTLE GRAY LADY'S COMMUNION.**

A little gray lady kneels before a battered old trunk. In one hand she clutches a newspaper whose glaring headlines tell of the sinking of an American transport. The other hand lifts the trunk's lid and searches almost reverently through its contents.

A shadow of a smile eases the lines of her face as her hand touches something soft and satiny. She bears it to the light and the smile broadens as she gazes at a little worn shoe not more than two inches long. In its stubbed toe and turned-over heel she sees through a vista of a score of years.

Back to that time when she emerged from the shadow of death, pale, exhausted, sobbing and gasping, when she heard in faraway tones the voice of the nurse, "It's a boy." Agony is chased. Instinctively she draws the little bundle closer to her breast as she praises God for the miracle. She has given the world a man. Beautiful is the future as she sees it, through her son. Her son—nothing but motherhood could foster such a smile as she closes her eyes and falls asleep.

Time—it rushes along at top speed. The little satin shoe gives way to sturdier ones of leather. Mending and brushing, advising and learning, she plays her part, as he goes through school? Nights and days of work, worry and sacrifice. Her hope—her soul—her life.

She sees visions of the days when she will go shopping, to the theater—on the arm of her boy.

But here, time jumps—he is a man. Throughout the world there rings a cry to all true men. He hears and heeds. A mad beast ravishes the earth, would befoul all motherhood, would make brutes of all men, and human happiness the plaything of greed and power. You men are fodder for cannon—your mothers are breeding machines.

The lad who wore those satin shoes answers; "Here is my life that justice, happiness and mother's love shall not perish from the earth. I will war to expel war."

How handsome in his new uniform. True and brave—but, oh! how dear to her heart.

He is gone. A letter or two, and then silence. She can read that silence. "On his way over there" it says.

She turns to the paper again.

Her man, her boy—he will always be a boy—is tossed on the icy waters of foreign seas. The beast has sent his ship to the bottom of the ocean. Her heart—but we cannot tell of it. Husband, friends and relatives cannot know the agony that racks the little gray lady. Only He who knows all can comfort, and before that battered old trunk she receives that comfort.

Tenderly she puts back the little shoe, closes the trunk—and then, goes back, down to earth. The pain is still there, but it has been eased.

What are eatless, heatless or wheatless days compared to that agony which grips her heart? The agony that has taken a rosy future and stained it a dull black? She has given all. Can we do less than give our all that war may be killed

and through the ages to come mothers may have their sons?

God help us to save—and to sacrifice as mothers must.—Washington Herald.

There is a story of a king who gave a great quantity of thread to some workmen to weave, telling them to be sure to come to him when they had any trouble with it. The day came when they were all to bring their work to the king. All the work showed that the threads had been tangled except that of a little girl. Hers was smooth and well finished. She was asked the reason, and her answer was, "I did as the king told me; whenever I got into the least bit of tangle I went to the king, and he helped me." Things about us, and we ourselves, sometimes seem to get into tangles. Like the little girl, let us learn to take all these little tangles to the great King; he will unravel them for us. He will heal our sorrows, smooth the troubled heart, and give us help and comfort. Go and tell Jesus!—Brethren Evangelist.

"The gentleman is the man who is master of himself, who respects himself and makes others respect him. The essence of gentlemanliness is self-rule, the sovereignty of the soul. It means a character which possesses itself, a force which governs itself, a liberty which affirms and regulates itself according to the type of true dignity."

Oh! let the soul her slumbers break,  
Let thought be quickened, and awake.

### IN SOBER VEIN.

So many gods, so many creeds,  
So many paths that wind and wind,

While just the art of being kind  
Is all the sad world needs.

—Ella Wheeler Wilcox.

High thoughts and noble in all lands  
Help me; my soul is fed by such.  
But ah, the touch of lips and hands,—

The human touch!  
Warm, vital, close, life's symbols dear,—

These need I most, and now, and here.

—Richard Burton.

Call these not fools, the test of worth  
Is not the hold you have of earth.  
Ay, there be gentlest souls sea-blown

That know not any harbor known,  
Now it may be the reason is,  
They touch on fairer shores than this.

—Joaquin Miller.

Ah, me! the Prison House of Pain!  
—what lessons there are bought!

Lessons of a sublimer strain  
Than elsewhere taught,—  
Amid its loneliness and bloom, grave meanings grow more clear,  
For to no earthly dwelling place seems God so strangely near!

—Florence Earl Coates.

Eternal life is life without beginning or end. Therefore man's life has never had a beginning and will never have an ending. It is literally Eternal Life.—Alma Gillen.

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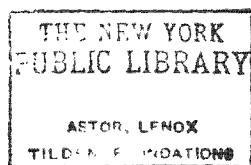
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Washington. D. C.  
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*Oliver C. Sabier Jr.*





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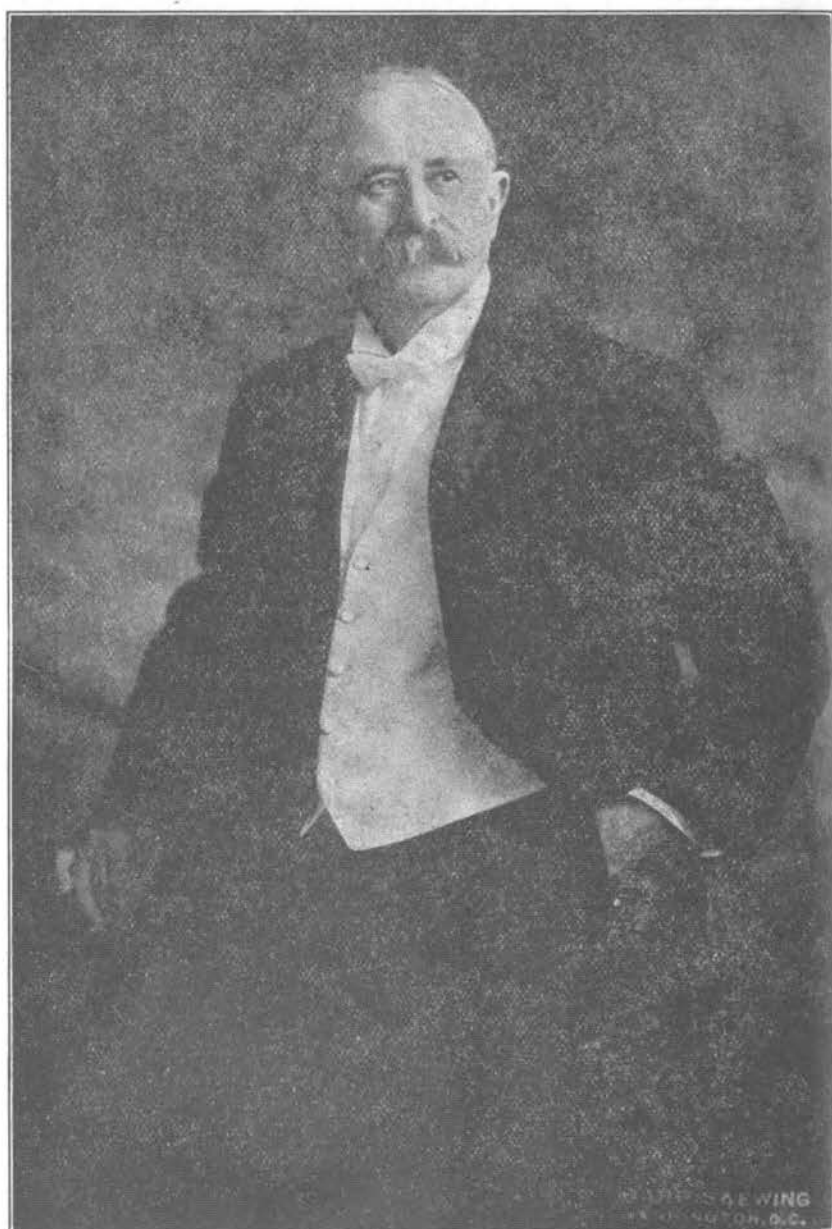
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## DEMAND FOR SABIN BOOKS.

Many copies of Bishop Sabin's writings are going out in the mails and express cars. The trend of public thought is toward the subjects which have been so lucidly set forth by the pen and tongue of the founder of this magazine. Read the list of the Bishop's works which appears upon another page.

Will the war last one year or five or more? The question is no more easily answered than three years



*Oliver C. Sabin.*

ago. We Americans and Scientists have no doubt as to the outcome. We know the Right will conquer. There can be no other result. Our duty is to affirm in thought and word and action that there can be no other end of the war than the triumph of God's Own Right and Justice.

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Subscribe for the News Letter and enjoy the advantage of reading the pen work of the most noted and instructive writers on New Thought, especially Christian Science. The News Letter has devoted its energies far more than twenty years to the propaganda of the Faith that makes men free — with what success the world knows. It is read on every continent and by nearly every nation in the world.

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The true significance of Memorial Day will be realized this year more than ever, in the presence of the world war. The anniversary doubt-

less will be celebrated more generally and with deeper solemnity and impressiveness than were possible in past years. The hearts of the people are so deeply stirred by the sacrifices that all are making, by the impending dangers and the indescribably important world-issues of the conflict, that the Nation will unite in a grandly impressive and solemnly inspiring demonstration of patriotic spirit.

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There is no longer reason why the most humble worker cannot save for himself and his country. The Savings and Thrift Stamp devices for accumulation have done away with so much of the red tape and inconvenience formerly necessary.

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We are fighting "to make the world a decent place to live in" is the way it is put, most truthfully, by one of many impressive posters issued in connection with the Liberty Loan drive.

*Oliver Sabie Jr.*

# Chain of Golden Thoughts

May

PAULINA B. SABIN

When real joy gets into religion it will spread through all life activities. The voice will be cheery, the step light and springy and all the functions of the body will do their work perfectly. The purity and simplicity of life will come to us, and we will be strengthened and harmonized within and without. "The joy of the Lord is your strength."—The Healer.

The power to Love—God's greatest gift!  
Forget it not, dear heart. 'Twill lift  
The weight of burdens heaviest  
When thou rememberest that the best  
He gives is thine—thou still canst LOVE.

—Mary Putnam Gilmore.

Let us open the door of our hearts at the beginning of each hour, that we may experience the Riches of His Grace, and then out of the abundance of the heart we can speak words of blessing to all who are seeking unity with the Healing Spirit of Elohim.—Walter De Voe.

You cannot run away from a weakness; you must sometime fight in out or perish; and if that be so, why not now and where you stand?—Robert Louis Stevenson.

The last words of Poet Whittier: "My—LOVE—to—the world."

Obedience, Faith and Love are the trinity which will open the Portals of Heaven upon Earth for you, and give you the right to enter in and enjoy Health, Wealth and Life Here and Now; and thus you have found the only true Health Restorer within your own soul.—Veni Cooper-Mathieson.

Christ taught that you should love God with all your mind, might and strength, and love your neighbor as yourself. Carry these two fundamental principles into your daily life, into your work, into all your actions, and, as Jesus said, all of these things will be added unto you. You will have everything: you will have not only happiness, but comforts of every conceivable character, and God will bless you everywhere and give you everything that is for you on the face of the earth.—Bishop Sabin.

# ADVANCED LESSON COURSE

## The Mind

Part of an Infinite Ocean — Thoughts Soul Creations — Entertainers of Thoughts — Fear Thoughts — Fear Not — As Easy as to Breathe.

### LESSON NO. 9.

**M**AKE your mind your defence, a wall about the citadel of life, in the physical body.

Build that wall of adamant thoughts, of Love, Truth, Wisdom.

The seventh and eighth lessons of this course were devoted very largely to the development and protection of the physical body through proper breathing and, incidentally, through correct posture.

#### THE MIND.

This lesson is to deal with the mind primarily. The mind here used means the individual mind.

You must know that there is an infinite ocean of mind; and that mind material, if you please, out of which materiality is builded. It is one sense of the waters upon which the Spirit of God moved, bringing order out of chaos and creation into evidence.

Your mind is a very minute part of this ocean of Infinite Mind. The Infinite Mind extends far beyond the height and depth, length and breadth of human conception. It is a characteristic of God and is therefore eternal.

As much of this Infinite Mind and

mind stuff as you can grasp in thought and turn to your use is your mind.

THOUGHTS ARE CREATED OF THE SOUL

—in the Infinite Mind and of the mind.

Every soul is a creator of thoughts and also an entertainer of thought creations.

Some are great creators, others are great entertainers. All things being equal, both classes are equally worthy and equally good. Herein knowledge plays the great part.

“Know the Truth, and the truth shall make you free.”

Know the truth of that which is good and results in good, and make your mental creations according to that knowledge.

Let this principle become the law of your life. Your mind will become a veritable factory of healthful, helpful and remodeling thought. Your mind will not only be the source of health for your own body, but will engender vibrations of health in all who come in contact with you. All who visit you will leave you strengthened and encouraged. All who meet you will part from you happier than when they came.

**MENTAL CREATIONS TAKE FORM.**

Not only that, but your mental creations will take form in ethical relations, affecting for good the conduct of society, of the state and nations of the world. It will also take form in material things, bringing forth beneficial inventions and making serviceable discoveries. Such is the bounty of the creators of thought when guided by the knowledge of truth.

**ENTERTAINERS OF THOUGHTS.**

But no less blessed are entertainers of thoughts when as truly guided by the knowledge of truth.

For then they are able to avoid the mischievous and evil thoughts and to welcome and constantly entertain the good and, as "birds of a feather flock together" as truly in the thought world as in the animal world, where good thoughts are entertained, evil ones do not so readily rush.

You who read these lessons are yourselves creators and entertainers of thoughts.

Let the "Spirit of Truth," the spirit of that which is true and good, dominate all of your mental activities.

**FEAR THOUGHTS.**

Create and send out no fear thoughts, no prejudice thoughts, no hatred, malice, or envying thoughts. The fires of these kinds of thoughts are now devouring the world. And with all the will power you can summon by conscious Oneness with the Almighty will, refuse to entertain

any thought that tends to make you fearful, or cow you in any way.

If you are told that all the foods are germ-laden and all the drinks are death-carriers; and that men and women endanger the lives of their associates by laughing or talking or sneezing or coughing in their presence, remember also that you are told that the very air you breathe is germ-laden. Is it not clear that the physical man, by this mad idea, is closed in from the hope of escape and then clubbed to death with suggestion?

Let no such mad idea, coupled with this cataclysm of death — this world-war — snuff out health and happiness from the lamp of life.

Nay, rather dump it out of your mind into the ocean of Infinite Mind, to be cleansed and purified.

Run back through the history of nations and you find that some sort of mental depravity has developed wherever the people having knowledge of the good and true have chosen the opposite.

**FEAR NOT.**

The word of God ever is "Fear not! Lo, I am with you alway."

Fellow students, seekers for Light and Truth, stand firm upon the solid rock of known truth; fear not the mortal minds, the theories and dreams of gold diggers and bubble blowers. Their creations are ephemeral flowers.

Let no thought of personal gain or personal attainment come between you and Truth.

Know Truth, and it will make you free, wholly free.

Free from creating and sending out improper thoughts; free from organizing and foisting upon the credulous selfish schemes. It will make you proof against the thoughts and schemes of the crafty and careless.

Sit frequently, with body erect, and breathe completely, and affirm that God does give you wisdom and spiritual understanding, the knowledge of Truth, the true and the good.

Then send out upon the world of humanity the best thoughts and noblest ideals that come into mind. You will soon be surprised to know how beautiful and powerful some of these thoughts really are.

When your period of sitting is over, make a note of some of the thoughts that take form in your mind; put them away. At the moment of jotting them they often seem very trivial, but a day or so later they appear quite different. Often you can scarcely recognize them as coming from you. They seem fraught with power to admonish you as well as the rest of men. Remember also that you get as you give in the thought-world as truly as in the material relationship. Carelessness is the courtship of trouble; indifference bares the back to the lash; recklessness heads for the precipice.

Make your mind a wall of defense against evil thoughts and weakening suggestions by filling it with good, wholesome thoughts — with those created in your own soul powers or the entertainment of the noblest thoughts and ideas of others.

First of all find the perfect standard. The knowledge of Truth and Eternal Good.

Then test all the entertained thoughts or created thoughts by that standard. Any thought or ideal or idea which falls below that standard, reject—and eject once for all.

#### JUST AS EASY.

Now, it is just as easy for you to do this as it is for you to breathe properly, and if you have followed a wrong course hitherto it is just as easy for you to correct your course as it is to correct breathing.

It is first a matter of decision, then the exercise of will, and faith in God to sustain and strengthen your efforts for good.

Be warned, my beloved fellow students, be warned! Truly there is no real attainment outside of faith in God and conscious dependence upon the Almighty arm.

Psychical radiance and spirit phenomena are beautiful entertainers, but too often beguile men from the straight path and veil them from the face of God.

Ye are mirrors, and your glory is in reflecting the glory, truth and goodness of God.

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Anger, anxiety and 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.

### VOICE OF THE SOUL.

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Beware! Beware! O lovers of the Good and seekers of Truth, lest the smoke and clouds of error hide the sun from your sight and the straight path from your feet!

Let the oil of reality constantly flow into the lamp of life, from the source eternal.

Keep the globe of life pure and clean, and the wick of mind trimmed and burning; then will the light of love radiating from you, revealing all things, guide your feet in the right path.

This world has its reward: envy it not.

The children of light are not of this world, and to them the light of this world is darkness.

The children of this world worship error and call it truth.

They make virtue of hatred, malice, revenge, and all prejudice, bias and pride.

They wield these missiles of misery and call them the swords of power in the hands of God.

Frequently rise above the clouds and behold My glory; renew thy strength and replenish the power of thy light.

This is the day of this world's greatest darkness. Its prejudices, prides, hatreds, malices, revenges; its injustices, mock piety, fake worship of ages are now turned into hell and the fire of mortal passion is burning up root and branch.

The flame smells of gold, and all nations rush into it.

Hoping to gain from and through it, the nations are consumed by it.

The storm is raging, the din and

noises of battle, the yearn for the yellow metal, the pangs and pain, the cries and groans, the jests and jeers, base passions, shut out the still, small voice from souls of material attachments.

O people of God, ye are not of this world and cannot be conformed thereto.

Live ever in consciousness of Me, that My light may shine in thee.

This day is nearing its end; this world is passing away.

I will speedily send an east wind that will drive away this smoke of hell and reveal My glory and the new Jerusalem, the new heaven and the new earth.

Be contented, O children of light! Center in Me that My light may guide thy feet, My power strengthen thy arms, My reality nerve thy heart, for I will make of thee living stones in a living wall.

Cut loose from this world, and the lusts thereof, that ye may fit together in the wall of My kingdom and that My love may cement ye forever.

Let My love and love for Me be the strength of thy arms, My breath breathing through thee be the voice of thy soul!

---

Many are waiting for the coming of the kingdom of heaven on earth. Waiting ones, it is here, enter and enjoy. Live so that you will feel that you would not want a better life. Do not wait for the crowd to show you the way. Each one for him or herself must enter the kingdom, or come to a perception of the kingdom within.



# THE POWER OF WILL

Julius H. Stean, Rochester, N. Y.

"I Will." This word is power,  
Says someone earnest and still  
It brings the stars from heaven,  
The little word "I Will."

**I**N struggling for our existence in the fight for our daily bread nature has given us a wonderful weapon with which to make this fight easier and relieve us of the heavy burden. And this is the Power of Will. May I ask you, my friend, if you know what will is? May I question you if you understand this great law within you? Do you use it, or do you neglect it? Do you know that you have it, or is it beyond your consciousness? Do you belong to the class of human beings who say "I can and I will"? Or are you one of these driving dead ones who think and say "I can't. I have no luck"? Are you one of these the wind drives where he wants them, one of the many weaklings who live in the human race and do what others do, go where they go, think what they think, drive in the river of life and have never learned to go in any other direction — do not know how to think for themselves? If you are one of these, I want to say to you, "Wake up today. Use your own mind. Use your will. Give this power an opportunity to work within you. Do your best, and Nature will do the rest."

## LACK OF WILL.

Lack of will is shown in your appearance, is stamped on your face, written in your eyes. Lack of will brings many disadvantages within and burdens to everybody's life. Do you not realize that discouragement goes hand in hand with lack of will power, and do you know what that means? As we read the daily papers we are certainly astonished at the many suicides we read about. Where there is no will there is no courage to fight for the daily existence and the body and mind are undeveloped for this fight and cannot resist it.

## COULD WE SEE THEIR THOUGHTS!

If we were able to see the thoughts of people we would see, over certain people's heads, dark and heavy thoughts of discouragement and fear, while over others' thoughts, happy and full of will power, would be like clouds in a blue sky — rosy and full of sunshine. Where there are black clouds there is no sunshine. Where there is fear, discouragement and worry there is no place for the sun of life.

We are fully responsible for the thoughts we entertain. Many say, "I can't help it. The black thought comes over me. It hinders me in my advancement and makes a dreamer and pessimist of me!" Very well, my friend. We cannot help the

birds flying over our heads but we can prevent them from building their nests in our hair. We may, once in a while, entertain a thought of discouragement if something goes wrong, but we do not need to make it a habit. Good thoughts give us strength every new day to fight the battle of life, while, on the contrary, evil thoughts degrade us and make life a long, sorry story. Use your will to get rid of your black clouds. Chase them away by daily encouraging suggestions. Look at life from a different point of view. See it from the sunny side. Concentrate upon it until you absorb it and you become a master of yourself, your thought and your body. Say with Henlay, "I am the master of my fate, I am the captain of my soul!" Try to analyze yourself. Try to find your faults and your abilities. Believe in yourself. Do not lose faith, no matter what may come up, and do not let anybody else doubt you. Self-confidence is the key to success. Self-confidence is the immovable belief in one's self in all positions of life, the knowledge of being an individuality, the consciousness that nothing can bend down and nothing can harm you, the knowledge of being the master of one's own body and mind.

Thought-life is real life. Thoughts of a strong and healthy mind are like a dynamic force freeing the body from all bad habits. Be busy in thought and body and you will be able to discard every wrong thought. Look ahead and try to see the small rocks hindering you in your advancement.

The big accidents do not always

bring us discouragement, but the little happenings make us fail. A captain will not strand with his ship on the large rocks he sees easily from a distance, but on the small reefs below the water.

#### ANALYZE YOURSELF.

But first and foremost, analyze yourself. Try to find the cause of your failure and learn to master yourself. The man is not to be admired who tames a wild beast, but the human being who conquers the beast in man — who tames himself. Then, which is harder to do of the two? You will be paid hundredfold for all the effort, for all your work when the time comes, and you can say, "I am master of my wishes, I am master of myself." And you would not exchange for the wonderful feeling within you. A feeling of power of will — the experience of one who fought and won out.

#### THOUGHTS OF WORRY AND SORROW

are the most powerful enemies of human beings. They pursue you by day and torment you by night. They make a life full of hell on earth and, if once invited, they will hang around until your will power awakes and chases them away. They are like clouds before a thunderstorm — black, heavy, depressing, and have the power to attract more of their kind and make the outlook dark and the future sorrowful. But if you have acquired the power of will, if you can say deep in your soul, "I can and I will, nothing can harm me, nothing can bow me down," then these clouds will disappear, the future will look

bright. You will feel within you a fighting spirit, the will and power to fight for a place on the sun, the will to do your best, the will to make the future better to fight for with all the will power, the knowledge that you are a man, a self-made man, climbing up the ladder of success step by step without help, but only and alone through your own effort, through your power of will. If you have acquired this stage of life, you are on the way to success—well prepared, well trained, and the result will be yours. You will not change back to your previous thinking any more than you would like to change from a sunny room to a dark place in a basement.

HAVE SUNNY, HAPPY THOUGHTS IN  
YOUR MIND.

Discard mistrust, worry, sorrow, and discouragement. Live on the sunny side of life as you deserve it. Do not struggle along in the shade. Be active as long as you can. Be a thinker for yourself, and do not walk along with a long face of worry, and do not walk with the living dead ones. Think of your future. Make a mental picture of it, bright, sunny, happy. Say, "I will work, for I will succeed." And the goal you strive for will be yours. Get up in the morning with joy that health and strength are yours, and do not be discontented and grouchy because you have to struggle. Go to your daily work with happiness on your face, have a kind word for everyone, have a song on your lips and sunshine in your heart — and the world will look bright to you

and worry will steal out of your house as a thief in the night. There is no place for this. Lie down in the evening with the knowledge that you have done your best in your day's work; that you have shown others the joy you feel in yourself; that you have gained mentally and psychically. Say to yourself, "I will, no matter what may come. Nothing can harm me. Nothing can discourage me," and everything will result well.

And deep down in your soul, conscious and unconscious, have the knowledge of your power and keep the little rhyme I am giving you before you steadily and your life will be changed, will be worth living, worth to struggle for — will be a walk on the sunny side.

The only thing that will inspire us with the grace of God, is to get it. Godlike motives and desires are the grace of God. It is impossible to practice the Golden Rule without this grace. We can't intellectually see what we ought to do to others, but with this grace we shall perceive what God's child should do. There is no way for humanity to be taught of God except for each one to imbibe the grace of God. It is a Godlike feeling, speaking, and doing. The Spirit of Truth and Wisdom is always here. Still we cannot use it until it is revealed to us. When we get it, we shall be young, healthy, pure, kind, gentle and gracious. If we lack, it is because in our consciousness we have not the grace of God. —Mrs. Harley.

## SELF-SATISFYING SUCCESS

**Y**OU have a latent capacity which has not been developed. Slumbering within your soul are mental potencies which you do not even recognize. Begin to recognize and affirm the nobility and strength of your selfhood, and you will soon feel the stir of a new ambition and the enthusiasm of a new faith, which will reveal undreamed of opportunities to your growing mind.

There is a degree of success won by ignoble characters who are strong in self-faith, which goes to prove that a positive belief in self, coupled with will and ambition, will accomplish things and move minds like pawns on a chessboard; but when you look into these lives you see that such success would not give you the satisfaction which ought to accompany real success in any line. True success should carry with it the joy of perfect accomplishment. You cannot have the inner feeling of a permanent good accomplished unless along with the transitory success of your material projects you gain the permanent accomplishment of a noble character. You go from success to success in outward endeavors and when, in your quiet moods, you wonder what it is all for and what of real value you have gained in the contest with men and affairs, you should be able to turn your eye inward, as it were, and behold the beauty of a substantial structure of character which you feel is the immortal end and object of your physi-

cal existence, a satisfying and enduring reality that you will not be ashamed to reveal to men and angels.

Would you lay a sure foundation, then, for contentment as well as success, dig down through the sand and clay of impermanent mortal qualities and seek the bed-rock of eternal spiritual principles. As you search and gain the understanding of these spiritual laws of life, you will see that as all the beauty and order and wisdom visible in the universe are the revelation of the character of the Eternal Being whose Nature the universe is, so your character, in order to be perfect, must be founded on those spiritual verities which are the essence of moral symmetry, mental strength and physical health. And in order that you may have a perception of the true ideal of character as a balanced material and spiritual nature, you must resurrect and cultivate the spiritual faculties of your mind by study and meditation upon the nature and beauty of the great Over Soul of Wisdom. Uncover the sacred foundation of Its Love in your heart and you will have an unfailing source of strength equal to every need and demand.

The following affirmation should be studied and affirmed daily, as a means of awakening that quality of I-am-ness of faith:—

I am a growing, expanding mind.

I am a forceful faith in action.

I am a mental mine of possibilities.

I am a centre of mental influence.  
My nature is as deep as its source  
in eternal Being.

My capacity for growth and self-expression is inexhaustible.

I stand on the threshold of unlimited opportunities.

I create opportunities.

I am maker of my own destiny.

I can have the joy of building a more beautiful and a more permanent temple than that of Solomon.

My temple is a "spiritual body," built of the substance of the divine Over Soul.

I am building my character out of the matter of the Eternal Mind. It is founded on the rock of ages, the everlasting Truth.

I am Success because I fulfil the principles operated by Omnipotence.—Walter De Voe.

### WORK WITH LOVE.

What is the bed-rock of the religious life?

It is love—

Love for God and Christ and Service and—

Work!

Work!

Work!

Religion is not religion until it enters every sphere of activity and industry and causes man to work with Joy.

Every soul should be a consecrated workman!

The great Hepworth says: "Every man a consecrated workman! All honest work is God's work, as truly so as the work of the priest at the Altar."

With love of God in our souls,

our hearts and our minds, we are true workers—consecrated workers.

Work with love and Joy.

That's God's Way.

It is the only way to work—with fervent love.

Such work cures disease, misery and poverty.

Working with love makes us useful and happy here and now for many years.

"To feel what you do is drudgery, makes it drudgery."

Drudgery ceases when we work with love.

God and the angels help us when we work with love.—Magazine of Mysteries.

### WHO SHOULD CONDEMN?

"Neither do I condemn thee!"

Are the words that Jesus spoke;

"Go thy way and sin no more,

Sin no more for thine own sake!"

Sinning hurts the sinner more

Than it does the sinned against,

Even though the sinner stands

High among the earthly saints!

One who has a conscience clear

Can command his self-respect,

Though he be the victim of

Persecution and neglect.

Why do not the followers

Of Him who was compassionate

Always show sincerity

Instead of exercising hate?

Love will cover multitudes

Of mistakes or misdeeds,

And Love the only weapon is

Which the castigator needs!

### SPARKS OF TRUTH

W. E. G.

Seek ye first the kingdom of heaven, harmony within, and every good will seek you.

He who will not forgive cannot be forgiven.

He who forgives his brother also forgives himself.

He who thus forgives himself God has already forgiven.

Harmony is heaven's first law; this obeyed, all other laws are uselessly made.

The just never judge. He who judges another leaves his own work undone. Thus he who judges another condemns himself.

Knowledge is power for good or ill.

Knowledge of good is power for good only.

Knowledge of evil is power for evil.

Knowledge of good and evil is power for either.

Blessed is he who masters and marshals all knowledge for good only.

But woe unto him who foists evil schemes and designs upon the credulous, ignorant and helpless, to his own advantage and to their discomfort!

Love, the only badge of discipleship, worketh no evil, is patient, enduring, long-suffering; sees no evil, finds no fault. Where anger, malice

and revilings are this badge of discipleship is not worn.

In a sense, man and mind are one; but mind is two — mortal and spiritual. If the mortal mind controls, then man lives in mortality, ignorance, darkness, death. But if the spiritual mind controls, all is light, life, love; for the spiritual mind is a ray of the Divine source and the illumination of good.

Perfect praise is perfect prayer, heard and answered everywhere; but flattery in either praise at prayer is emptiness to the soul and to the life a snare.

Remain quiet while wrong triumphs. Let it have its day, its way and its sway. It is a hybrid plant that flourishes, flowers, fruits and perishes. It is a thing of time and has no eternal nature. Right, the master might, will sure win the day. Right is rooted in eternity, flourishes in time, and flowers and fruits in both time and eternity.

Stand fast upon the solid rock,

Nor ever step or tire

Unless by stepping thou shalt rest  
Upon a rock still higher.

In turning from error to spiritual truth, you turn from disease to renewing health, from poverty to perfect wealth, from age to eternal youth.

This know: You may conceal things for a while, but not permanently; the hidden seed will one day

sprout and spring up. The cock will crow in the darkest cell.

Truth crushed to earth will rise and strengthen, straighten up, strike and conquer.

He who makes capital of the confidence of the people, entertaining them with minstrels and shows while he steals away their bread, is a traitor of the deepest dye. But he who uproots existing institutions that better ones may be established for the public good, even though he alienates his friends and incurs public reproach, such a one is a benefactor whose honor time cannot efface and to whose glory eternity adds grace.

Leave the mark of effort at some good service upon the face of each passing day. Each hour is a space for honor or for shame; each minute a jewel to shape or mar.

When you are strong in yourself you are weak in the source of your strength. But when your strength arises out of the consciousness of being rooted in an all-abundant source of unlimited strength, then you are strong, indeed.

Sweetness under adversity is the fine art of the Poetry of Life. Only the true poet can display this art.

He who can stoop to the life of a child, guide its flow and tame its wilds is a prophet of that which shall be and a shaper of human destiny.

You do not know what is in store for you, nor will you ever find out

while you stand, wonder and doubt. But be ever up and doing—ever achieving and pursuing—thus you will open many a door that leads to your inherited store.

Remember to be grateful ever for all of God's gifts to you, and for all of his answers to your prayers, and forget not to give your gratitude birth in expression.

### CREATIVE THOUGHT.

Since Thoughts are Creative Forces,  
And Words are Living Seeds,  
Then from Nature's Vast Resources  
You can draw for all Your Needs.  
—Veni Cooper-Mathieson.

In the darkness of the night we wait and weary for the coming of the light. We think of the great course of light as making its way toward us, when it is we making our way toward it. We, day by day, leave the light behind and meet it again in the morning. So with ignorance and knowledge. We regard God as the mover, when the moving is on our part. And as we go to the light with an irresistible power, so ignorance is left behind with a growth that we cannot resist. Every day is a pattern of our life.—Philo.

What we need of our religion is something that gives us strength now, something that brings comfort now, something that gives us a little measure of certainty now, something that takes away all fear of God as a wrathful Ruler and shows us instead the Infinite Father, who is Divine Love Itself.—U. S. Gesterfield.

## ABOUT INDIA

**T**HE German imagination is reeling with the potentialities of the Russian conquest.. India already is being fed to the insatiate Teuton thirst for revenge on Britain. The thrust against Bombay is the new sword of Damocles which Germany intends to use against England as its weapon to force peace on its own terms. In a few weeks German propaganda will be busy scattering this threat and menace around the world.

The Washington Herald already has touched upon the possible new routes to India which the collapse of Russia has given to Germany. These routes have been worked out in some detail as the result of the fall of Odessa, and the prospective surrender of Rumania. It now appears that the utilization of Rumanian ports on the Black Sea, Constanza and Varna, are integrated into the new route to India, which is attracting the most attention in Berlin; although the North Caspian route—Moscow, Samara, Tashkend — is not being neglected.

The new route, involving ferriage over both the Black and Caspian seas, is called the Berlin - Batum - Baku route and penetrates the rich oil lands of the Caucasus and the fertile sections of Turkestan and Afghanistan. As it stands at present there is a continuous rail route between Berlin and India—with the exception of a gap not more than 400 miles in length. No hostile ar-

mies stand in the way, no insuperable obstacles, except those which the drain of war has imposed on German resources. With Russia inert and Rumania prostrate, there is no reason why the pan-Germans should not start an expedition against India within the next few months — provided the deadlock on the Western Front continues.

Southern Russia is much more profitable as a conquest than Northern Russia. It is rich in grains and oil; it is the producing heart of the Slavic world, and, furthermore, it is Royalist in sympathies, and less likely to witness a revival of revolutionary activities than the sections firmly under Bolshevik control. The capture of the Russian Black Sea fleet by the Germans probably would kill off whatever impulse there is to resistance in the Caucasus and its surrounding territory. The capture of Odessa means the control of the railroad terminals of the territory. To link up a thrust, first into Southern Siberia and Turkestan and then into India, is not a task beyond the present resources of Germanic power, provided Berlin desires to divert that much of her reserve of energy from her more current and pressing engagements.

"It appears not to be really understood in the United States that India is seriously menaced," stated an Allied diplomat in this Capital recently. It is not premature to discuss the subject now, since it is certainly within the scope of Teuton



purpose if the war continues for another eighteen months, as it seems certain to do. One of the gravest features of the whole situation is that the danger is likely to bring about a division and a schism in British military counsels once more.

For three years and more Great Britain has been divided into two camps of military opinion — the "Westerners," who believed the whole British force in the war should be concentrated in France, and the "Easterners," who believed in supplementing the attack on the Western Front by pounding away at the back door of the pan-Germanic hegemony — that is, in Mesopotamia, in Palestine, and in Saloniki. The threat against India is likely to strengthen immensely the hands of the latter party, and correspondingly weaken British effort in France. This will be a misfortune. The war is not going to be won or lost in India, Mesopotamia, or any other corner of the world.

Germany is now racing against time. Her project of power will be realized unless she can be struck a vital blow. No such blow can be struck at the outposts of her growing dominion. The only place to strike is on the Western Front, which is the only real front left.—Washington Herald.

I think sometimes that the nearer a man can place himself in the full current of natural things, the happier he is sure to be. If he can become a part of the universal process and know that he is a part of it, that is happiness.—David Grayson.

## BRANDS FROM THE BURNING.

W. E. G.

He who is detached from love is lost indeed, for love is the link between the human soul and the Infinite Father. That link broken, man is severed from God until its restitution.

A philosophy which eliminates love from life separates man from God; separates the plant from the soil, the fountain from its source. Such a philosophy leads to physical degeneration and spiritual poverty.

Love is the light of God shining upon the world of materiality, and all pure hearts are reflectors of that love. Wherever love beams from the heart of man in thoughts, words and deeds, that life reflects the light and glory of God.

God is the all Good and the source of both the good and the conception thereof. Love is the light of Good and the declared glory of God. He who divorces love from his consciousness, extinguishes the light from the lamp of his life and gropes in darkness.

Such lose their sight and know not the day from the night. O! seekers of light, follow not, follow not such self-blinded guides.

Stop occasionally; sit quiet and passive, and close the outer eyes that the inner eyes may open and see for your edification. Close your ears occasionally to outer sounds, that the inner music may be heard —when you hear it you will think it

universal and eternal, and long with increasing joy to hear it again.

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The outer senses often deceive, but their counterparts you may believe.

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In this day of the dense darkness of the valley and shadow of death draw nigh unto God; in words of truth, thoughts of reality, and deeds of kindness.

Words of truth are creative agents in the hands of God; thoughts of reality are trees that bear the fruits of the eternal for the life and health of the nation to come.

Deeds of kindness are the foundation of the material kingdom of God. Climb frequently to the hilltops of light, that you may know the day from the night.

Pray ye, that the Kingdom of God shall come into your consciousness: not that your ideas of it or anybody's ideas, but that the kingdom, in truth, shall come into your understanding; and that the will of God may be done on earth as it is in heaven.

That the Infinite will be done in your conduct as it is expressed in ideal.

That the will of God be done in the conduct of the associations of men as it is expressed in the purest teachings of their holy books.

That the will of God be done in human civilization as it is declared in the unadulterated truths that give the civilization their life and general character. Then, when you see the kingdoms of this world being torn down, be contented, nay rather rejoice, for they give place to the

Kingdom of God; and when you see the heavens of religions torn asunder and roll together like a scroll, concealing both their true and their false teachings, rejoice the more, for they give place to the universal religion — the revelation of the one God, father of all mankind; one human family — one brotherhood, one family tie, one community interest, one national scheme, one world relationship.

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By prayer and devotion climb often to the hilltops of Light, that you may know the day from the night and that the lamp of life may renew its light and the arm of truth its might.

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Perhaps the future looks as dark just now as at any moment since this horrible war began. Never more, then, than at this hour should courage and hope characterize our conduct and our speech. There can be but one ultimate issue. Humanity is not on the down grade. Righteousness, justice, mercy have always won in the long run and they are winning now.—Ex.

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If you have a feeling of being discouraged because of being alone it can be remedied by looking within to your own indwelling Lord for companionship and comfort and help. Until you find this inner Helper, you will never be satisfied; and when you have found Him, everything in the without will be helpful to you.

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“Little drops of rain brighten the meadows and little acts of kindness brighten the world.”

# THE CARE OF THE BODY

Simple Health and Hygiene Rules, That Make for Longer Life.

**T**AKE care of thy body and keep it clean and pure, that thy days may be longer, thy hours of illness fewer, thy health better; and in this way, by thy cleanliness of body, as well as of soul, show due reverence for thy many blessings.

Taking care of the body pays — mentally, physically, financially. Therefore the short time given to the bath, to the daily walk, the exercises of deep breathing, to the habits of pure air, pure water and right living will bring back returns a thousand-fold, will add to your health, your strength and will mean years to your life.

These with wholesome food will do more to make woman more beautiful than all the rouge and cosmetics in creation, and make man healthier and more alert than all the gymnasiums, hot springs and sanitariums in the country.

Supplement these with occasional warm baths, using plenty of good soap, followed by a brisk rub down. Take a cold bath if you can. If you fail to get into a healthy glow or if your nails or lips become blue, take a lukewarm one. A warm bath at night is a great sleep inducer.

Learn to love sunlight. Take a sunbath every day even if it means only walking on the sunny side of the street for five minutes. Germs cannot live in sunlight. If you have to expectorate, do it on some sun-

lighted place but not on a sidewalk. Obtain all the fresh air you can. Keep windows of sleeping rooms open. Let sunlight into your room if possible. Sleep alone if you can. Never sleep with anyone who is ill.

Diet and plenty of sleep will do much to keep you in a condition of health. Walk as much as possible. Get rid of the habit of riding when your trip is only a few squares. Walk to your work in the morning. If the distance is too great, walk part of the way. Walk properly — head up, shoulders back, mouth closed so that you breathe entirely through nose.

One of the best “reducers” of the abdomen is to walk with the abdomen drawn in. This throws the chest, head and shoulders into their proper position, and gives the abdominal muscles strength to hold in the abdomen.

See that fruit, fresh or dried, is a part of your daily menu. Get eight hours sleep every day — nine if you can. Sleep increases the number of red corpuscles, which will give you a rosy complexion.

Take the best care of your teeth. Brush them night and morning. Bad teeth and bad health go together. Decayed, neglected and poorly kept teeth cause more indigestion than all the late lobster suppers put together. Besides this, they are breeding spots for germs.

A simple gargle of a gentle anti-

septic night and mornings will do much to keep your mouth and teeth in a healthy condition, and will avert many a sore throat or cold.

Never read in a poor light. Let the rays fall over your left shoulder on your book. Stop reading the moment your eyes begin to hurt you. Beware of much reading in a train or while swinging in a hammock or when in bed. Never read when exhausted or weary. Get the habit of resting the eyes frequently. Bathing the eyes in a solution of boric acid affords relief to tired or inflamed eyes. A wash is made by dissolving in water, boric acid (purchased at any drug store for five cents). It is harmless.

Massaging the eyes—that is, rubbing them inward toward the nose five to ten times night or morning—will strengthen the muscles and tend to preserve your eyesight.

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### THE MARVELS OF THE HUMAN BODY.

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In the the human body there are about 200 bones.

Muscles, about 500. The length of the alimentary canal is 32 feet. The amount of blood in an adult averages 14 pounds, or fully one-tenth of the entire weight. The heart is 6 inches in length and 4 inches in diameter, and beats 70 times a minute, 4,200 times per hour, 36,792,000 times per year, 2,575,440,000 times in three score years and ten, and at each beat  $2\frac{1}{2}$  ounces of blood are thrown out of it; 175 ounces per minute, 656 pounds per hour,  $7\frac{3}{4}$  tons per day.

All the blood in the body passes

through the heart in 3 minutes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting 122 tons 1 foot high, or 1 ton 122 feet high.

The lungs of an average person will contain about 1 gallon of air at their usual degree of inflation. We breathe on an average 1,200 times per hour. The aggregate surface of the air cells of the lungs exceeds 200,000 square inches, an area of very nearly equal to the floor of a room 40 feet square.

The average weight of the brain of an adult male is 3 pounds 8 ounces, of a female 2 pounds 4 ounces. The nerves are all connected with it directly by the spinal marrow. These nerves, it is stated, with their branches and minute ramifications, probably exceed 10,000,000 in number, forming as it were a bodyguard.

The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The atmospheric pressure being about 14 pounds to the square inch, a medium-size person is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain-pipe one-fourth of an inch long, making an aggregate length in the entire surface of the body of 201,166 feet or a ditch for draining the body of almost 40 miles long.

The normal human body has in it the iron needed to make 7 large nails, the fat for 14 candles, the carbon for 65 gross of crayons, and phosphorus enough for 820,000

matches, and out of it can be obtained 20 coffee spoons of salt, 50 lumps of sugar, and 42 litres of water.

The rods in the retina of the eye, which are supposed to be the ultimate recipients of light, are estimated at 30,000,000; and the gray matter of the brain is built up of at least 600,000,000 cells.

The elements in the human body, roughly speaking, are oxygen, hydrogen, carbon, and nitrogen, phosphorus, calcium, sulphur, chlorine, sodium (salt), iron, potassium, magnesium and silica.

From the mere mechanical point of view the "make up" of the human frame surpasses in its perfection of structure arrangement and adaptability to conditions and circumstances any other machine in the world.

What man will be 10,000 years from now no one can tell; for the purpose of his coming to earth is apparently far from being fulfilled, and some of his most awe-inspiring and Christ-like powers are only now being developed and receiving scientific recognition. Truly, as David said,—

"I will praise Thee, for I am fearfully and wonderfully made. Marvelous are Thy works; and that my soul knoweth right well." — Rev. John Spence, F. R. A. S., in "The Home-land of the Soul."

"As Science and religion more tightly clasp hands for the speedy deliverance of mankind from the thralldom of oppression, a new civilization will arise fraught with innumerable blessings."

### OCTAVES.

The mind, alone, is quick, the flesh  
is dull

And hears not the infinitude of  
sound

That from the Harp of Being floats  
in full

And fills the shoreless seas of  
space around.

The light that in the deepest dark-  
ness shines

The flesh knows not of, for it sees  
but night;

Supremely arrogant, the flesh  
opines

There is no super-vibrant light in  
light.

And yet the mind, of baser than the  
flesh,

Builds agents to arrest these  
things and null

The findings of the flesh, to prove  
afresh —

The mind, alone, is quick, the  
flesh is dull.

—A. F. Gannon.

### WITHIN.

I dwell alone—unseen, unheard,  
In deeps of solemn stillness—I.

No voice hath e'er my silence stirred,  
No ear hath listened to my cry.

No soul hath ever looked on me—  
My soul myself hath never known.

Whose love is closest cannot see  
Nor know this I that dwells alone.

Of spirit come—spirit am I—

And none may solve the mystery.

—Florence E. D. Muzzy.

Fear and hatred are next door  
neighbors.—Lord Chesterfield.

## HOW TO KEEP THE CHILD WELL

**H**EALTHY babies grow into active, vigorous children and develop into strong, robust men and women. It is not only an economic saving to keep a child in a condition of health but it is easier to keep the child well than it is to take care of it when it is ill.

In the first place, remember that the baby is a little plant. He requires sunshine, pure air, pure water, nourishing food and a few little precautions to keep him bounding with health.

Here are a few simple rules that will prove valuable:

Bathe the baby regularly every morning in cool or lukewarm water, and during warm weather twice a day. See that there is no draft. Wash and powder the baby every time the diaper is changed.

Watch carefully to it that the bowels move every day. Spasms and death oftentimes result from failure to observe this most important of all functions.

Have regular hours to feed the baby rather than to feed him every time he cries.

Be careful of his food. Give him no fruit and no raw food of any kind.

Under no circumstances give the baby tea, coffee, soft drinks, beer or any liquors.

See that the baby's sleeping room is well ventilated, without being drafty. The bedding should be kept scrupulously clean. All the cover-

ing of the child should be of a kind that can be easily washed, aired and given frequent sunnings. Baby should always sleep alone in a crib. Place a light blanket or counterpane at head of crib in Winter to keep draft from baby's head. Keep crib completely screened with fly netting in Summer, and carefully screen windows and doors of house. Use low pillows—better none at all.

Look upon every fly as a deadly enemy; and swat it on sight. Flies have caused more deaths of babies than the victims of all the wars together. If a fly alights upon the baby's food, throw it out immediately and prepare new. You will save time, trouble, expense and sorrow by doing this.

Always wash your hands before handling the milk bottle. Wash off the mouth of bottle before removing cap.

If baby suffers from diarrhoea, stop the milk for 24 hours and give barley water only.

As soon as the child is large enough it should be taught to hate dirt in all forms. One of the first things to be taught it is to be clean in the handling of foods, to wash the hands before coming to the table and always after handling any pet, particularly a cat.

The evils of taking "bites" of candy—the old habit of taking "a suck of candy all 'round"—and eating after other children, should be early impressed. Much illness will be averted by this.

The dangers of common drinking cup, the common towel, putting pencils and other articles in the mouth should be taught early.

Impress upon the child as early as possible the importance of the daily bath, not because it makes him look prettier but because bathing cleanses the skin, keeps the pores open and tends to increased health and vigor.

The value of fresh air, pure water and lots of sunshine should be taught. Let the child know the health reason for the open window, of ventilation in the sleeping room.

Buy your boy or girl a toothbrush as soon as he or she can use it. Don't be of the idea that the first or milk teeth are of no importance because they are replaced by the permanent teeth later. One decayed baby tooth perhaps will cause the teeth of upper and lower jaw to come in crooked and affect the appearance and health. A clean tooth never decays. The habit of thoroughly masticating the food is helpful to the teeth in keeping them clean, and also develops the muscles of the jaw. Bad teeth is the penalty Americans pay for their fondness for sweets and soft foods. The relation between our food habits and the soundness of our teeth is an important one. Food should never be eaten hurriedly, but thoroughly masticated, not only because it can be more easily swallowed, but also because in the act of masticating the saliva is mixed through the food, aiding digestion. All food lodgments should be removed between the teeth after each meal, and the teeth brushed. If it is im-

possible to brush teeth the mouth she be rinsed with cold or lukewarm water.

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### ON WHAT GROUNDS?

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On what grounds can I expect immunity from disease and danger when my thinking still dwells to such an extent on false convictions?

The very nature of thought, being as it is creative and outpushing, would seem to point to the fact that all my thoughts of criticism, fear, blame, and distrust, must bring about the very liability to disease and danger which I dread.

My knowledge of the nature and work of thought is not all that I have learned: I know what I am.

Previously I imagined that my mental activity—that is, my thinking and feeling—together with my body, constituted the whole of me. Now I know that I am also that which gives birth to my mental activity, and which creates the body.

When believing that my thoughts and feelings and my body were the whole of myself, I dwelt mentally in a realm of great restriction, and suffered from the conditions resulting from that conviction.

The recognition of my true being lifted me out of that restricted realm and withdrew me from subjection to its dictums.

I had expected evil on two grounds—first, that evil is existent as a power, secondly, that I myself was evil and deserving of evil.

Now I know that evil does not exist as a power, that the only Power is a Love-Power, and I know that I am perfect and hence deserv-

ing of all that is best and most beautiful.

This recognition has quite changed my expectations.

I expect that which before I did not expect. I no more expect that which I did expect.

What I expect I visualize, and to visualize is to form in thought with the resultant effect of manifestation.

Thought may revert, from force of habit, to the old convictions and dwell with them the greater part of the time, but a change has taken place—an underlying consciousness of the fact that I am perfect, and that these old convictions are not true, pervades mentality and underlies all its activity.

This underlying consciousness cannot be without effect, and its effects must be good and beautiful and true.

My knowledge of the nature of being applies to the forces of the Universe, and proves to me that all power inheres in that only which has its being in the true source—the consciousness of being that which is.

Therefore power inheres in true thinking, and is lacking in untrue thinking. Although all thinking, whether true or false, is formed and manifested, the power inherent in the true thinking makes this vital and far-reaching and fruitful, whereas untrue thinking, because lacking in power, soon exhausts itself.

Rather ought the question to be formulated anew: On what grounds do I expect disease and danger?

Am I not divine being? Am I not

the creator of my thinking activity and of my body?

Am I not Life itself, Love itself, Wisdom itself, Power itself?

On what grounds should I, then, be subject to any conditions, least of all to those which have grown out of a false conception of myself?

I am perfect being, and I know the utter perfectness of the life and power which I am, therefore do I expect that which is due me as such, not what is due to false convictions which are not myself.

I, perfect being, expect perfect conditions and perfect circumstances, and it is I, perfect being, who am and live and think, who live and think in the glorious reality of omnipresent, omniscient, omnipotent Good.—G. Lambert in Expression.

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Trust thyself: Every heart vibrates with that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves, childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being.—Emerson.

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God gives to every man  
The virtue, temper, understanding,  
tast  
That lifts him into life and lets him  
fall  
Just in the niche he was ordained  
to fill.  
—Cowper.



## "I WILL RISE AGAIN"

"Resurgam," Carved on a Stone in the Foundation of St. Paul's Cathedral — A Lesson for the Discouraged.

**T**HERE is part of a letter: "Everything seems to have gone wrong with me. I have tried, but failed, and am discouraged — (follows a line of discouraging detail — and then this)—"Where in such a ruined life can I find hope?"

Here is one answer:

Nearly every successful man, at one time or another, might have written just such a letter as you have written.

Napoleon would have written it when he was thinking of suicide—and a hundred other famous men when they were thinking of suicide.

Gibbon might have written it when he was fat, eating and drinking too much, getting old, having accomplished nothing.

The persevering Frenchman who reduced his wife and children to starvation and burned up the last piece of furniture in his house before making his porcelain oven work and achieving fame might have written such a letter with good reasons.

Nearly all men, as a matter of fact, consider themselves failures, even after they succeed—especially the best men.

The average newspaper man or writer imagines that he ought to be

a statesman — he is usually mistaken.

The great statesman, Richelieu, imagined that he ought to write poetry. He was mistaken.

He suggested to the greatest French writer that he, Richelieu, would write a play and sign Moliere's name to it, thus learning what the public really thought. "I can tell you," said Moliere. "The public will say, 'Moliere has gone crazy.'"

Joe Jefferson, the actor, thought his career ruined because he went on the stage, when he ought to have been a great painter.

He kept on acting well and painting badly until he died.

To the man who asks, "Where among the ruins can I find something that will give hope," we recommend the well-known story about Sir. Christopher Wren, who built the Cathedral of St. Paul, in London, after the big fire had destroyed nearly all of the city.

The site was selected, and it was arranged to tax the coal that passed up the Thames to find money to build the Cathedral. Wren began looking around among the ruins.

Among stones blackened by fire was one, and written on it in Latin: "I will rise again."

That was the first stone used in

the building of the big Cathedral, in which Wren now lies buried.

Wren, a really great architect, might also have been discouraged.

For building St. Paul's Cathedral, climbing up and down ladders, struggling with a dishonest king and dishonest builders, he received the magnificent sum of twenty dollars a week—and often had to wait for his money.

As Wren picked out of the blackened ruins the stone on which the courageous word was written, so every discouraged man may find somewhere among the ruins of the past a fragment with the words, "I will rise again."

If he will take that for his foundation and add will power to it, he will rise again.

Nothing is hopeless, nothing overcomes the human will.

Milton, blind, wrote what will live for centuries.

Beethoven, stone deaf, unable to hear a note of the orchestra when he conducted his own music, created his most magnificent works when he could no longer hear a sound.

Pope wrote his noble Essay on Man when he was so weak and helpless that he had to be sewed up in a canvas jacket every day and have a nurse undress him and put him to bed.

Old Socrates was a strange combination — his father a sculptor, his mother a midwife, himself a philosopher spending his life trying to make better men of the Greeks.

By way of reward they con-

demned him to drink hemlock, the poison that kills you with a numbness beginning at the feet and gradually reaching to the heart.

He talked placidly and earnestly — his last installment of philosophy — while the poison did its work. He was not discouraged when he told his judges he was more fortunate than they. He still lives.

No man can be destroyed by anything except his will or lack of will.

The famous Cranmer, in fear of his life, signed twice a recantation of his religious beliefs.

Then he recanted his denial, and went to the stake to be burned alive. To show that he regretted having denied his faith, he held his right hand into the fire until it was burned, thus proving that fire could not conquer him, and established his reputation permanently.

As the great Christopher Wren found in the ruins the first stone used in his new Cathedral, so the discouraged man may find in what he considers a ruined life the foundation for a new success.

One man finds it in wounded vanity. He must fall low and be kicked before he rises and really tries.

Another finds it in affection for his children. One of the most successful professional men in the United States was looked upon as a hopeless drunkard, practically in the gutter.

One night he came home—by accident—sober. He saw for the first time that his children feared him

and ran when he appeared. Said he, "If that is so, I will drink no more."

He kept his word.

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Out of every wreck something is left, something that can be used for building — like that stone in the ruins on the site of St. Paul's.

They even say, we doubt it, that you can take from an Egyptian mummy grain that has been buried for centuries and make it sprout.

Certain it is that you can take from the human soul, however discouraged, downcast, begrimed and weary, a hope, a determination, a thought that will blossom and make life worth while again.

We could fill this entire newspaper with names, printed in smallest type, of those whose success has really begun with that which seemed hopeless discouragement and failure.

Take for your motto the word that Wren found on the blackened stone, "I will rise again." You can do it. —The Washington Times.

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### HOW TO HAVE WELL-BORN CHILDREN.

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Many a woman of today who is beautiful, brilliant and accomplished will not give her love unless she receives abundance of gold in return. But she does not realize that by that very attitude she helps to keep the world in sorrow, misery and sin. And, what is more, she deprives the next generation of a noble birthright. Too many women of today marry simply well-dressed animals who have money. But no-

ble children cannot appear from such a union. When noble women will marry noble men, whether they be rich or not, then shall we have children that shall bless the world. To the women who are beautiful, brilliant and accomplished we have this to say: Do not look for a rich husband; look for a man with brains, with character, with genius, with ability. Become his wife, no matter how poor he may be today. A real man will surely rise in the world; his love will be worth more to you than all the gold in the world, and you will have a man for the father of your children. Can a greater glory come to a woman than this — to become the mother of grand, noble souls: men and women that will shine as great, unquenchable lights in the world; men and women whose deeds will live to the end of time and whose names can never die? But a woman cannot become the mother of such children unless she marries a man who is a real man.—Eternal Progress.

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"Life is a magician's vase, filled to the brim, so made that you can neither draw from it, nor dip out of it, nor thrust your hands into it. Its precious contents overflow only to the hand that drops treasures into it. If you drop in charity, it overflows love. If you drop in envy and jealousy, it will overflow bitter hatred and discord."

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"He that will put eternity and the world before him will invariably find, as he contemplates, that the former will grow greater and the latter less."

**SPEECH AND SILENCE.**

Thou who wearest that cunning, heaven-made organ, a Tongue, think well of this: Speak not, I passionately entreat thee, till thy thought have silently matured itself. Consider the significance of Silence; it is boundless, never by meditating to be exhausted, unspeakably profitable to thee! "Speech is silver, Silence is golden; Speech is human, Silence is divine." No idlest words

that thou speakest but is a seed cast into Time, and grows through all Eternity! The Recording Angel, consider it well, is no fable, but the truest of truths — the paper tablets thou canst burn; of the "iron leaf" there is no burning. — Thomas Carlyle.

Treat a man with as much deference as you would a picture; look at him in the best light.—Emerson.

**THE CHRISTIAN SCIENCE INSTRUCTOR**

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## THE NEED OF GOD

**S**OMEONE has said that if there were no God man would have to invent one to supply the need.

To say that the idea of God is a mere hypothesis, however, would not be enough. If it is an hypothesis it is both a working hypothesis and an hypothesis that works miracles all the time.

Ask the people who deeply believe in God and who maintain a spiritual relation with God what their faith means to them and see their faces light up.

But don't ask those who half-believe in God or aren't sure whether they believe or not or believe when they think it pays for the moment to believe, those who may be said to flirt with the idea of God.

They have done a good deal of harm to the cause of faith in the world.

"They come to us when everything else fails."

These words or words of similar meaning are often used by members of a great religion with reference to the afflicted.

In time of woe the spirit turns instinctively to God, seeking to escape from the dreadful realities of life into the peace of his beneficence.

For distracted thought there is always that Supreme refuge.

In moments of horror the minds of the boys in the trenches must often be turned there, though perhaps not so often as those of the

mothers far from the scenes of horror. The boys have the relief of action, of co-operation in a mighty enterprise. The mothers are left to the torments of the imagination that clamor for the solace to be found only in the Divine.

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After the war we shall get many echoes of the religious feeling now manifesting. And we shall probably hear of many other apparitions of angelic hosts besides those at Mons. If the angels really watch over us there must be a terribly agitated fluttering of wings in heaven at this time. Indeed at no time can they be expected to be wholly at ease. For they must be greatly concerned over the things men do to one another even in peace time.

And the white figure of Christ that is said to minister to the men as they lie wounded and desolate in No Man's Land, does He favor one side or the other or does He treat them all as His children? The philosophical anarchist who like to claim Him as one of their own would have no difficulty in answering this question and giving reasons from their somewhat biased point of view.

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In England the effect of religious thought of three years and a half of war has been extraordinary. The revival of religious fervor, in many instances the direct result of personal loss by death or fear of im-

pending loss, has reflected itself in English literature.

The most astonishing of all recent conversions is that of H. G. Wells, hard-headed and yet tender-hearted Socialist, who now writes of religion as if it were a discovery of his own. His explorations into religious thought, as revealed in "Mr. Britling Sees It Through," "God, the Invisible King," and "The Soul of a Bishop" must cause the orthodox considerable amazement and they are hardly calculated to develop a school of followers with their quaint idea of a progressive God. But they show how strongly a mind hitherto devoted to the problems of this world can be led by a great social upheaval like this war.

Another writer who has been led by the war to faith in a life beyond the grave is Sir Oliver Lodge, whose book, "Raymond," dealing with the communications said to have been received from his son, is one of the phenomena of present-day literature.

The war is making the world think intently about death and what comes after an, in consequence, is urging them to establish a closer relation during life with the eternal.

One of the latest and most beautiful expressions of the religious war mood may be found in "The Tree of Heaven," by May Sinclair, an interpreter of English life with much of the sympathy and insight possessed by George Eliot.—John D. Barry, in Washington Herald.

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No action, whether foul or fair,  
Is ever done but it leaves somewhere  
A record.

## TO MY SON.

Written by Dr. Mary Davidson in  
Her Son's Bible Before  
Her Death.

Never judge, nor condemn; never arraign, nor censure—not a word; never an unclean, unkind expression; never a doubt or fear; never a disparaging remark of another. As you would others should do to you, so do ye. Pause! Be still! Not a word, emphatically, not even a look that will mar the sweet serenity of the soul. Know God. Keep silence before Him, not a word of murmuring or complaining in supplication, not a word of nagging or persuading. Let language be simple, gentle, quiet, you utter not a word, but give Him an opportunity to speak. Harken to His Voice. This is the way to honor and know Him. Listen to obey. Words make trouble. Be still! This is the Voice of the Spirit. Take no thought for tomorrow. Worry not about home, church, or business cares, cast all on Him, and not a word. We think so hard, pray so hard and trust so little.—The Truth.

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I sent my soul through the invisible  
Some message of the afterlife to  
spell,  
And by and by my soul returned to me  
And answered, "I myself am  
Heaven and hell."  
—Omar Khayyam.

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Wait on Him a little in peaceful-  
ness and prayer, and see what He  
will do for thee.—H. B. Stowe.

# TO HUSBANDS AND FATHERS

Dorothy Dix.

**A**TTENTION, Mr. Husband and Father! These few lines are written especially for you. Please read them.

Have you made your will? And if you have made it, have you tied up whatever money you are leaving your wife and daughter in some sort of a fool-proof trust, so that they can neither spend it, nor give it away, nor be cheated out of it?

If you have not done this you have committed a crime against those who are dependent upon you and who look to you and have a right to look to you, to defend them against a world that is hard and cruel to penniless women.

If you have not done this, go this very day to your lawyer and make your will, and leave your property in trust to your wife and daughters.

Many men put off making their wills because they hate to face the thought of death. This is puerile cowardice. The one certain thing in an uncertain world is death. It is bound to come to each one of us, and the most comforting thought that any man can have when he comes to lay his head on the pillow for the last time is that he is leaving those he loves safeguarded against want.

If there is a hell it can have no worse torment than the remorse a man must suffer if, after death, his spirit can visit the earth and see his

poor, helpless old wife eating the bitter bread of dependence and his tenderly reared daughters battling hopelessly against poverty because he was too stupid and careless to make a will settling the money he left them on them in such a way that they could not lose it.

I repeat again with all the emphasis and earnestness of which I am capable, Mr. Husband and Father, make a will and leave your wife's and daughter's property in trust, so that they cannot touch the principal.

Fifty years hence, when women have gone into business, and every girl is brought up to follow some gainful occupation, women as a class may know how to handle money and it may be safe to leave them their property outright, but at the present time they lack this knowledge, and it is not safe to leave it to them unsecured.

Every man knows this. He knows that he wouldn't trust his wife to handle his business or decide on his investments. Then why does he think that his death will work some sort of a miracle in her that will inspire her with sufficient financial acumen to handle his estate when he is gone?

Of course no such miracle occurs, and the familiar tragedy that you have seen happen to a dozen of your friends' families will happen to your

own, Mr. Husband and Father, unless you are wiser than your friends were.

Think of how often a little scene like this happens: You are seated at your desk and your office boy comes in and says that Mrs. A. wants to see you. She comes in, a pathetic, shabby little creature in black, with hair that is suddenly gone gray, a figure that seems to have shriveled up all at once, and a face that has lost all of its jolly middle-aged prettiness. You look once into the haggard, desperate eyes and swallow hard, and haven't the courage to meet them again.

For Mrs. A. is the widow of your old friend. Many is the good dinner you've eaten in her beautiful home. Many is the jolly ride you've taken in her automobile, for A. was a rich man, and when he died his family came into a comfortable pot of money.

But they haven't a cent now. Somehow, the whole fortune slipped through Mrs. A.'s fingers. Bad investments, reckless extravagance, people who cheated her, relatives who borrowed and couldn't pay back. Same old story, and Mrs. A. has come to you to ask you if you won't help her to get some work, something whereby she can support herself.

What can you say to her? What can you do for her? What, in all this busy world that demands good and competent work, can a middle-aged woman who has never been trained to any occupation do?

She's too old to learn new tricks. She lacks the strength and stamina to do manual labor. She's handi-

capped by the habits of luxury and ease of half a century of rich living. She lacks alertness and high spirits, the brightness and charm that make people want to have young girls about them.

You would be only too glad to make a place for her in your office if you could, but there's absolutely nothing that she is capable of doing, and so you tell her some polite lie and hold out a few vague promises that you'll try to get something for her, and get her off, because you are thinking, what if you were dead, and that was your poor old wife going like a beggar from door to door, and you cannot bear the thought of it.

Or perhaps it is A.'s young daughter that you run across in a store, sagged back utterly exhausted against the shelves. She looks so thin, worn and tired—and she's just the age of your blooming Betty, who is dancing through the picnic time of life.

And then you curse A. for his stupidity in not having left his property so those fool women couldn't beggar themselves. Yet very likely you are doing the same thing that A. did, and your family may come to the same end.

I do not need to tell you, Mr. Husband and Father, that there are men who are human ghouls, who amass fortunes by preying on widows and orphans. You know that these men come to women in the guise of religion, of friends, even of relatives to ruthlessly rob them.

You can cite a dozen widows whom you personally know, who have been induced by the deacons



in their churches to invest their all in phoney stocks, or to back schemes so transparently fraudulent that the promoters would never have dared to propose them to a man. You have seen the sudden affection that Cousin Thomas develops for poor Mary until he borrows all of poor Mary's money without any security.

You know that women consider a good investment the one that pays the biggest interest without reference to its stability. You know that women will sign any document without reading or understanding it, because it seems to them discourteous to be suspicious, and what does a little thing like writing your name amount to, anyway?

Mr. Husband and Father, you can't make women over, much as they may need it, and much as you might like to. But you can protect your own wife and daughters from their own folly in money matters, and save them from starvation and want by tying up what you leave them in trust, so that they will get only the interest in sums small enough for them to know how to handle.

As for leaving your daughters' property in trust so that their husbands can't spend it, and the girls can't give it to them, remember this—the right sort of a husband will be glad for his wife's property to be settled on her so that she will be safe no matter what happens to him. And if he's the wrong sort of a husband the wife especially needs to have her money so tied up by law that her husband can't get his greedy hands on it.

Make your will today, Mr. Husband and Father. And leave your money to your wife and daughters in trust.

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### HEAVEN IS HERE, NOW.

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#### Think Not of Malice, Hatred, Anger or Jealousy.

I tell you, my friends, that if you think your Heaven is here and now, you will get it. And if you think that you are going to get prosperity by thinking black thoughts against yourself, you are simply digging your own grave and pounding the nails into your own coffin. You will not get either happiness or prosperity.

The person who thinks against himself, prophesies evil against himself, always look at the blue side, never can see the sunshine, but is everlastingly and always looking at the clouds, is simply sawing himself off the limb, and they will both fall together. It is the one who sees God in everything, who believes His promises, and gives out the thoughts of perfection, who climbs the ladder and is a perfect stalwart in God Almighty's work. The Pessimist who everlastingly looks upon the dark side, who is always growling and never sees anything but the blackness and darkness, is simply digging his own grave and pounding the coffin lid down upon himself; and until he learns to quit it, happiness and he are strangers, because one goes toward eternal glory and light, the other goes toward the darkness of oblivion.

Therefore, I say again, if you

want happiness, think of happiness, think of God and His love, think of what He gives you, think that all is yours, and that all you have to do is to reach out your hand and grasp. Take God into your life and quit this everlasting doubt, quit this everlasting blueness, because you are digging the depths; but follow the little path of God's bright light as it shines before you, then think of happiness, if you want it, and it will come. Otherwise you never can get it, for it is not for you.

In all your thinking never allow your minds to think of anger, to think of malice, to think of hatred, or to think of jealousy. Of all the evils that ever escaped from the Pandora's box of hell, jealousy, anger and malice are the ones that have destroyed more of the human family than all of the others combined. Remember that but one thought destroys them all, and without that you are lost. That is Love. Love God with all your mind, might and strength, and love your neighbor as yourself. Make it the rule of action for your life, to do unto others as you would like others to do unto you under like conditions. Follow it, and don't make a mockery of it. If you do, you will reap as you sow. Love alone should be your weapon of aggressiveness and of defense, your protection and your shield, your everything. Let God Almighty's love cover you as the waters cover the fishes of the sea, and nothing on earth can disturb you, or can harm you, but all will be yours and you will be God's.

Remember Love destroys all evil

passions, and without it they will whip the very earth with you, until you go over that dam called death, and what you will get there-after is simply what you leave here with, because in the next world you have to fight the battle the same as you have here. You have to work out your own salvation, and every knee shall bow and every tongue shall confess the love of God Almighty; and that Jesus Christ His Son, is the way, the truth, and the life. You have to come to that, it matters not whether you do to-day or whether you do in a million years, the time will come when you will and until that time you will be in bondage.—Bishop Sabin.

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Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind, as walking in His light and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness and joy.

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Are not we here?

Is not the Universe here?

Do not we see the sun in the sky, the moon, and the stars?

What can be more miraculous than what we see every moment of our lives?

Why, then, should we say that there is a limit to the miraculous?  
—Alma Gillen.

## SOLVING OUR PROBLEMS

**Y**OU were greatly interested in the way Pathfinder circumvented the Indians and in his wonderful woodcraft and prairiecraft. The peculiar skill of the Indian and of the plainsman never loses its fascination for us. What signs they read where we can see nothing but a meaningless mark! You may have laughed at Sherlock Holmes, but if you became familiar with his methods your observation and reasoning on the facts were greatly quickened.

It seems almost a miracle when the machinery expert comes and in a few minutes goes over a complex mechanism and puts his finger on the trouble and sets it right, after you have worried with it for days without success.

Men do anything they set out to do in business, in salesmanship, in building, in organization, in system, in exhibits, in investigation, in science and invention. Never an artist but has found a way all his own of painting or playing or saying or writing his message, any message he takes upon his heart, so that the people will get it.

These people and many more do all sorts of "impossible" things every day. The commonest things about anyone's work are amazing and quite beyond the other fellow who has not learned how. Certainly; we grant it, and marvel at it. But isn't there something more than wondering for us to do? Isn't there something for us to learn from

them—something for every one of us?

Orison Swett Marden says: "Power is largely a question of strong, vigorous, perpetual thinking along the line of ambition. The deed must first live in the thought. All the great achievements in the world began in longing—in dreamings and hopings which for a time were nursed in despair with no light in sight." Henry Ward Beecher said: "Thinking is creating with God." A greater than Marden or Beecher said: "Every one that asketh receiveth; and he that seeketh findeth," and "According to your faith be it unto you."

Do not all these fragments of obvious truth and undoubted authority suggest very plainly that there are laws of our learning and overcoming that are in all mind and matter and that will work for us all if we but work them?

In every realm people solve their problems, unravel any mystery, overcome any obstacle or weakness; it is being done all about me every day; therefore I can solve my problem. That conviction and that confidence are perfectly sound, and I have taken one of the most important steps toward success when I have arrived at that stage in my thinking. No matter what the problem is. I must not be deceived by the idea that my problem is any stranger or more difficult than the other fellow's problem. It may concern my work, education, health,

expression, enjoyment, achievement—anything. And much of life is just one problem after another.

Concentration of thought, going over and over the facts; perpetual thinking and seeking; more and more intelligent seeking; becoming a little more wrapped up in the purpose every day; becoming steeped and saturated with all the facts and ideas pertaining to it; sorting them over until they arrange themselves into groups with a clear meaning and a definite relation to my problem. You can solve any problem that you hold your mind upon; that is a law of psychology. The final solution or the certainty of solution does not depend at all on what I can see today or any apparent progress at this time, but it does depend very greatly upon the persistence of seeking and the habit of arraying before the mind every scrap of evidence one can lay hold of. Our failure is in quitting the pursuit, in dropping it out of mind.

But if we do these things, as the multitude of overcomers have done, it is one of the great wonders of life—one of the great laws of life—that all heaven and earth, mind and matter, begin to act with us to master our problem. So many people have some fact or thought or definite help for us when we go after it; so many bits of evidence bob up in unexpected places when we are loaded and alert for their reception. As we follow out our work or the rebuilding of our weak side, in dead earnest, on and on, the results are not unlike to fairy story come true, not unlike the best that these thinkers and builders have told us. Can

we not get some new truth and substantial guidance for ourselves, in our tasks and problems today, out of the experience and conclusions of those successful men and women? Indeed we can!

Desire, thinking, concentration, confidence, untiring quest. We can all travel this road to constructive success, and success is constructive. — The Bloomington (Ill.) Pantagraph.

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### OCULAR MASSAGE.

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Pressing, rubbing, kneading, rotating and otherwise manipulating the eyeball, lid and adjacent structure will benefit and often cure disease of the eyes.

Acute inflammatory eye affection will be benefited by digital treatment.

Increments of sediment close the capillaries, inducing serious and even dangerous symptoms.

I know of no better method adapted to improve circulation and dissipate eye congestion than manual pressure.

In applying massage to the eyeball the finger tips are first dipped in water to prevent chafing the lids. The best result is obtained by massage upon the eyelid for a minute or more, frequently repeated.

Pressure on the eyes will stimulate circulation and scatter congestion of eye structure.

Chronic inflammation and defective vision is also benefited by massage.

When eye strain is caused by poor circulation, massage will be effective treatment.—Health Culture.

## TOMORROW.

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How many readers of this paper can honestly say that the word "tomorrow" has not interfered with their lives?

The thing which has no real existence, the day which you will never see, is tomorrow. Yet how often you wait for that day which will never be here!

You should begin some new work, and you think you will begin it—tomorrow.

You ought to give up some foolish custom and you think you will do so—tomorrow.

Tomorrow is the soft lounge on which the weak human will lie down to rest.

The power, the dangerous influence of the word tomorrow is fortunately not a sign of going backward. It is a sign that we are not yet fully developed mentally.

It takes an effort of the brain to say of a disagreeable thing, "I will do it today."

The will, the expression of the soul's intellectual purpose, is the most recently developed feature of the human being, and it is often the weakest.

Our primitive animal faculties have full swing and "tomorrow" does not interfere with them. The man who wants to eat, or drink, or indulge himself in any animal attraction has no thought of tomorrow. His animal will is well developed, and when the animal is in command today rules.

Unfortunately tomorrow controls the mental processes and therefore

the processes which are most important.

It is hard to reform, so we say "I shall reform tomorrow."

A million men say every day, "I mean to save money and live more sensibly. I will begin tomorrow."

There is no need to spin out into words an analysis of the world-wide "thief of time."

If this picture, and what has already been written, can persuade a hundred thousand young men to try "today" and cut "tomorrow" out of their list of words, a most wonderful work will have been done.

Take this for a motto: "I shall not think of tomorrow, for tomorrow can never come. My only possession is today, and I will do all that I can in it. I will not lull myself to sleep promising myself about a time that will never come. I shall be a man today."—Exchange.

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To the knowledge of the soul I am led by the question, "What am I?"

My legs are not I; my arms are not I; my head is not I: Then what am I?

I am I—I am my soul from whatever side I approach God; it will always be the same. The origin of my thoughts, my reason, is God. The origin of my love is also He. The origin of matter is He, too.—Tolstoi.

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We live truly exactly in proportion as we go out of ourselves and enter into the fulness of the experience of those whom we serve and by whom in turn we are served.—Westcott.

# WHEN ARE YOU HEALED?

Wm. E. Gibson.

**T**HE moment you lay aside your plans and all material aids and yield yourself in simple faith to God, that moment is your healing sure. It is a work of the soul and is accomplished before the voice can utter the resolves of the soul.

It often happens that persons who write or telegraph for treatment are improved, immediately, before it is possible for any healer to think of their needs. Why? The voice of the soul has gone forth armed with the Power of Truth and Faith.

The fact is, the instant they take hold on God in Faith their work of healing begins, and the healers reached are merely instruments of God to substantiate Faith.

This is approach to God from the soul. It is the voice by which the soul lays hold on God in mighty and prevailing prayer—the Prayer of Faith.

A great number of people who seek help of healers are purely faithless, visionary thinkers. They come much in this spirit. After having tried everything else with no appreciable relief they say, Well, I will try divine healing—Christian Science, God healing. I don't believe much in it. I don't believe much in anything, but I will give it a trial.

Now there is no hope for such people so long as they hold these ideas. Of course these people often

change entirely under treatment. The healers persistently take them into the Sunshine of Divine Love and Mercy and this heavenly breeze softens their hearts and strengthens their faith.

You are healed the instant the Word of Faith takes hold of the God of Power, but the mind and body requires greater length of time to show forth the signs of health. The Soul must throw out of the Mind many old ideas that have been the mental associates, also the body being a creation of time requires the element of time to show forth changes.

Perfect Freedom is Perfect Health, and Perfect Health is Conscious Oneness with God in Spirit and Life.

The secret of Health is the abandonment of all evil or erroneous thoughts from the mind.

The cause of diseases are the evil or erroneous thoughts entertained by the diseased, or they are the results of such thoughts entertained by their friends and associates.

Persons who are perfectly healthy and well in body and mind are often made to suffer discomfort by their associates or the conditions that surround them.

For instance, one in perfect health and faith in God may, by the intrigues of enemies or associates, be arrested, tortured, imprisoned and some have been put to death. The

suffering of the mind and body in such cases was very real, but Faith in the ultimate triumph of righteousness was the Health of the Soul.

In these days many of the most healthy are drafted into the armies and are forced to partake of conditions and conduct which is entirely contrary to true principles of health. Here again the soul consciousness of the ultimate triumph of Right sustains the individual through the vicissitudes of war and battles.

If you would have Health and Happiness of Mind and Body you must center in God. Have Abiding Faith in God, the Eternal, and Love for all of His children.

If you seek the help of healers yield your will and ways to God as best you know how, being, first of all, willing to be led where God leads, and your healing will be sure in spite of the honesty or falsity of the healer.

The Consciousness of a Supreme power, Eternal, All-loving and All-knowing must be the center of worship.

God is truly the center of human worship, and worship of any thing, thought or ideas other than God is productive of disease of body, mind and soul.

If one sets up dieting as the secret of health he is in danger of setting an idol between himself and God.

So with physical exercises, mental exercises and the like.

If you set your heart in faith on a certain friend, a preacher or a doctor or on certain drugs or money, or the healing power apparent in certain healers; if you put any such between you and the Eternal, All

Loving and All Good God you separate yourself from the Source of Real Power to help, and while your faith in these substitutes may seem to serve your purpose for a while, yet in the moment of real test, in the hour of greatest need, they will prove rotten timber beneath your feet and your chosen bridge will fall when no help is near.

The great mass of people who seek help of non-medical healers are not willing to give up their old ways of living and appropriate the divine plane of life; they hold tenaciously to the old life ideas, while they seek the bounties that belong to the new order of life. Now, the new order of life is not new, but new to those only who have been living the life of error.

Yes; seek the help of healers but only as a means to seeking and appropriating the help of God. "Commit your ways unto God and trust, and He will bring it to pass. He will bring forth your righteousness as the light, and your judgment as the noonday."

"He healeth all thy diseases."

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Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father, God, and the dull thud of your sluggish pulse will bound with new life; and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all—Him in whom you, as they, live, move and have your being.—J. F. W. Ware.

# THE VOICE ETERNAL

**W**HAT I say unto you I say  
unto all the world: "I  
am that I am."

"I am He that was and  
is and ever shall be."

I was before time began and will  
seal the tablet of time with My  
greatest name.

I spoke creation into existence. I  
breathed upon creation and brought  
forth animation.

Life is of the bounty of my breath  
and all living things declare My  
glory.

All that is or was or can be is from  
Me.

All that proceeds from Me shall  
return to Me.

I am Love. He who loves all re-  
flects My character, glorifies Me and  
My glory in him glorifies him.

I am Life and the source of all  
living things.

I am the All-knowing and the  
source of all knowledge.

I am Light and the source of illu-  
mination and radiance.

I am Law, the spirit and the letter.

I have spoken to you, Oh, nations,  
through the tongues of men, written  
to you with the pens of time.

I have whispered to you, I have  
called loudly to you.

Ever I have said, "Come unto Me,  
all ye that labor and are heavy  
laden and I will give you rest."

"I have made you a little lower  
than the angels," have given you the  
right of choice and the power to  
choose.

I have given you knowledge of

Me and also My creation. Make  
Me your God and all My creation  
will serve and bless you, but make  
gods of My creation and they will  
punish you for the folly of your  
choice.

And will lay on stripes of punish-  
ment until you choose Me in spirit  
and in truth.

I have declared to you that love  
and non-resistance are the ways of  
life. I am a fortress for him who  
honors Me. All material fortresses  
must decay.

I assured you that he that con-  
tends with the sword shall perish by  
the sword.

The nation which has assumed the  
custodians of My words have made  
of them cloaks in which to worship  
at the shrines of materiality. They  
have enthroned commercialism and  
all nations are contending for the  
station of greatest favor, and in that  
contention are perishing from the  
face of the earth. Their chosen  
princes have led all into the valley  
of death, into the jaws of hell. And  
there is no relief from that consum-  
ing death and seething hell but in  
return to Me both in spirit and life.

"I am the way, the Truth and the  
Life." I am the voice crying in the  
wilderness of ideas; throw aside  
your cloaks of hypocrisy and put on  
the robe of right. My way is the  
way of life, of health and happiness.  
All other paths lead to misery, un-  
happiness, diseases and death.

My words have gone forth. They  
have creative power; they will con-



quer. They will not return void. I am a God of peace and not of war. But the rejection of Me and My plan for thee is the cause of all misery.

War is your creation and My servant, my rod upon your backs until you return unto Me in spirit and in truth.

The day of material worship is now passed. This is My day and the day of the kingdom of truth, justice, right living. The kingdoms of error and all devotees thereof must all pass away.

The servants of the world in their blindness destroy that for which they contend, make naught of that which they die to preserve.

I am with those who are with Me and against those who are against Me.

Those who lift up My name in spirit and truth I will lift up in deed and word.

Those who make truth of My laws I will make children of truth. But all who turn My words and my laws to selfish ends turn themselves into the hell of misery and death.

You may lie to men and deceive many, but My law is your judge. My righteousness is the court of all claims. Accept it and live, reject it and perish.

I speak to men and nations. I am speaking for your return while you may hear. I will speak again, but the disobedient will not hear that voice.

Only the children of the kingdom will hear that voice.

Then I will declare the new world.

## HAPPY PRAYERS FOR CHILDREN.

Compiled by Edith K. Stewart.

### Morning.

Each day is a new beginning,  
Of good I can do and say,  
Teach me, Thy way, and no sinning,  
Can enter into this day.

### Evening.

"In God I live and move and have  
my being."  
He is my life and spiritual seeing,  
He guides me always with His hand  
To better ways and happy land!  
—E. K. S.

The Lord is my Shepherd, He feeds  
me alway  
With love does He guide me, and  
show me the way.  
He teaches me kindness, humility,  
love,  
With blessings He shows me His  
Infinite Love.

—H. I. K.

### God is Joy.

Unlock the portals of your heart  
And let God enter in;  
He's waiting, watching all the time  
And guarding you from sin.  
So open out the portals wide  
And flood your heart with joy,  
For where God is, there joy abounds  
And Love without alloy.

—A. K. R.

### God's Blessings.

Bless the trees that God made,  
They give us cooling shade;  
Bless the brook that God made,  
That murmurs thro the glade;  
Bless the sun that God made

It gives us heat and light;  
 Bless the moon and shining stars  
 That show the way at night;  
 And bless the birds and flowers  
 And every living thing,  
 Bless the glad and loving hearts  
 That God's true message sing.  
 —A. K. R.

As I lay me down to sleep,  
 This one great truth I know,  
 That God is All, and everywhere  
 From Him all blessings flow.  
 He keeps me from temptation,  
 He fills my life with love,  
 I rest in His encircling arms  
 And know that God is Love.  
 —H. I. K.

Gentle Jesus, meek and mild  
 Guide and keep this little child.  
 Teach me all Thy ways to know,  
 Teach me how in Love to grow,  
 Teach me how to help and give  
 So that I, in Truth may live.  
 —H. I. K.

**My Prayer.**

Teach me, my God, in Truth to  
 grow,  
 Teach me, my God, Thy Love to  
 show,  
 To gain in Patience day by day,  
 To gain in Spirit, and to say  
 That each new day my strength is  
 new  
 And nearer like, am I, to You.  
 —A. K. R.

**Gratitude.**

Teach me, O God, Thy Love to show,  
 In patience, faith, each day to grow,  
 In works, not words alone, to prove,  
 My gratitude for Thy great Love.  
 —A. K. R.

**Morning.**

Thank God for all the lovely trees,  
 The flowers, the birds, the song, the  
 breeze.  
 For all I know and grow to be,  
 For I'm in God and God's in me.

**Evening.**

Now I lay me down to sleep,  
 I know that God my thoughts will  
 keep;  
 He is my Life, my Health, my All.  
 His love is ever at my call.  
 —E. K. S.

**SPRING.**

(Life.)

Blossoming! blossoming!  
 With all its might;  
 Budding in rainbow tints  
 Out of the night;  
 Up through the soil of things  
 Into the light.

**FALL.**

(Death.)

Shedding its leaves again,  
 Dropped into earth—  
 Gone is the beauteous sheen,  
 Lost now its mirth;  
 Mourning the tribute then  
 Of a new birth.  
 —Rose de Vaux-Royer.

Still, still with thee when purple  
 morning breaketh,  
 When the bird waketh and the  
 shadows flee  
 Fairer than morning, lovelier than  
 the daylight,  
 Dawns the sweet consciousness I am  
 with thee.  
 —Harriet Beecher Stowe.

# KINSHIP OF GOD AND MAN

Miriam C. Cope.

"Call no man your father upon earth; for one is your Father which is in heaven." —within you—, said Jesus.

**T**HE very pith of the gospel taught by Jesus is that the kinship of God and man is of so real, deep and Divine a nature that our earthly kinship is but a symbol of it. Out of this kinship between God and man, mutual responsibilities and obligations grow, beginning on God's part the moment we are concerned. We are the children of God eternally, not only in space and time. "Said I not, 'Ye are God's'; ye are all the offspring of the Most High," quoted Jesus from the old Scripture.

No emotional experience can make us the children of God. But we must realize that the Infinite and Eternal God is the Father of our Spirit, mind and body. The tie of kinship is closer than the human mind can conceive, for God in creating us begets Himself in us; but this Mighty Truth can be only spiritually discerned.

We can do nothing to make ourselves children of God, for the child is always begotten of the Father. When the soul is awakened or quickened through Christ to recognize its divine sonship it rises up in all the glory of its resurrection into a consciousness of its express image of its Heavenly Father.

We claim that it is the duty of an

earthly father, so called, to prepare a home for his children, to protect them, to provide for them, and to train and nurture them; to educate them, using all his powers and capacities for these ends. If he fails to do these things for the children he seems to have brought into the world, we think him unworthy to be a father. We say these children have rights which the parents are bound to regard. Thus the father is placed under never-ending duties and obligations, and never-dying responsibilities. So we may say, with due reverence, that God has no right to create us for His glory unless for our glory, too; if man is under obligation to his family, God has still greater ones for His family, as much so as His power and wisdom and goodness exceed that of man. Jesus tells us this is so. (See Matt. 6: 11.)

It need not be thought strange that God should desire to reproduce Himself in "the Son" and so in all His children. It is a mistake to suppose that the Infinite Father of all desired to incarnate Himself only in One. The teaching of Jesus is a direct contradiction to this belief.

The Fatherhood of God must be to us a living conviction. He called us into existence by a word of supreme love. He created us in His image and likeness, and the purpose of our manifestation is understood when we accept Jesus Christ as revealing what God is and what man

is inherently and potentially, and what he may become.

The claims of an earthly father are very limited as compared to those of the Heavenly Father. Our earthly father cannot be called the author of our being; he did not breathe into us "the breath of life," that immortal image of the living God, nor endow us with power and dominion.

God, then, is our one Father in a deeper and fuller sense than the human mind can fathom. There comes a time in the life of each adult when he no longer needs an earthly father for his support and care, but there never comes a time when man shall be of an age when he no longer needs the upholding hand, and the blessed companionship of his Heavenly Father. We shall never leave His house or home, but are in it forever; for "in Him we live and move and have our being." We are His image and likeness. "The light of Thy countenance, O Lord, is signed upon us."

Jesus taught the new law, the law of love, in the very first teaching that He gave; we may understand that it is the expressed will of God that we shall regard Him as our Father and ourselves as His children, approaching Him with confidence and intimacy.

We work through God and God works through us. So closely does He let us into His fellowship and so unreservedly share His power.

Let the incense of grateful hearts rise not only to the Great Giver of all good, but to our Covenant, God in Christ; let it be the spirit of the

child exulting in the love, the bounty and the beneficence of his Father's home! "Give thanks always, for all things, unto God the Father, in the name of Jesus Christ."

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### DON'T JAR THE FAMILY AT MEAL TIMES.

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A timely article in an exchange reminds us that it is not good for the children, and just as bad for the grown-ups, to enter into wrangling or fault-finding discussions during meal time. The emotions have a very decided effect upon digestion. In one of his books Horace Fletcher describes an interesting laboratory experiment with a cat. It was found that if the animal was harassed after a full meal the process of digestion was completely stopped. If the cat was then petted and coaxed into a peaceful frame of mind the digestive process immediately proceeded in a normal manner. If you correct and nag a sensitive child while he is eating you are apt to affect his digestion, just as the cat's digestion described by Fletcher was affected. Let peace and good cheer be the meal-time motto at your house.—John R. Matthews.

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Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted not with forests, but with grasses. Only have enough of little virtues and common fidelities and you need not mourn because you are neither a hero nor a saint.—Henry Ward Beecher.

# UNDERSTANDING

Mrs. E. A. Radcliff.

**K**NOWLEDGE overcomes the mortal belief of life, of sin, sickness, sorrow, disease and death. When we awaken to the fact that these last named are unrealities, we can then begin to live. God never intended that His dearly beloved children should be burdened with sickness and held in bondage to suffering. We are as free to choose which we shall have as the birds of the air or the beasts of the field. They spend no time worrying about getting their feet wet or whether their head has a pillow, and if not, whether they must suffer as a matter of fact. If we could but know that we live, move and have our being in God, then all would be in harmony with God's keeping.

Before I came into Science I had colds as often as other people have them; thought I must if I got my feet wet or went out on a cold day without something on my head. Now if ever I am attacked with a belief of cold I am conscious at once of the Truth of my being. I am perfect, spiritual and harmonious. I am the child of Omnipresent Good, controlled and governed by Divine Mind, which is God. I am not a poor, helpless creature, but instead am filled with power and glory and praise and cannot be holden by the ills that flesh is heir to.

I feel so full of the spirit of Truth at times that I must do something or say something that will cause some

of these dear ones, that I know are beautiful Christians and have within their lives that sweetness that they might be called "The salt of the earth"—and still they lack this Understanding of how to demonstrate the power of Mind over matter, and their freedom from sickness and suffering, to turn in the right direction. It may seem to some what can he or she do any more than I who never studied Science? I don't believe she is any better than I am. Our demonstrations must prove who we are and what we are. When we can speak to disease and it will depart, then we know whether we are sinking our net on the right side or not. It is not necessary to have an office, or put out a card to get work. We can work just where we are.

Our surroundings may be such that we cannot just now step to the front ranks and do that which would be to our liking. Time and consciousness must decide when we shall step forth to do His bidding. God is mighty and will push us to the front just as fast as we ought to go. Those of us who have come up through great tribulation have tasted of His precious blood and been redeemed through the Christ birth. My life and the life of loved ones near me had pictured on our bodies sickness and suffering, and the clouds hanging o'er us seemed heavy and would not break and let in the sunshine of God's blessed Understanding of Health and Happiness.

Now we know they are ours; we have earned them.

I began studying this Science many years ago and have spent several hours each day the past twenty years, sometimes working until the small hours of the night to get this "pearl of great price," "Understanding," and hundreds have felt this help. And still I feel that I am only a babe in the cradle compared to that unbounded, unlimited, unmeasured future. We can say with a heart full of spiritual happiness that we have been paid a hundred times over for our every effort, and that gratefulness makes the next task less wearisome, and with joy we take up our work.

"When the clouds are lowering on us

And our hopes are blasted still,  
Grace and Mercy break the twilight,  
Bring sweet greetings full."

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### HEALTH HINTS.

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#### HOUSEWORK FOR BEAUTY.

Where a woman does housework nearly every muscle of the body must be brought into action during the day.

Nothing is better for the development of the thighs or for the reduction of fat than running up and down stairs.

No better exercise can be devised for the chest and spine than scrubbing floors on the hands and knees.

Sweeping with a long-handled broom furnishes means of developing the chest and shoulders.

If a carpet sweeper is used instead of a broom, the abdominal

muscles, as well as those of the back, are brought into action.

Working a lawn mower brings the same group of muscles into still more powerful action.

Kneading bread is a specific for a finely shaped forearm.

An hour's work at the washboard is equal to similar efforts with chest weights as a developer of the upper arms, back and shoulders. — Dr. Dudley A. Sargent, Harvard University.

#### THE STUDY HABIT.

I hope you have acquired the study habit. You see people going around at night to saloons and cheap, nasty shows in the theatres, because they do not know what to do with themselves. They have no mental habit.

I hope that you have acquired the habit of reading good books. As soon as anyone gets that habit he is fixed and happy for life. Of a night when he does not know what to do with himself he only has to turn to his book and take it down and read it, and it becomes a habit.

Don't get the habit, for pity's sake, of reading everything in the newspapers; read one or two good newspapers. Those filled with trash fritter your mind away every time you read them.

If you have acquired this habit of reading serious books, I will wager on your future. You will come out ahead of your competitors, no matter what line you are going into. I desire to give to each of you a copy of the "Autobiography of Benjamin Franklin." — William H. Gaynor, Mayor of New York.

## "PAILETTES D'OR"

Josephine Anderson.

**I**T is a pretty thought, that in the south of France, during the Summer, little children in order to earn a few pennies, employ themselves in searching beds of dried-up rivers for "Paillettes d'Or," or golden dust, which sparkles in the sun and which the water carries away as it flows.

What a lesson do these little children teach! If these grains of gold which God has sown in obscure rivers can bring wealth in a small way, what greater wealth can we possess than the golden teachings God has sown everywhere, would we but gather each thought that sparkles and inspires us for the moment and then disappears, leaving but regret that we did not treasure them as did these little children their grains of gold.

There are moments in one's life when all the world seems to turn against us—every motive misunderstood. Is not this just the moment to treasure every thought of love, every kind word or smile given us? And can we not always have them if we are the first to give?

Do not the little sparks of divinity given to each soul speak to us in the hour of silence and bid us to give credit to God, to have the courage to trust ourselves to the power in which the universe reposes?

If man's power to know God and self lies in thought, and thoughts are a creative power, then must we

not always hold thoughts of all good—God—which mean deepest faith, strength of mind, heart and activity?

Obedience to the law of being, based on love, casts out all fear of failure. The mind is full of desire, for not only success in a material way, but as such aspiration is it cannot help but bring a cheerful, happy life.

If we can but induce a few friends to climb the ladder of Understanding, even though it be but one or two rungs, should we not feel content, for the real progress is individual and from within?

If we live for pleasure and self alone, we draw the thought into a channel corresponding to the ideas on which the mind dwells.

Do not become a "specialist" in a narrow way of thinking, for if we reason the world is so large and so beautiful we long to explore it, and the thought soon blossoms into action.

Standing back of each little nature is what we call Soul—Life—and no lasting happiness can ever come into any life except what is gained by living in the higher self—of love for self, love for all humanity to bind each heart-wound.

The intuition in every soul, when quickened, guides us as unerringly as the instinct of a dove, to our love center—all Good.

Does not the man in the business

world put forth his efforts, then "trust" for good results, even though he may be lacking in some other good attributes? Then back of it all is trust in the One Power.

We cannot hold deep trust or feel certain of success in anything in life without thoughts of love for all good. The mind must remain clouded, success uncertain, unless we live in golden thoughts. Love waves can be sent anywhere in the universe and felt by those to whom they are sent. Is not this proven by the unexpected visit or letter from a friend?

Do some little deed of love each day to help along life's pathway. Every good impulse must have a principle back of it to stand the test, else it is only a fair-looking body into which the soul has not yet been quickened.

Trust the inner impulse and believe in yourself. Thou art a thought of God. Some of the grandest men and women are always failing, but it is only the body that falls—the soul never touches the dust.

The man who in his heart believes in right principles would die on the battlefield rather than give up his fight; he is true to his higher self.

In the world there is nothing great but man, and in man there is nothing great but mind; then the mind must be true to loving ideals.

It is not the man or woman who makes a niche in the Temple of Fame, or who gains a fortune in gold, but the one who through good report and ill report holds himself true to his star, and faithful to his sense of right and duty—his life is

as the great round world—bound by gold chains about the feet of God.

Love is gold to him who can discern.

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### JUST SMILE.

---

If you can't do anything else to help along, just smile.

How can you smile when you feel so bad?

Screw your face the other way and see how good it will feel. You will soon get in the habit of it and the smile will strike in. Some narrow-gauge folks may tell you that the smile should come from inside and not be put on and off like a mask. Never mind them. Keep on with your lateral distension, keep on lifting up your countenance instead of pulling it down—in other words, keep on grinning.

Some day you will look in the mirror and wonder how you could ever have done anything else.

When you see what the smile brings to you, you will break the old sickness-compelling, death-dealing habit of groaning and fault-finding. Then the smile will come from within.

If you want to live in peace and prosperity — just smile. — Expression.

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"Every great thought has been preceded by a dream that someone thought would never come true."

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"The only way to lighten your labor is to find something to love in it."



## WHAT IS MATERIAL MIND?

**T**HE question is still often asked, What is material mind, or mortal mind, or carnal mind? How many, many times I have asked that question myself without getting a satisfactory answer. I have received pages of explanations in letters that gave me no light. At last, after giving it much thought, the meaning came to me more clearly than I had ever before seen it. Hoping my thought may help some one else I will clothe it in words as simple and plain as possible.

We all admit there is nothing in the universe but God. We all believe that God is spirit or mind. I like the word mind better because we can see and recognize the results of the action of human minds. The word spirit to me has always had a vague, intangible meaning, so I use the word mind. When I say universal mind I mean the Infinite, Omnipresent Principle of Being which we call God.

I think we all agree that there is but one mind in the universe and that is God-mind and that our individual minds are of the same substance—God-mind. But our individual minds being so limited, we generate erroneous thoughts because of our ignorance of the higher law. These erroneous thoughts express themselves in our bodies by unpleasant sensations which we call disease—not-at-ease. As we come into a better understanding of the laws of our being we generate thoughts on a higher plane and our bodies faithfully express these higher thoughts. That which we call

the material mind, the individual mind being of the same substance as the universal mind, must, therefore, express itself truthfully according to its knowledge. It cannot be false, because it is God-mind. The body is a tell-tale of our ignorance or our knowledge of the spiritual laws of our being, because ignorance is materialized in the same way as intelligence.

Paul said, "The carnal mind is at enmity against God." Since God is mind or intelligence, that which is at enmity against God must be the opposite—ignorance. Take any attribute of God—for example, God is good, the opposite is evil, and what is evil but ignorance of the good? God is love; the opposite is hate. Who would ever hate if he understood the laws that govern his own life? Hence, I say, carnal mind or mortal mind is ignorance—ignorance of God as Infinite Love—ignorance of the laws of our own being—ignorance of the power that resides within ourselves—ignorance of our relation to the universal, invariable law that "Whatsoever we sow, we must surely reap."

Not long since I read a lecture by J. H. Turner in which he says: "It is the ignorance of the world that causes all pains and aches." Is not ignorance, then, a good definition for material mind? The child not knowing anything of the laws of nature, puts his hand in the fire and is burned. His material mind is so limited that his ignorance causes him much suffering until he learns the

law. We are all children gaining our experience and knowledge through our mistakes, which are the result of our lack of understanding of the spiritual laws of our being.

In our ignorance we have builded a wall of doubts and fears around our minds, so that Divine Love cannot flow in for the healing of our bodies. We are all very young in this line of thought. We know, as yet, very little of the Science of Life. We must educate our whole being to obey a new habit of thought, and let Infinite Wisdom guide us in the paths of righteousness, so that our individual minds shall make the at-one-ment with the universal mind the source of all life.—Mrs. A. L. H.

### THE VALUE OF EARTHWORMS.

"Papa, shall I kill this worm?" asked a little girl of the parent whom she had heard telling that birds must be preserved to eat bugs and worms.

"That is an angleworm," her father answered. "He is my friend and yours. When you read Charles Darwin's books you will find how earthworms bring soil from under the ground to the surface. He says angleworms did men's plowing before the plowshare was invented.

From childhood we have listened to many nonsensical tales regarding the lower forms of life. One of these fictions is that if a worm is cut in halves it makes two worms. Don't believe it! Both the ends may live for a while, but they have separate organs, and the wound hurts.

Five feet straight down angle-

worms plow and dig, and a thousand of them are said to bring up nourishment enough to enrich a fifth of an acre, covering it a fifth of an inch deep with the ton of dressing. Besides fertilizing the ground, this perforates it and makes it friable. Heavy, clayey land could be worked lighter if eathworms could be introduced into it.—Our Dumb Animals.

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# EQUALITY

**E**QUALITY or parity in human kind is an abstract conception so far as this life-span is concerned. A concrete demonstration of human equality on a general basis is nowhere available.

Each soul comes to life developed to some degree along some line of thought and wanting along many other lines.

No two children of the same family are equal in their aptitude and inclinations.

No two men or women see things alike at the same time. One may be led to see as the other sees and understands, but the element of time must intervene.

The quality of life is a matter of development; and, while all are developing, still, few are developing the same complexions and forms of thought at the same time, and because of this, equality of human life is rendered impossible.

This inherent inequality has given rise to all the races of the world. Color and physical characteristics are merely a development of shades of thoughts that have become fixed in certain minds and developed dominant thought forms to which other minds of kindred shades adhere.

So we have the black, brown, yellow, red and white races, each having distinguishing physiological characteristics; each having superior virtues and inferior virtues—one race dominating in a certain virtue and wanting in other virtues.

So with the different branches of

the same race. Such branches spring off and develop a certain shade of thought to the neglect of other shades, and this development affects both their physiognomy and their civilization as well as their ethical tastes and their industrial status.

The struggle for social equality in this life-span is as ridiculous as would be the struggle for equal size and weight of their physical bodies on the part of members of the human race. The only sense in which all men may be equal is set forth in the well-conducted family. Every member of the family may have an equal share of the good things of the home life. Each member may have a like degree of sustenance and attention while he develops; but each will develop separate and distinct characteristics.

The progress of the human race in the course of its development has been much like a herd of cattle passing along a highway; there are the leaders and the followers; those that press to the front and those that follow immediately and then the great bulk, followed by the lazy and the weak.

It is not the part of the herdsmen to make leaders or followers; his part is to see that all pass along the same road. It is his part also to dehorn all of the herd that use their horns to the disadvantage of others of the herd. The station of no animal of a herd is fixed. The leader of this hour may become the follower of the next, and the weakling of the rear may gain strength to surge to the front.

The spirit of this age is the dehorn-  
ing spirit, the spirit of fair play.

There is a rapidly growing tend-  
ency to grant fair and square deal-  
ing to all, irrespective of color, creed,  
cast or kind. There is also a spirit  
of compassion springing up in every  
quarter. Men are no longer desirous  
of profiting by the impotency of the  
unfortunate, but, on the other hand,  
their hearts and arms are going out  
in the loving service of arousing the  
lazy and strengthening the weak.

Social station in life is a product of

culture. Individuals of kindred  
shades of thought drift together by  
natural law. But equal and unre-  
strained opportunity to develop every  
soul faculty and equality is the natu-  
ral heritage of mankind.

To withhold it from any creates  
unrest, dissension, conflict. To grant  
it to all is to usher in the greatest  
peace and prosperity.—G.

For He shall give His angels  
charge over thee (Ps. 91:11).

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**BE SORRY FOR THE BOYS A BIT,  
AND, MOTHERS, WATCH  
YOUR GIRLS.**

Be sorry for the boys a bit,  
And, mothers, guard your girls.

What are they doing while you  
knit?  
Can they among the throngs be  
found  
That daily haunt the camping  
ground,  
With skirts that hardly hide the  
knees,  
With hanging braids and curls,  
And ways that tantalize and tease  
The tiger that lies in the lair  
Of each man's heart?

Oh, mothers, spare  
Yourselves a life-long grief and  
shame,  
And face this fact:

Bold innocence oft makes a pact  
With knowing evil, by its act;  
And men should not bear all the  
blame  
Of sins that follow.

Unaware  
Of all it means, your daughters dare  
And challenge men to give full rein  
To passions which they would re-  
strain.

Be sorry for the boys a bit.  
All duty is not just to knit!

Lay down the sweater and the sock  
And with your daughters sweetly  
talk.  
Tell them the things they need to  
know:

Guard what they do, and where  
they go:

Let down their skirts an inch or so;  
Restrain their riant curls  
Before like butterflies they flit  
To dazzle soldiers' eyes.  
Safeguard their innocence and  
youth  
By telling them life's sacred truth.  
Oh, help them to be wise.

—Ella Wheeler Wilcox.

**HE IS RISEN.**

We all will pass the slumber-shore,  
Where the cypress sorrows ever-  
more;

We all will lie in the lap of life  
Till time has quenched the burning  
strife.

Christ said, "In three days I shall  
rise!"

And cast the doubt from weeping  
eyes.

Calm science shows the battling  
creeds

To follow man's design. Who reads  
From Nature's tale—intuitive—  
Knows naught is lost, that all must  
live.

Go, rest in peace! Each soul a part  
Of God's great plan in the cosmic  
heart.

—Rose de Vaux-Royer.

O holy trust! O endless sense of rest;  
Like the beloved John  
To lay his head upon the Savior's  
breast,  
And thus to journey on!

**ALL IS MIND.**

Mind, Being, Principle—the only Creator. This immortal, perfect and only good cannot create what is unlike itself; hence there can be no evil mind or material form in reality—these being but the testimony of the material senses. Our elder brother, Christ Jesus, who came to show humanity the way, the truth and the Life, proved by His own demonstrations the nothingness of all material beliefs and the Omnipotence and allness of Truth. Oh, for a clearer perception of the way to attain that consciousness of oneness with the Father, that we may truly say as our Master said, “I and the Father are one,” that we may consciously realize there is but one mind, and that mind the Divine Mind, whose reflection or expression must be perfect, as itself is perfect!

“We need to consciously know that that evil is but a belief.”

Mind being immortal, there can be no mortal mind. Hence, when truth betrays mortal belief by showing its nothingness, there remains no evil. All the discords of earth being falsities, and we know that falsehood cannot proceed from truth, it is essential to learn to separate the wheat from the chaff; the real from the unreal, and give place to no thought which is not of Truth—God.

As mind determines the conditions of the body, our protection is in never thinking or saying of the body what we do not wish to be true of it; hence, if we entertain the

thought or belief that our body is weak or feeble, it cannot be strong, and if we accept the notions of mortal mind, which claim to be the Cause, with regard to the nourishing power of certain articles of material food and our inability to digest others, the effect will inevitably follow the cause thus instituted, until we are able fully to deny such claims through our understanding and acceptance of the opposite fact.

How is this change in the current of our thoughts to be effected? Only by constant watchfulness, inspired by the love of good and truth.

The scripture injunction to “watch and pray, lest ye enter into temptation,” applies here, and is security against both sin and sickness, which is caused by our wrong thinking. Let us be master of our thoughts and see to it that we think only true and pure thoughts, then we can, through Divine Truth, master all unrighteousness.

God is Love. Do we need more than this? I know it overlies and underlies everything.

All we have to do is to keep the light ahead, and in so doing we shall not see the foaming sea that we are passing over. If Jesus the pure and sinless had to suffer on account of the claims of evil in humanity, may we not, in a degree, have to suffer likewise?

Jesus said, “agree with thine adversary quickly whilst thou art in the way with him, lest you pay a worse penalty.” Jesus then taught his followers that there are those

wicked claims to be met by each of us, before we can hope to reach the height where we know all is good.—X., in Unity.

---

### AWAKENED.

---

They said that you were slumbering,  
Columbia, at your task,  
And in the sun of slothfulness would  
fain lie down to bask!

Your arm, they cried, had nerveless  
grown, and hesitant your hand;  
And that on Freedom's sentry post  
you found it bleak to stand.

E'en would they have it thought  
That, with base fears distraught,  
Of the black Hun still truculent, some  
worthless pledge you'd ask!

But if a careless lethargy had cast a  
transient spell

Upon your giant energies, if o'er  
your eyes there fell

The veil of self-complacency one brief  
mistaken hour,

Till Freedom's daughters o'er the  
seas misdoubted of your power

And despots' ready sneer  
Broke savage on your ear,  
Full-wakened resolution now your  
stern-set features tell!

No longer now by narrow bounds  
your vision's circumscribed;

Your glowing eyes, intent beyond the  
conquered ocean's tide,

Behold your sons take knighthood's  
oath upon a far-off coast,

Soul-brethren in the ritual of a conse-  
crated host;

And tho' death quench their hymn,  
Your gaze may now grow dim,  
Since you triumph in the measure  
that your children have died!

There are mingled prayer and purpose  
on your pressed, untrembling lips,  
As you build and bring in service  
your aeroplanes and ships.

Oh, never higher passion in the heart  
of nation came;

With the old Crusaders' fervor you  
are vibrant and aflame!

Is it you the fool hath said  
Were all but Mammon dead—

You, Columbia, who have wakened to  
your soul's apocalypse?

Transfigured are your children; at  
your clarion each heart thrilled;  
'Twere glory and salvation at its  
summons to be killed!

Your vision transcendental fills your  
aviators' eyes

As they wage the Future's battle in  
the doubly hallowed skies.

If he live or if he fall,  
Every champion hears the call:

He sees the Morn of Liberty—and  
each wan doubt is stilled!

—Herman Montagu Donner in New  
York Times.

---

If it is true that God ever did heal  
the sick through man, that same  
principle is yet God's law, for God's  
laws are never changed. We know  
it is true, because the Bible tells us  
so in numerous places; therefore the  
same law which did the healing for  
the prophets, for the apostles, and  
for the disciples of Jesus Christ ex-  
ists today, unchanged.

---

Intellect may give keenness of dis-  
cernment. Love alone gives large-  
ness to the whole nature, some share  
in the comprehensiveness of God.  
—J. H. Thorn.

### GIVE AS GOD GIVES.

God is forever giving, giving, giving, with no thought of return. Love always thinks of giving, never of receiving. God's giving is the spontaneous outflow of perfect love. The higher we rise in recognition and consequent manifestation of the Divine, the more surely we think always of the giving, not of what we shall receive.

We know now that money, houses, lands, and all material things can be made to come to us by holding them in our thoughts as ours; but that is not the highest God has in store for us. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the things He hath prepared for them that love"—what? Self? No; but "that love Him"—that love Good more than self. Jesus said, "They that have forsaken house, lands, etc., for my name's sake shall receive an hundredfold now in this time, of houses, lands," etc. They that have forsaken, they that have forsaken self, they that dare let their hand be forever open to their brother, "doing good and lending, hoping for nothing again," to them is the promise of an hundredfold even in this life.

God has called us to be stewards of His. He has chosen us as vessels to carry good to others, and it is only while carrying to others that we ourselves can be filled. The law is, "Give, and it shall be given to you, good measure, pressed down

and running over." Give without thought of return.

"But," says one, "am I to give my time, my money, my best thoughts, to others, and not require of them something in return? It is not just." Give as God gives. He knows no mine and thine. He says, "All I have is thine."

Look only to God for supply. If anything is returned to you through the one to whom you give, render thanks for it. If nothing visible is returned, give thanks just the same, knowing that no man can stand between you and the inexhaustible supply; and that it is he that withholds who is impoverished thereby, not he from whom anything is withheld.

"Acquaint thyself with God and be at peace: thereby good shall come unto thee. If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver."

When we have learned that God is our supply, and that He it is from whence cometh all our help, we will no longer care whether "pay" is rendered for our services or not. We will simply know that all things are ours now, and out of the fullness of love we will give freely. God's hand is sure. Your hand is God's hand now—today. It is full now. Give out of it mentally to all who call upon you, whatever they need. "Trust also in Him, and He shall bring it to pass."—Exchange.



**HOW TO GO INTO THE SILENCE.**  
—

1st.—Retire every day to a quiet room alone, detaching yourself from everyone and everything for half an hour, or longer if possible. Be alone with God, your Father, in The Silence.

2d.—Take up a restful position, relax all your physical body, and breathe deeply and rapidly for a few moments.

3d.—Shut out all your daily thoughts and cares, allow none of the anxieties that harass you to occupy your mind. Let the door be barred against all sensation, and bodily, mental or moral, imperfections. See yourself perfect as the child of God.

4th.—When you are calm and

peaceful take the Thought for the Month into your mind, and hold it there to the exclusion of all others, and concentrate the mind upon it. Give yourself up to it, and endeavor to realize what it means to you.

5th.—Do not try to think the Thought, let it think you. Let it fill you, pulsate through your being, till gradually a sweet rest and peace steals over you; and you will feel the Infinite Life vibrating through you; the Infinite Mind thinking through you, and the Infinite Love loving through you, till life, strength and love overflow your entire being.

Use the Thought every day to ensure success, for this is a daily growth into Wholeness. Let no discouragement or fear have place in your mentality. You must grow.

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### PEACE.

The condition or state we term Peace must be earned. It is a condition that must be won. Everyone desires peace; but peace as a condition cannot be until it is earned. Until then it is simply a desire, or an ideal. Peace is won through sacrifice — generally a sacrifice of blood.

The men and women John saw in the New Jerusalem were those who had overcome. They were wearing the crown.

If we are to have peace, we must overcome the condition that has destroyed our former state of partial peace.

Peace will not be with us until the thought of war is dead. We do not pour mineral oil on fire and expect to extinguish the flame. We smother it if possible. To bring about peace in a time like this needs its own special form of demonstration.

All demonstration is accomplished in the same manner. If a nation is healed it must be healed by the same law as that used in the healing of an individual. A nation is simply a great group of individuals, bound together more or less harmoniously by certain race or family ideals. To overcome disease in the individual, the wise and skillful surgeon at times uses the knife. It is the quickest way to remove any extra or diseased growth. It is the sane way to health in such an instance.

Our peace is threatened—threatened by a mentally sick nation. We must overcome or be overwhelmed

by this sick-ideal. This sick-ideal is believed in by a people—they believe in this sick-ideal and are acting under its inspiration. That thought is: "We are the people destined by Almighty God to rule the world!" This can be demonstrated to be false only as this mentally sick people are shown that God is not on their side—that there is in the world a greater power than this false ideal. Force that is ruthless in its expression cannot be overcome by kindness. Force must be overcome by Force:

The sword in the hand of a nation that represents universal justice is the scalpel of the world-physician. It is used to remove excrescences that imperil the body politic. The scalpel in the hand of the physician is a merciful tool, so the sword in the hand of a righteous nation is a merciful weapon, for it is used truly for the healing of nations.

The dead past must bury its own dead. Old ideals of force are being tried in the furnace of man's experience and found to be dross.

The ideal that should be held by the individual in this crisis is: "We, the people, are overcoming the forces of error by the power of the might of Truth — in sword and gun!" When the victory is won for Truth and Democracy, then it will be time, and then only, to consider beating our swords into plowshares.  
—Sam E. Foulds, in Now.

If we are immortal souls we are immortal here. Death is our great progression, let us begin to live as immortals should.—William Smith.

**VERY IMPORTANT TEACHINGS.****Known as the Twelve Principles of Baha'o'llah.****1ST. THE SEARCH AFTER TRUTH.**

"Man must cut himself free from all prejudice, \* \* \* so that he may be able to search for truth unhindered.

"Truth is one in all religions, and by means of it the unity of the world can be realized."

**2D. THE UNITY OF MANKIND.**

"All men are the leaves and fruits of one same tree; they are all branches of the tree of Adam, they all have the same origin."

**3D. RELIGION SHOULD BE THE CAUSE OF LOVE AND AFFECTION.**

"Religion should unite all hearts, and cause wars and disputes to vanish from the face of the earth, give birth to spirituality, and bring life and light to each heart——."

**4TH. THE UNITY OF RELIGION AND SCIENCE.**

"We may think of science as one wing and religion as the other."

"Religion and science walk hand in hand, and any religion contrary to science is not truth."

**5TH. PREJUDICE OF RELIGION, RACE OR SECT DESTROYS THE FOUNDATION OF HUMANITY.**

"We must obey God and strive to follow Him by leaving all our prejudices and bringing about peace on earth."

**6TH. EQUAL OPPORTUNITIES OF THE MEANS OF EXISTENCE.**

"Every human being has the right to live; they have a right to rest and to a certain amount of well-being."

**7TH. THE EQUALITY OF MEN — EQUALITY BEFORE THE LAW.**

"The law must reign, and not the individual; thus will the world become a place of beauty, and true brotherhood will be realized. Having attained solidarity men will have followed truth."

**8TH. UNIVERSAL PEACE.**

"A supreme tribunal shall be elected by the peoples and governments of every nation, where members from each country and government shall assemble in unity. All disputes shall be brought before this court, its mission being to prevent war."

**9TH. RELIGION SHOULD NOT CONCERN ITSELF WITH POLITICAL QUESTIONS.**

"Religion is concerned with the things of the Spirit; politics with the things of the world."

**10TH. EDUCATION AND INSTRUCTION OF WOMEN.**

"As long as women are prevented from attaining their highest possibilities, so long will men be unable to achieve the greatness which might be theirs."

**11TH. SPIRITUAL DEVELOPMENT.**

"It is only by the breath of the Holy Spirit that spiritual development can come about."

**12TH. THE MOST GREAT CHARACTERISTIC. THE CENTRE OF THE COVENANT.**

"By giving the teachings concerning the center of the covenant He (Baha'o'llah) made a provision against all kinds of differences, so that no man should be able to create a new sect."

**THINGS TO BE REMEMBERED.**

---

Remember that the things of Spirit are the things of real value. The things of the world are changing and uncertain.

Remember that faith, love, wisdom, peace, harmony, happiness and truth belong to Spirit. They cannot be measured by material standards, and they transcend all worldly possessions.

Remember that these things of the Spirit are within you. Jesus told us that the kingdom of heaven is within. The things of Spirit belong to this kingdom.

Remember that we must "seek first the kingdom of God, and His righteousness; and all these things shall be added." The kingdom of God is that place in consciousness where we realize our unity with God. It is a place of perfect harmony and love. Everyone who is willing to make the effort may enter the kingdom here and now. Jesus told us to enter into the closet and close the door. This closet is our inner spiritual mind, and closing the door is shutting out all things of the world, or the five senses, that would distract us. When we have entered this secret place we are in the presence of the Most High, and it is then that we may make our effectual prayer. We should all seek the kingdom and value it above all worldly possessions. When we depend upon the Spirit of God within for our happiness and our satisfaction, we cannot be disappointed; but, when we build our hopes upon the things of the world, and consider

them the realities of life, we are constantly being disappointed.

Remember that all good things come from the one source. Then why should we not trust that Source for our supply of health, happiness and prosperity, instead of worrying about the lack of these in the material world? Looking to the one Source does not make a man lazy. He does his best for his fellow-men in his business and out of it, but he looks to the one Source for his supply. This does away with worry, which is a great handicap to anyone who indulges in it. The lazy man does not look to the one Source because he is depending upon the work of others to take care of him. He should depend upon God working through him. He must not wrap his talent in a napkin, but must use it that it may increase and be a blessing to all men.—Weekly Unity.

---

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.

---

He who has the mind of Christ has companionship with God, sympathy with men and makes immortality a daily practice. — Hugh Elmer Brown.

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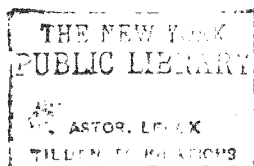
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## IN MEMORIAM.

As never before the people of the United States are feeling the sacredness of the time consecrated to the memory of the dead heroes of the Nation's wars. The impending conflict into which so many thousands of our men have already been sent, and into which millions more will doubtless enter, many of them never to return, has awakened in the great heart of the people emotions of the holiest and most overcoming nature. The nation-wide observance of Memorial Day has been the most wonderful and impressive in history and has deepened the patriotism of the nation in an indescribable degree. The remarkable work of the Red Cross legions in their drive for subscriptions has added to the compelling interest in the events of the holiest of all our days of patriotic expression. Thank God, the great heart of America is throbbing with



*Oliver C. Sabin.*

sympathy for the downtrodden of all lands and the true liberty of the world! Through all the sad memories of Memorial Day persists the determination that, cost what it may in life and treasure, the United States will not accept a peace that will not forever settle the question of Freedom for not only America but all the world as well.

---

### THE RED CROSS.

---

The parade of the women of the Red Cross which was held in Washington on the 18th of May was in many ways the most inspiring spectacle ever witnessed in the Capital City. A high official of the Washington police who had to do with the movement of the pageant through the city streets said, "I have seen very many grand demonstrations in Washington in my 30 years' service on the police force, but nothing like this! Nothing so thrilling, so touching, so deeply inspiring."

In this wonderful marching body of 20,000 were women of all ages, dressed in nurses' costume, with white dresses, white shoes, blue veils edged with white and bearing over the forehead a simple white cross. Protestants, Catholics, He-

brews, those of no particular sect; Caucasians, Indians and negroes, people representing probably every nation of the world, marched in that line of patriotic enthusiasts, testifying to their devotion to their work of relief for the wounded, the suffering, and the bereft. That procession indicated so plainly that all the world might read the meaning that all America is united in the grandest work of philanthropy ever undertaken.

---

### GIVE THEM YOUR HELP.

---

Wherever the Stars and Stripes is floating there also floats the banner of the Red Cross, symbol of the American spirit that is behind the American fighting men. Keep that banner waving. Enable the great organization whose emblem it is to do still greater work for our men across the sea. It has proven its efficiency many times over. Its men and women have performed prodigies of valor on the battlefield. They are in a very large measure helping to gain the victory that is sure to come. We must help them liberally. All they ask is the means with which to work. Let them be our angels of mercy. Let them do for our boys what we would so gladly do were it possible for us to be where the fighting is.

*Oliver C. Sabie Jr.*

# Chain of Golden Thoughts

## June

PAULINA B. SABIN

"Say not 'Good Night,' but in some brighter clime bid me  
'Good Morning'."—Mrs. Barbauld.

Forsake not an old friend; for the new is not comparable  
unto him; a new friend is as new wine; when it is old thou shalt  
drink it with pleasure.—Ecclesiasticus, viii, 9.

Blessings on him who invented sleep, the mantle that covers  
all human thoughts, the food that appeases hunger, the  
drink that quenches thirst, the fire that warms cold, the cold  
that moderates heat, and, lastly, the general coin that purchases  
all things, the balance and weight that equals the shepherd  
with the king, and the simple with the wise.—From Don  
Quixote, by Cervantes.

He that wrestles with us strengthens our nerves and sharpens  
our skill. Our antagonist is our helper.—Edmund Burke.

We can sometimes love what we do not understand, but  
it is impossible completely to understand what we do not love.—  
Mrs. Jameson.

What is there in this vale of life  
Half so delightful as a wife; .  
When friendship, love and peace combine,  
To stamp the marriage bond divine?

—Cowper.

When the heart goes before like a lamp and illumines the  
pathway,

Many things are made clear that else lie hidden in darkness.

—Longfellow.

Faith and obedience are bound up in the same bundle. He  
that obeys God trusts God; and he that trusts God obeys God.—  
Spurgeon.

For in the market place, one dusk of day,  
I watched the potter thumping his wet clay,  
And with its all-obliterated tongue,  
It murmured, "Gently, Brother; gently, pray!"

—Omar Khayyam.

# ADVANCED LESSON COURSE

---

**What Thoughts Are — Humanity's Two Classes — The Thought Creators — Those Super-Powerful Souls — The Proofs — A Century's Progress — The Selfish — The Power of Thoughts — The Power of Absolute Good — The Limits of Thoughts.**

William E. Gibson.

## LESSON X.

**T**HOUGHTS are mental formations, mental designs, the blueprints of material realizations. Every thought has back of it the Power of Realization. The source which projects the mental picture, which photographs the idea upon the mental screen is the same source powerful to transfer the photograph into material formation.

### WHERE THINKING BEGINS.

It is not the purpose here to discuss the question of where thinking begins in the world of phenomena. In some ways the mineral world shows signs of thinking, and there are some signs of thinking in almost every stage of animal life. Man truly is honored with the Crown of the Thinker. Preeminently man is the thinker upon phenomena, in that he is able to bring his thoughts to conclusions, to make mental forms of them and to lay those forms away in his own mental storehouse until the opportunity for using them, verbally or in material formation, is presented.

### HUMANITY'S TWO CLASSES.

As stated in Lesson IX, humanity is divided into two classes, the crea-

tors of thoughts and the entertainers of thoughts.

Certain souls are primarily creators of thoughts, others — and the great masses, too—are primarily the entertainers. They are the masses that follow leaders. They rush hastily in one direction if the leader calls loudly and urgently, and just as madly in the opposite direction if a leader toots his horn more loudly there. It is this class that strews palms and garments in the path of the leader and shouts the hosannas today, and a week later as vehemently cries "Crucify Him! crucify Him!"

### THE THOUGHT CREATORS.

The first class to consider — the creators of thoughts—may be, nay, are, divided into two sharply and clearly distinguishable classes.

The major of these two classes in power is the minor in number. At quite long intervals in the progress of the human race souls are born to humanity, who give forth teachings and start movements absolutely independent of all other former or contemporary teachings and teachers.

Such teachers are usually exiles

in their day and generation. The people of their times do not understand them, do not grasp the meaning of their descent into the human world.

The teachings and lives of these souls are fraught with power to effect a material change in the life, thought, and conduct of all who come under their influence, and also to affect favorably or adversely all who do not willingly come under their influence but who are in any small or great way affected by that influence.

**THE PROOFS OF THESE STATEMENTS** are very pertinent. Seek and you will find the verification thereof. Go back to Abraham and Moses, to Jesus and Mohammed, or to the Buddha and Zoroaster. Take the conditions in the days of their active lives, and the effect of their teachings upon after generations.

Consider the advent of Baha'ollah; the principles of conduct that he proclaimed to the world, and the world-wide beneficence of those principles and the tangent teachings thereof.

#### **THE PROGRESS OF A CENTURY.**

Then reflect on the progress in science and arts that have come forth in a single century, a century which scientists claim bids far to eclipse all the former centuries in material developments.

This class of superhuman souls come to the race with apparent authority and power to set aside what they choose of their predecessors' teachings and scheme of conduct.

They are always radical reformers in their day, and to the people

of their generation they are reckless and ruthless in their regard for the petty laws and customs in vogue.

Their lives and teachings have the effect of the rays of the sun on the cold, damp earth, which cause the rising of fogs and clouds. These fogs and clouds of protest and opposition tend to veil the glory of the Sunlight of Truth and Goodness from the eyes and consciousness of the men and women of their day.

Their bounty is not recognized until they have long since severed their physical connection with men. Then recognitions, reformation and regeneration do their work.

#### **THE OTHER CLASS OF CREATORS.**

The other and far larger class of creators of thought are the men and women who consciously or unconsciously are affected by this New Impetus to Life and who use their special gifts — their genius, if you please — for public and private purposes.

Some are philosophers, some teachers, some discoverers, some inventors. The real geniuses in all fields are of this class.

They each in their chosen fields do a sort of independent work and effect and attract a certain following.

The great world teachers — the super-souls, if you please — are always selfless in their teachings, works and lives. It is for the good of others they give their lives to the world in service and sacrifice.

Themselves they forget in their conscientious service for others.

#### **THE SELFISH ONES.**

The second and larger class of creators of thought forms are for



the most part selfish. Gain, personal gain, is the spur that urges them on to achievements. If the scheme of thought will grind out wealth, honor or fame they develop it, else it is stillborn and dies before it lives.

The power of a thought consists in the strength of its frame and the impetus given it by the mind that conceives it.

Now the mind that conceived the ideas of steam power and its application to the machinery of life sent forth a thought to the world so powerfully framed and energetically stimulated that it broke down all oppositions and went far toward revolutionizing the world.

And so with the telegraph, the telephone, and the varied applications of electricity to the uses of men — all had their oppositions, their barriers, but they, through their creators, were given power and ability to overcome opposition and break down barriers.

The power and impetus that creators of thoughts give to their thought-forms consists in the consciousness that the thought is true, is good and will redound to the good of all men.

But if the thought has evil designs the consciousness of that truth weakens its resistance and devitalizes it to a remarkable degree.

Now this consciousness goes forth with the design from the hands of the designer.

#### THE POWER OF THOUGHTS.

The power of thoughts is born with them, being generated in the mind that conceived and brought them forth.

Thoughts are good or evil according to the disposition of their thinkers or creators.

A good thought is fraught with absolute power and cannot be overcome by opposition. Evil thoughts are always crippled, and while they may have the appearance of vigor and power they cannot materially affect those who are clothed in the armor of absolute good in design and effort. "Hear no evil, see no evil, speak no evil." Give the ideas of evil no reality in your estimates of things vital, and they have no power over you.

#### THE POWER OF ABSOLUTE GOOD.

You hear much about evil suggestions, black magic, witchcraft, and the like, in certain periods of social developments and among certain races and peoples.

Now that these things have been found effective, research proves to be true. But they are effective only in the degree that the people are defective in their consciousness of good and reliance upon the all-protecting power of absolute good.

These thought-forms find fertile fields for maturing where the people are conscious of having done wrongs for which they deserve punishments. They therefore fear and shrink and cower and help to bring to pass that which affects them. But center your soul in the consciousness of living a good life as best you know how to the glory of God and for the good of humanity, and no evil suggestions can touch you or yours.

This consciousness is as a fortress of adamant against which all the mental shell and missiles of sinful

and misguided soul will break to pieces and pass to naught.

Let this fortress be ever radiant with the Light of Truth and True Living and effulgent with the Power of Love, and nothing can hurt you.

If you find yourself annoyed, worried or grieved because of the conduct of associates or apparent friends, straighten up your body, fill your lungs with fresh air, and as you breathe it out say, in all reverence, "God is my refuge and my fortress, and in Him do I put my trust," and "I deny the power or influence of any person, circumstance or condition to affect me adversely. I assert my power — the power of Love — and influence for good over all adverse persons, circumstances or things."

Repeat this several times; then, by God-given will, seize the adverse thought and throw it out of your consideration. "Get thee behind me, Satan."

Let your spiritual self lead and your material self walk behind to obey and serve you; not to get beside you to influence your steps or to get before you and lead you where it will. Keep your Satan ever behind and obedient.

#### THE LIMITS OF USE TO WHICH YOU MAY GO.

In one direction there are limits. If you are thinking for personal ends you must guard lest your thinking or thoughts will bring forth burdens for you which will weigh you down and hamper your soul growth. See to it first that your thoughts do not hinder your soul growth; and in the second place see to it that your thought powers do not limit or hin-

der the material progress, mental development or spiritual growth any other soul in the least way.

That God which is desirable for you is also the rightful property of your fellow-beings.

#### THE LIMITS TO THOUGHTS OF THE HIGHER GOOD.

The thoughts that comprehend in their scheme and designs the higher good for all men are free and have the freedom of earth and heaven. To these thoughts there is no limit. No evil thoughts can touch the soul clothed in this armor of Light and Might.

This is but the dawn of the Golden Age of thought-power.

When pride is dethroned forever, selfishness is crucified and the fire of prejudice has devoured itself, the brakes will fall away from the creative machinery of the mind; then discoveries will quintuple all the dreams of past ages.

The next lesson will deal with The Power of the Spirit.

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What we need of our religion is something that gives us strength now, something that brings comfort now, something that gives us a little measure of certainty now, something that takes away all fear of God as a wrathful Ruler, and shows us instead the Infinite Father, who is Divine Love Itself.—U. S. Gerterfield.

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It is good to pray unto God; for His  
sorrowing children  
Turns He ne'er from his door, but  
He heals and helps and consoles  
them.

# THE PHENOMENA OF LIFE

Rose M. de Vaux-Royer.

(Read before the Cameo Club of New York, March 21, 1918.)

Impossible, you say, that man survives  
The grave — that there are other lives?  
More strange, O friend, that we should  
ever rise  
Out of the dark to walk below these skies.  
Once having risen into life and light,  
We need not wonder at our deathless  
flight. —Edwin Markham.

**P**ERHAPS never before in the history of the world has there been a more eager seeking for the answer to that question which bears the deepest significance to mankind: "If a man die, shall he live again?"

We have affirmative evidence from the far Biblical times, and also of recent date, that man survives physical death. The former we accept and establish churches to herald the tidings; the latter we question and seek scientific corroboration to strengthen our belief.

We are surrounded by a vast sea of intelligence. The mind of man has grappled with the mysteries of the universe and the magic of his own invention since the stars sang together. From the days of Cagliostro and Mesmer to the more recent works of Dr. Emile Boirac it has been the untiring effort of scientific research to establish the evidence, somewhere resident in our hidden forces, that man—the real, the essential self—is imperishable.

The esoteric laws exist—known

or unknown—and are as unchanging as the principles of mathematics. It has been demonstrated that where grains of sand are deposited upon a glass plane certain sounds, or tonal properties, would cause them to separate into formative bodies of geometric patterns. It only required given conditions to reveal this law of vibration.

Phenomena lie about us in our everyday life, and only constant familiarity with them keeps us from exclamations of wonder and surprise. We have accepted birth without marvel, as a natural occurrence.

Maurice Maeterlinck regards death as an immortal birth—death as the beginning, not as the end. The philosopher Fichte says: "It is not death that kills, but the more living life which bursts forth into new development. Death and birth are but the struggle of Life with itself to assume a more glorious and congenial form."

Maeterlinck aids us further toward a conclusion by saying, "Total annihilation is impossible. We are the prisoners of an Infinity without outlet wherein nothing perishes, wherein everything is dispersed but nothing lost. Neither a body nor a thought can drop out of the universe, out of time and space \* \* \* for there is no place where anything ceases to be \* \* \* The more that human thought rises and in-

creases the less comprehensive does nothingness become."

We inhabit the physical tenement for a while and bestrew it with the glamour of our love for art, for music, for beauty. It represents our interior sensibilities, our desires and thought exteriorized. We suddenly perceive, with a flash of divination, the futility of the material accessories to gratify our growing reason.

We feel there must be something beyond—a more perfect state, with higher ideals—else the pitifulness of the travail of birth and death. Do not other births await us? and is there not a lingering, interacting principle of life whereby one consciousness in the upper realm may impinge upon another consciousness, attuned, in the lower realm, if the rate of vibratory interchange could be adjusted?

As thought is a vital force, may it not be inducted, or photographed upon the sensitive mind, in symbols or pictured scenes, as in dreams that come true. I have sent messages from Paris to New York by a method as subtle as "wireless." (And why limit the distance or sending-power when mind is the medium?)

These telepathic communications were received in images that the words or thought-waves represented and produced the effect of peace and serenity desired. The experience was recorded by the recipient on the day sent, and communicated by post to Paris, acknowledging the benefit derived, without knowing the cause or source. (The original account was published in *Les Annales des Sciences Psychique*," by Dr. Charles Richet, the eminent scientist of Paris.)

Does not this experience explain the *modus operandi* of long-distance "treatments" by healers? and may not such transmission of thought always obtain, independent of the body? Is not this body an abode or receptacle for the passing of souls in a series of births or growth? Personality (or personara, from its original derivation) signifies "to sound through," and we are the sounding board for the trivial or the higher significance of man, as we elect. We recognize man as incorporeal being, and the power invested within him as limitless.

A purer joy attends the belief that there is no death—there is no cessation of life, there is no stopping place in development, for Mind oversteps all limitations. We are powerless only when we do not know or do not understand.

Wordsworth says, "Heaven lies about us in our infancy!" but we grow away from it and away from the revelations of the truer life and become merged into the world of material affairs. The mists are cleared away by the shining light of knowledge, when the laws of our hidden forces are revealed to carry us on throughout all time.

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"Personal magnetism is only another term for powers that attract in great and continuous measure all the good things of the universe. A really good man, who has a broad, open, liberal and tolerant mind, is full of Spirit and what men call 'personal magnetism.' Such spiritual beings are always wonderfully successful, fortunate, progressive and happy."

# A REMARKABLE EFFECT OF INTENSE THOUGHT

A. Z. Mahorney.

**I** HAVE BEEN in pretty close touch with all the New Thought Cults for twenty-five years. I know that all of them point to apparent miracles of healing as proof of sincerity and genuineness. They all promise to heal the sick if conditions are fulfilled.

Of course any failures can then be attributed to the fact that "conditions were not fulfilled."

In analyzing the psychology of any given case the first and most important consideration is "Can the patient give a whole-hearted singleness of purpose to the transformation of his mind?"

In all my experience I have never seen the vitality and intelligence of a person turned wholly toward health for a year, without making the external conditions harmonize with the dominating thought.

I will give an account of an instance of the effect of thought that will illustrate what can be accomplished by anyone who really is willing to make adequate efforts to attain results.

## A SPECIFIC INSTANCE.

About fifteen years ago I was doing teaching and healing work in the Middle West. My advertising matter explained how I had cured an abscess in my lung by mental treatment, and invited people to try

the new theory of cure. At that time only a very small percent of the people believed in such possibilities. They ridiculed the idea that healing could be a result of mental work. But a man came into my office one day and said: "I have read your circular and I believe the statements in it. The reason I can easily believe them to be true is because of an experience of mine that happened over twenty years ago."

He asked me to notice a bony ridge on each side of his head along the line where the bones of the skull join each other. As I did so he explained that the irregularity was caused by the bones having to bridge over the opening to reunite after having been separated by an excess of blood in the brain. After the most intense concentration in prayer for three days and nights the bones had parted and the brain had expanded and the bones afterward gradually expanded to meet again. He then told me the full story, as follows:

"When I was eighteen or nineteen years old I became very much interested in religion and began reading the Bible all my spare time. I had no education except to read and I thought I could consecrate my life like the disciples of old to the service of humanity. I thought I could do God's will by healing the sick and preaching the gospel. As I be-

came familiar with the Scriptures I began to talk as an exhorter at prayer meetings, but I was frowned on by the regularly ordained preachers because I was illiterate. But that only made me spend more time in study and prayer. For days I would hardly eat anything and was constantly in an exalted or illumined state of consciousness.

"I was obsessed by the demand for spiritual understanding. I was tormented by the fear that I might not be right in my attitude. This terrific concentration brought the blood to my head until the throbbing from the pressure was almost unbearable, but I did not know how to stop. After three days and nights of continual agonizing I felt a sudden release from pain and immediately fell asleep. I slept thirty hours and awoke sore but rested. Then I found that the bones of my skull had separated. The exuberant energy of youth reknit them in a few weeks and I continued my study of the Bible.

"Soon after this a neighbor's boy became sick of a fever and the doctor told them he could not get well. Since the boy was expected to die within a few hours the religious fanatic, as I was called, was allowed to try to cure him. I felt a veritable baptism of fire, and the fever vanished. When the doctor saw what had happened he began to help the preachers to scoff at and persecute me. It was in the early pioneer days in the West and there was barely a living for the 'regulars.' So they ridiculed my claims and explained my results in ways that I could not combat because of my

lack of knowledge. I had been praying for a sign that God sanctioned my work, and the sudden cure of the fever seemed a direct answer from Heaven. But as the opposition grew more pronounced, I gradually dropped the work. I had married and found that I could not support a family on what was paid me for healing. Now after twenty years I have a sore on my face that has been pronounced cancer. When I read your circular I wondered if I could not learn to get into the vibration again that would kill that cancer."

#### A CANCER CURED.

I told him I was glad to hear his story and would do all I could for him. We worked in thorough co-operation. He was an ideal patient. He had faith and was willing to get down to fundamentals.

He was healed.

I have often thought that if people who "have tried New Thought and got no benefit" were to really concentrate until they created a few new brain cells they would get what they were after before the bones of the skull would separate, as was the case of my friend.

It does not take much effort to stay on the toboggan and slide down to death. But to attain health by the zeal and enthusiasm of a fanatic is "something else again." The road is open to all of us. Spiritual understanding can be developed by demand and suggestion. Each has his individual problems, but all of us have the one problem of trying to gain the knowledge of how to avoid decrepitude. Any facts that

show how to keep strong and well may add to the knowledge that makes for conquering old age and death. I can see no other thing of importance like gaining knowledge.

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### A CREED.

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To live to our highest in all things that pertain to us.

To lend a hand as best we can to all others for this same end.

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good.

To remain in nature always sweet and simple and humble, and therefore strong.

To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us.

To turn toward and keep our faces always to the light.

To do our own thinking, listening quietly to the opinions of others, and be sufficiently men and women to act always upon our own convictions.

To do our duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise.

To play the part of neither knave nor fool by attempting to judge another, but to give that same time to living more worthily ourselves.

To get up immediately when we stumble, face again to the light, and travel on again without wasting even a moment in regret.

To love all things, and to stand in

awe or fear of nothing save our own wrong-doing.

To recognize the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time.

To love the fields and the wild flowers, the stars, the far-open sea, the soft, warm earth, and to live much with them alone, but to love struggling and weary men and women and every pulsing creature better.

To strive to do unto others as we would have them do unto us. In brief—

To be honest, to be fearless, to be just, to be kind. This will make our part in life's great, and as yet not fully understood, play truly glorious, and we need then stand in fear of nothing—life nor death, for death is life.

Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of the new; a passing not from light to darkness, but from the light to the light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time.—Ralph W. Trine, in *Mind*.

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"But one thing is needful." Seek that. "One thing have I desired of the Lord; that will I seek after: that I may dwell in the house of the Lord forever." That I may dwell in the consciousness of omnipresence is the one thing needful.

# THE GREAT HEALING

Healing Founded Upon Truth in Thought, Word and Spirit—Humanity's  
False Conclusions—The Day of God and Truth at Hand—Prayer for  
Forgiveness and Mercy.

Wm. E. Gibson.

**C**ONSTANTLY men look for healing from one sort of an ailment or another. Humanity cannot hope for perfect health so long as it thinks diseased thoughts, speaks diseasing words, commits diseasing deeds.

Health, perfect health, is founded upon Truth in Spirit and Truth in Conduct.

Falsehood in thought, word and deed is the source of the world's diseases. And the only freedom from disease is the knowledge of Truth and the application of that knowledge, conscientiously, to affairs of life, hourly and daily.

Humanity has drawn many false conclusions from the kingdoms of materiality through which it has risen.

In examining the mineral kingdom men have discovered certain apparently fixed laws and have grafted many of those laws on the tree of humanity, most of which belong only to the mineral kingdom and are excrescences and "water suckers" upon the tree of humanity. In like manner men have discovered certain manifestations of laws in the vegetable kingdom and have made beautiful chains of them and thrown them about their own necks as declarations of discovered knowledge, while in very truth they become the

cause of suffering, mental and physical, from which men seek relief and healing.

Also men turn their investigations to the lower animal world, and, finding certain conditions and certain apparent causes of diseases they make laws of these deductions and foist them upon unsuspecting humanity, with the direful results that man, the pinnacle of the world creation, becomes the weakling and slave to the laws of the lower kingdoms.

Why? Because, hitherto, men have looked downward, and not upward; they have looked backward, and not forward. Primarily they have insistently looked outward and not inward. "The kingdom of harmony is within." If there the Infinite Good is enthroned; and if you do not find him there enthroned, He will be found nowhere else by you.

This generation has inherited many false deductions from the lower kingdoms. Some are adorned with religious sanction; many are woven into the ethical habits of the nations, and many form the warp and much of the woof of the hygienic conception of the peoples of the earth.

Of course in a sense they have all served a good purpose, which purpose is to bring man to knowl-



edge, to the knowledge of the Truth that human happiness is not to be dug up from the graveyard of the past; that men cannot see above while looking below; that they who look continually outward can have no knowledge of the glorious within.

Then, too, humanity, weakened by these false inheritances, has invented many false phases of conduct, false attitudes and false pretenses, in dealing with one another. Falsehood in religion and religious performances, falsehood in business schemes and business conduct, falsehood in social relations and social propaganda.

Black lies, petty lies, white lies — are all the hotbeds of disease. They make for soul-unrest, mental disease and physical ills.

All sufferings of individuals have their birth and propagation in this hothouse of falsehood. All social unrest originates here. This world war is but the spontaneous fire of the overheated condition of this hotbed of falsity.

Those nations will win in this war who hasten to the Solid Rock of Truth in spirit and conduct and from that fortress carry forward the battle. The coverings of falsehood and false pretenses must now be consigned to the flames, and they who cling to them will perish with them.

The day of God and Truth, in word and conduct, is at hand.

God will adorn him with success who adorns himself with these attributes.

God will turn health, happiness and harmony to him who turns from falsehood to Truth in Spirit and

Life; to nations as to individuals. You may receive temporary relief through the prayers and the great loving hearts of consecrated healers, for the prayers of the faithful are always answered, but permanent health is the reward of complete renunciation of the life of falsehood and appropriation of the spirit and life of Absolute Truth.

If the people of this nation, in response to the President's proclamation, have set aside every consideration of work, pleasure or business, and those of sufficient maturity have fasted from food and prayed for God's forgiveness and mercy, from the rise to the setting of the sun on the thirtieth of May, a new nation will have been born and reared in that one day.

But the proclamation was not to be confined to this nation — it was the property of the world, and has been appropriated by all nations, friends and foes, for it was broader than the humanity of today.

If you would have the gift of the Bountiful Father — Health of Soul, Mind and Body — you must turn to Truth and True Living with fervor and faithfulness.

It is with profound earnestness that we appeal to you, friends, for henceforth the world of darkness and dark deeds will sink into greater darkness and the Kingdom of Light and Truth will rise to greater and increasing glory.

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Once we were taught to believe in the "damnation of infants"; now this idea is repudiated as unworthy of the Heavenly Father.

# THE MEANING OF CATASTROPHE

## Do We Overlook the Universal-God Language of Nature?

Thomas H. Williamson, in Hermetic Brotherhood of A. L. & E., El Paso, Texas.

**M**AN as expressed in human form is a type that lives amid cycles of experiences. One can find wonderful coincidence in the history of each epoch. How far back into ages of the past our record goes no one knows, but we all know that the most ancient myths tell of peoples already old. To those who believe in reincarnation, and who see the spiritual manifestations in our present life, it will not be hard to explain the significance of widespread disasters, war, pestilence, floods, earthquakes and such, which annihilate whole races; nor will these find it hard to believe God's teaching must at times be stern and severe.

In Poseidon, or Neptune, we are given a glimmer of light: far back in the ages some Master came to the earth, and taught ten disciples, or spiritual sons. Myth gives us the narrative as if these were material sons, but of a divine nature. Thus Atlantis evolved a nation destined to rule "The Seven Seas" and later to be overwhelmed by one. Thousands of years later the world became wicked again, and Jesus Christ chose twelve disciples, or spiritual sons, to teach, and they, in turn, were told to "tell all nations."

Again, in two thousand years, we see a wonderful progress, material and mental but not spiritual. Again

the world became wicked, mercenary and conceited. Legends so old that we cannot verify them as we can Atlantis tell of destruction by fire; then the flood, and now the war. Can it be that man is blind? Will he ever fail to see that "the wages of sin is death"?

Geology explains to a degree why fires and floods came. We may turn yet to astronomy, or astrology for material causes of other disasters. Is it not reasonable to think that planets can affect mental action in man as well as tidal action in seas? Thought is more sensitive than water. No material manifestation takes place without having first acted upon mental and spiritual planes. If the eagle could warn the ancients of a flood, could not a comet warn us of a war?

Nature is not commonplace. Because we grow callous in our false wisdom, we neglect to see depth of meaning in so-called little things, yet a stone rolling down the mountain side may be eloquent in foretelling an avalanche. We boast of our languages and letters, but overlook the language that should be universal — God's language of Nature. A leaf flutters on its bough, and we know the wind blows; a meteor flashes across our sky, and we know not from where it comes, nor the message it brings. Comets come from inconceivable distance,

and pass on in their weird journeys, but we complacently watch them, never thinking they may be messages of God. Even today the mockery of Christianity resounds in our midst, sensational, material exploitation of Him who said, "The very stones would speak out" if men were silent. These loud-voiced expounders picture a "second coming" as a most wonderful display, never dreaming their own ignorance. To them I would say: "Remember not only Sodom and Gomorrah, but Atlantis; also take heed of the present and see the fruits of false teaching."

Blind leaders of the blind! You submerge your converts beneath the water, perpetuating the ritual of Atlantis, which sank in the ocean, yet her children rose again and repopled the earth; you teach of fire and brimstone, because in past geological ages a human race was almost destroyed by them; you tell of a newer form of God's wrath—War, because it is upon you; you sneer at a "higher criticism" because you do not understand it, and laugh at "spirits" because you do not know them; Christ is spoken of as a vagary, a distant ruler, yet He is at your elbow, and with you at every turn; you teach of a fantastic and terrible hell, and deny the love of God by so doing; you tell your hearers to "be good," and be as you — you in your blindness!

And this today! while men claim to have risen high in civilization, we see and hear the superficial wisdom. It is a long way from Devachan to Nirvana, and what if we are not even preparing for Devachan? Are we children of reality, to play with

glittering toys, and babble meaningless words. Must cycles and aeons yet pass before we understand?

### GOD'S GIFTS.

God giveth Life without end;  
Truth without guile,  
Love without measure.  
God giveth Joy to solace,  
Peace to satisfy,  
Wisdom to enlighten.  
God giveth Courage to withstand,  
Light to guide,  
Strength to perfect.  
God giveth enduring Good,  
And eternity, not time,  
Shall measure its duration.

With God's gifts of Life  
Man wins the Victory over death.  
With God's gift of Truth  
Man breaks the bonds of evil,  
Sin and disease.  
With God's gift of Love  
Man overcomes hatred  
And casts out fear.  
With God's gift of Understanding  
Spirit becomes substance  
And materiality disappears.

All God's gifts are given to man  
Through Christ.  
Sorrow, sin and sickness  
Flee from the presence  
Of these bestowals.  
Thus shall time disappear in Eternity;  
Mortality be swallowed up in Immortality;  
Shadow gives place to Substance  
And eternal harmony — Heaven —  
shall appear.  
— Elizabeth Daniels in Weekly Unity.

# EVANGELICAL CHRISTIAN SCIENCE

## What It Is, and What It Does.

(A Chapter from "Christian Science.")

**E**VANGELICAL Christian Science may properly be defined as a system for the application to man's mentality of the Divinely revealed truth, that he is made in the image of God, who is Spirit, and hence must be spiritual, and therefore not subject to disease, which is a mere delusion wrought by carnal mind in the material body.

All disease, all ailment, all sin and sickness of every kind and character, have their origin in the mental and never in the material. The material body is without sensation, is without life, is without Truth, is without God, and is without substance, because God is Spirit, and God is All in All; therefore, that which is not spiritual, or that which does not belong to the Infinite Mind and its infinite manifestation, has no existence, is not and never was. Take any kind of illness, the belief originates in the material mind, but it is in error, it is a falsehood. Touch this falsehood with the Truth, and it vanishes; Truth destroys the error, and gives triumphant victory to the Truth. One following these rules can absolutely prohibit unfriendly, unhealthy, and unpleasant thoughts from going through his or her mentality, admitting only such as are desirable and refusing to entertain the others. We must bear in mind at all times that God is All

in All, that there is but one Mind, and that this Mind is reflected in man; there is but one Life and man's life—all life—is but the reflection of the one Life. There is but one Truth, one Love. The apostle tells us that we live, move, and have our being in God. We are told that man was made in the image and likeness of God; we are told that God is Spirit, therefore our lives are spiritual and not material. The material has no dominion over Mind because, as the Psalmist says, "As for man, his days are as grass, as a flower of the field, so he flourisheth. For the wind passes over it, and it is gone, and the place thereof shall know it no more." That is the finale of all material man. But the real man, the image and likeness of God, never had a beginning and never will end, and the Psalmist says of this man: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

This principle of metaphysical healing given us by God under fixed rules was existent and practiced by man centuries and centuries before the advent of our Saviour on the earth. In fact, Divine healing has been taught since we have had any history of man, but for want of a better name we call it Evangelical Christian Science, because it was the

Science taught by Jesus Christ our Savior. He it was who brought it to earth in a more practical form than it had ever appeared before, and He brought it as a demonstration and proof of God's love to man.

The theory and practice of Evangelical Christian Science may be illustrated in this way: If a fire should break out, the first thing a man or woman would do would be to obtain water as rapidly as possible and flood that fire; water being the opposite and the antithesis of fire. If the fire is a very large one, oftentimes it takes great quantities of water. Sometimes it will work around the crevices and hide for the time being where the water cannot hit it, but the persistent firemen continue until the water quenches the fire. So in Evangelical Christian Science practice, it is putting the water of Truth upon the fires of evil which destroys sin and sickness. Therefore, as water is necessary to put out material fire, and that a quantity of water is necessary to have on hand for that purpose, so it is for those who practice Evangelical Christian Science; their minds must be stored with the water of Truth so that the fires of evil may be quenched when they appear. If this evil is not quenched at once, continue to deluge until evil disappears and Truth is triumphant. Oftentimes the severest cases of diseases have been cured by simply repeating the Lord's Prayer over and over, often by repeating the 23d Psalm; often by the repeating of other passages of Truth, the evil will be destroyed. The writer, himself,

remembers to have been cured of a very severe belief of sore throat by simply repeating the words, "I am hid with Christ in God." The principle of metaphysical healing is that Truth dispels error. The error in the presence of Truth vanishes into its native nothingness, and it never was. Truth dispels evil as light dispels darkness. Take a candle into a dark room, darkness is dispelled. The fact is there never was any darkness, it was simply the absence of light. So with evil; all evil is in appearance, it only belongs to this claim of materiality. You touch this appearance of evil with the reality of Truth and evil is dispelled and Truth is triumphant.

Evangelical Christian Science makes better Christians, better citizens, better husbands, better wives, better fathers, better mothers, and better children. It gives us a perfect knowledge of the Fatherhood of God and the brotherhood of man, because we realize there is but one Life and one Mind, that is God the Father and that His children are but the reflection thereof. It brings us into a closer unity of brotherhood, gives more of Love and teaches us how to protect the rights of our brother as well as ourselves. We cease trying to keep our brother from cheating us in matters of mercantile transactions, but we look to it that we do not wrong our brother. All Christianity is based upon the two great fundamental commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great command-

ment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Bishop Sabin.

### MAKE OF MAN THE STATUE.

Make of man the statue, the priceless piece of art.  
All that Greece has given,  
All that time has striven  
For ages to impart,  
Weld it in his sinews, mold it in his thought,  
Till the humblest scavenger is gloriously wrought.  
Shame upon the galleries filled with treasures fine  
While the work of Heaven—Man, who is divine,  
Shivers in the hallway, shuffles through the street,  
Shambles down the alley, with weak and ragged feet.

Make of man the statue, make of man the building.  
What avail the gilding  
Of altar or of dome,  
What the gorgeous tapestries blooming in the home,  
What avails the splendor where stately mansions stand  
If men who made the mansions are homeless in the land?  
Shame upon the church spires climbing to the sky,  
While the drudging million suffer, starve and die.

Make of man the poem, make of man the theme;  
Fruiting of the vision, flowering of the dream.

All that Rome has given  
All that Art has striven  
For centuries to say,  
Breathe it in his spirit, coin it in his heart,  
Till the poorest laborer can share the loveliest part.

Make of man the shining, pure and perfect thing;  
Give him room to grow in,  
Give him fields to sow in,  
Teach his lips to sing.  
Shame upon the white streets, brilliant with display,  
While the hungry people struggle on their way.

Make of man the towering, the beautiful emprise,  
Great as any temple that reaches to the skies.  
Take your "worthless derelict, ignorant and vile,"  
Give him skies to dream in,  
Love a chance to gleam in,  
Teach his soul to smile.  
Give his toil its payment,  
Clothe him sweet with raiment,  
Give him food to nourish,  
Help his thought to flourish;  
Proudly lift his head, then,  
Freely let him stand . . .  
All the rest is said, then;  
Clasp his godly hand!

—Angela Morgan in Utterance.

"I have now the abundance that belongs to the kingdom of God, and I know that the Father who distributes this abundance is only waiting my recognition to furnish me with such supply there will not be room enough to receive it."

## A WHISKEY BOTTLE

**H**OW should a whiskey drinker talk to his son. If he talked as he feels he would hold up the flat, brown bottle and say:

"My boy, you know that I am a poor man and have nothing to leave to you or your mother.

"The difference between myself and the successful men who have passed me is this:

"I have gone through life with this bottle in my hand or in my pocket. They have not."

A man comes into the world prepared to do his share of the world's work, well or ill, as his brain and his physical strength may decide. Of all his qualities the most important practically is balance.

The whiskey in that bottle destroys balance, mental and physical.

It substitutes dreaming and foolish self-confidence for real effort.

It presents all of life's problems and duties in a false light. It makes those things seem unimportant which are most important.

It dulls the conscience, which alone can make men do their duty in spite of temptation, and struggle on to success in spite of exhaustion.

Keep away from this bottle, and keep away from those who praise it. He who hands it to his fellow-man is a criminal, and he who hands it to a young man is a worse criminal and a villain.

It is a well-established fact that in the usual order of events drunk-

enness would be handed down from father to son, and hundreds of thousands of families would be ultimately wiped out by whiskey.

It is not true, fortunately, that the son of a drunkard actually inherits drunkenness fully developed. But a drunkard gives to his son weakened nerves and a diminished will power, which tend to make him a drunkard more easily than his father was made a drunkard before him.

The great safeguard of a drunkard's children undoubtedly lies in the warning which they see every day in their home and in the earnest advice which the man who drinks will give to all young people if he have any conscience left.

If the man who drinks would save his own children from the same danger, he can do so better than any other. He need not lose their respect by telling them of his own mistakes, if these mistakes have been hidden from them. Let him simply tell them, without personal reference, what he knows about whiskey, its effects on a man's happiness, success, self-respect, and physical comfort.

Whiskey gives a great many things to men. Of these gifts here are a few:

Lack of friends, lack of will, lack of self-respect, lack of nervous force—lack of everything save the hideous craving that can end only with unconsciousness, and that begins

again with increased suffering when consciousness is restored.

Fathers and mothers blessed with self-control and with good children should use the picture of a drinking man as a useful, moral lesson in talking to boys and girls from seven to twenty years of age.

Children are impressed most easily through their imaginations. An intelligent father or mother can produce upon a child's receptive mind an impression that will last for years.

With the fear of whiskey there should be impressed upon children sympathy and sorrow for the unfortunate drunkard.

One of the ablest men, and one of the most earnest in America, said to his friends very recently:

"I never drink, as you know. But when I see a man lying drunk in the gutter, I know that he has probably made that very day a harder effort at self-control, a nobler struggle to control himself, than I ever made in my life. He has yielded and fallen at last, but only because all of his strength is insufficient to overcome the disease that possesses him."

Teach your children that drunkenness is a horrible disease, as bad as leprosy. Teach them that it can be avoided, that the disease is contracted in youth through carelessness, and that it is spread by those who encourage drinking in others. Tell them that the avoiding of whiskey is not merely a question of morals or obedience to parents, but a question involving mental and physical salvation, success in life, happiness, and the respect of others. — Washington Times.

### IF I COULD KNOW.

If I could know the agony of pain  
In which my brother wrought, yet  
gave no sign,  
His bungling work would take on  
graceful shape,  
And glory would illumine every  
line.  
If I could know the heartache  
bravely hid  
Beneath the smile of courage, day  
by day,  
I'd not withhold the kindly deed  
and thought  
To cheer my friend upon his  
lonely way.  
If I could know the struggle to do  
right  
Of that poor fallen one so sore  
beset,  
Not "Shame!" but "Bravo!" would  
I cry to him;  
Thou fightest foes whom I have  
never met!  
If I could know the longing press-  
ing close  
Beneath derision's sneer at holy  
things,  
A friendly hand I'd stretch across  
the gulf  
And know the thrill which world-  
wide kinship brings.  
If I can know! Come, Son of Man,  
Divine,  
Flood all my soul with sympathy  
benign,  
Until my very life is thus im-  
pearled  
And pulses with the heart-throbs  
of the world.—Anon.

A thing is not necessarily true be-  
cause it has been held by civilized  
human beings for hundreds or thou-  
sands of years.



# "I HAVE NO SOUL," SAYS THIS MAN

Very well, but let others have souls, if they prefer it that way.

Arthur Brisbane.

**A**N OLD MAN who signs his letter "One who does his own thinking" writes in somewhat angry tones about the immortality of the soul.

Before we print part of his letter, we beg to say that no one "does his own thinking." We think that we think for ourselves, but we do nothing of the kind.

We take the thought of others, twist it around, make a new kaleidoscopic combination of it, and think that it is our own thought. It is not.

We all believe we think that the earth is round, and whirls around the sun each year. But we do not think so. Others evolved the thought and we accepted it, and call it ours.

Some of us do what we are pleased to call thinking about the soul, immortality, political economy, etc. But of real thinking there is little. The man who reads widely soon finds out that when he has thought himself an original thinker he has really been about as original as a kitten chasing its tail. Other kittens have done it before. We put little thoughts together, use the thoughts of dead men to make our thoughts grow, just as forest trees make their fresh leaves from the mold of leaves long dead.

There is little actual creative thought. Probably no single human

mind has ever evolved by itself any one complete thought or truth new to the race. We say that one man, an Englishman, invented the steam engine. Frenchmen will tell you that a Frenchman invented it. And Buckle tells you that a Greek tried it on a small scale more than two thousand years before either of the so-called "inventors" was born.

Let us return to our friend "who does his own thinking" and who says he has no soul. Hear him:

"I have admired your editorials very much. (Thank you.)

"I consider that you have insulted the intelligence of every one that thinks as I do, in your statement that a man has an immortal soul. I am seventy-six years old, and in that time have inquired and tried in every way to know what a soul is. You say that every one knows he has a soul. I don't, and I know of hundreds that do not.

"Why do you make such an assertion? Please give us your proof. If you can prove to my satisfaction that I have a soul, what it is and where it is, no one will accept it any more quickly than I shall. When I ask people who believe they have souls, where and what those souls are, they say they don't know. Please give us your answer, and oblige one who has been looking

for light on soul and immortality for fifty years.

"One Who Does His Own Thinking."

Years ago, when men began to discuss the soul, etc., they soon got to burning one another alive or stretching one another on the rack, in a pious effort to glorify true religion. Now those inclined to discuss simply write to a yellow editor—a great improvement, surely.

Our friend asks for proof that he has a soul. Proof is hard to give. We are positive that the gentleman has, or had, a vermiform appendix, yet even that cannot be proved unless by cutting him open. It is certain that the gentleman possesses the mysterious power of thought—ideas shape themselves and come out in words—yet that could never be proved. We have to believe it.

Some people take comfort in believing that they have souls that are immortal. That is the belief of the great majority, and the majority is usually right. Others take a curious pride in believing they have no soul; that there is no immortality for us poor, little wriggling creatures.

It seems to us more reasonable—leaving out the commands of faith—to believe in a soul and immortality. Certainly we know that great power and kindness govern us. Our earth swims around safely in its orbit. The sun's heat lasts and is constant. The seasons come and go. Mothers love their children and live for them. Humanity progresses slowly, but steadily. There is growth and improvement everywhere. Only a cynic or fool could call this a world left to chance. We find that

our cravings are destined to be satisfied. Our strongest, most widespread craving is for immortality and future life. Why should that desire have been put in us, merely to cheat us?

We know positively and can prove that matter and force are absolutely indestructible. What we call the "soul" is the force of consciousness, of intelligence that regulates matter and force on the earth. Is it conceivable that the cosmic wisdom should give indestructible immortality to matter and force, and that the ruling power of consciousness, or the soul, should alone be doomed to destruction?

We do not believe that man's consciousness—his soul—is a candle lighted merely to be blown out again. But those that find their comfort in the candle theory are entitled to that comfort. That is one of the blessings of the day and of our national freedom from an officially accepted or enforced religious belief. We can all think as we please on all topics, from the soul to the squaring of the circle, and no one can interfere.

We are sure that our friend who does his own thinking will find out that he has a soul in this life or another.

What is the soul? No man can say, except that it is a force gifted with consciousness, and, most marvelous, with a sense of justice.

Where is the soul. Not in the pineal gland, as some believed; not in the heart, as others believed. Perhaps it is part of every one of the billions of breathing, eating, feeling cells that make up our bodies. Per-

haps it is an atom of some great cosmic ocean of intelligence located entirely beyond our feeble imagination's reach, and working through our little bodies, usefully down here, in a sort of wireless way.

Anyhow, belief in an immortal soul is useful, and the contrary belief is not useful.

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### PRACTICE OF GOD'S PRESENCE.

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June B. Benedict, in Daily Studies.

The fairy-story is the child's first allegory. There, the lessons to help or hinder are set forth in potent imagery—"Snow-White and the Seven Dwarfs," for example, holds within its well-worn fabric threads of deepest meaning. Do you remember it?

When lost in the deep forest, she was found, and taken into the home of the seven brothers, and wanted to repay them by keeping their house, she found she knew nothing of how to go to work, for was she not a princess, untrained to labor? The eldest dwarf showed her how to build a fire of twigs, swing the iron pot above the flames, and then told her:

"The first day you need do nothing but keep the fire lighted." But she was very weary and fell asleep, and when the dwarfs returned the fire was sunk to ashes.

And the second day the second dwarf said to her, "This day you have only to keep the fire burning," and so she did, but when the sun was high she heard the call of a wild bird, and followed it into the beechen-shade, and when the

dwarfs returned there were only embers.

In turn, each dwarf counselled her, encouraged her, and each day curiosity or fear or imagination or impatience stirred her away. And yet she recommenced, until upon the seventh day it burned with a clear, steady glow that warmed the frosty souls of the dwarfs into new being.

"Now we know that you are indeed born a princess," said the Eldest Dwarf.

The sacred trust is our new awareness of what God is, what we are, what the world is, all one in their primal essence, separated only in our thought. That fire of consecration must be kept burning without let or hindrance, until by our faith we have identified all things with it, knowing that unless they burn with the same sacred fire they are as dross to be consumed by its intensity. But the little flickering flame, which burned so tremulously in the beginning, has become the altar-light of Pure Consciousness.

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God comes to us through every manifestation in life and power and beauty which we can dream. He is closer to us than the air we breathe, closer to us than the thoughts we think, for He is the element in which we live and move and have our being. If you hold in your hand a rose and admire its fragrance, its tinting, its beauty, Good looks out of it into your face.

Sweetest little flower,

God gave you to me:

May I, too, look upward

And His child ever be.

—Revealer.

**BRANDS FROM THE BURNING.**


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W. E. G.

To be wise is to be just and generous at the same time.

Wisdom walks the path of justice robed in generosity.

The wise never judge. The case to the wise stands judged of itself; his answer is but yea or nay. But in the light of the changefulness of materiality and the frailty of humanity the wise are always constrained to leniency and generosity. Where this is lacking wisdom is wanting.

Fooling is a foolish game to play, for in it you are always fooling yourself, and most often yourself alone. The time of life is too important to play the game of fool. Life is real and its span serious. Though you are cheerful and happy as is incumbent upon you, yet you must be firm and trustworthy.

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Time is a free book in which you may write, paint or smear. If you write it will be for your reading by and by, and will be to your comfort or discomfort in the degree that your record is just and generous or selfish and inequitable. If you paint, the characters you portray will bespeak the vision of your soul, and that vision will redound to your weal or woe to the extent that it makes for the weal or woe of your fellowmen. Good seeds bring forth good fruits and likewise bad. If you smear up the pages of time with recklessness and carelessness you will stand in time a wreck for which none will care.

Militarism will be overthrown, its ruin has long since been written down by the hand of power. The day of fulfillment is drawing nigh. Imperial Germany is now a personification of Mars and is a galling abscess upon the body of humanity. The merciful surgeon, Democracy, must pare it away. But the operation means steel against steel.

Now is the time of the tempering and grinding of the knife of Democracy. When the knife is tempered to perfect united power, and the edge is ground to the smoothness of justice and generosity, then, with perfect precision, it will cut away the abscess forever; and pour on the healing oil of peace and good-will. The trappings of the times of war will then be recast to the ends and needs of the time of peace.

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Nations loyal to the highest good of humanity will speedily conform to the call for international disarmament when the present struggle is over, and the disloyal ones will be consumed in the fire of their own rebellion.

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This is a time of most serious thought on the part of those peoples of the earth who are championing the cause of Freedom in the name of Liberty.

You must conceive the idea of world freedom or no freedom — freedom for all the peoples and nations, races and religions, or freedom for none.

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Complete decision in spirit and in truth of realization will bring

complete victory and lay the foundations for the Peace and Good-will of the World. Fickleness will mean failure now, deferment and extreme suffering for all concerned until correct decision seals forever the day of suffering and ushers in the fullness of the day of God, Peace and Good-will to men.

### THE SPIRIT OF GREAT JOAN.

Back of each soldier who fights for France,  
Aye, back of each woman and man  
Who toils and prays through these long, tense days,  
Is the spirit of Great Joan;  
For the love she gave, and the life she gave,  
In the eyes of God sufficed  
To crown her with light and power and might  
That make her second to Christ.

And so in that hour at the Marne she came  
To the seeing eyes of men,  
And the blind of view still felt and knew  
That her spirit had come again.  
And she will come in each crucial hour  
And joy shall follow despair,  
For Joan sees her France on its knees  
And she hears the voice of its prayer.

There is no hate in the heart of France,  
But a mighty moral force;  
And she takes her stand for her worshiped land

And cannot be swerved from her course.

For this is the way with France  
always—

Her courage comes from faith;  
And she bends her knee ere she  
straightens her arm  
In her forward rush toward death.

A jungle of beasts in the heart of the Hun

War to the world laid bare;  
And war has revealed that France  
concealed

Only the lion's lair.

A lioness fighting to save her own,  
She fights as the lioness can;  
And strength to the end shall the  
Unseen send

In the spirit of Great Joan.

—Ella Wheeler Wilcox in Washington Times.

### 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.

## TRIUMPH FROM DEFEAT

**N**O MAN ever knows himself until he has passed through some tremendous crisis. Misfortune has this blessing at its core: it brings to light all our possibilities. By seizing the opportunity it offers to bring all our resourcefulness into action, by displaying all the noble courage we can summon to our aid in coping with its difficulties in a manly or womanly way, we can gain great good from it.

It takes stamina, courage, grit, to do this when one's ambition has been thwarted and wrecked. But the measure of character, of power, lies in the ability to take heart again after failure.

In the words of Robert Browning, let us

Then welcome each rebuff  
That turns earth's smoothness  
rough,  
Each sting that bids nor sit nor  
stand but go!  
Be our joy three-parts pain!  
Strive, and hold cheap the strain;  
Learn, nor account the pang; dare,  
never grudge the throe!

For the gritless every defeat is a Waterloo, but there is no Waterloo for the man who has clear grit, for the man who persists, who never knows when he is beaten. Those who are bound to win never think of defeat as final. They get up after each failure with new resolution, more determination than ever to go on until they win.

Don't resort to any cowardly

makeshifts as excusing yourself for not making good in life. There is no excuse for any able-bodied person not making good in something, and the man who does not do so, acknowledges that he is a weakling, that he has made a failure of his life.

He is now an old man, with practically nothing of this world's goods left; but he has a monument of love and admiration in the hearts of all who know him. He has never parted with that cheerful smile, or that sweet-tempered, serene expression which bids defiance to trouble.

Nobody has confidence in the discouraged soul, in the man who is advertising in his dejected manner that he lacks the qualities which make for victory. Our mental attitudes are contagious. It is the courageous man who infuses fearlessness and inspires confidence in others.

"Failure is only for those who think failure."

Did you ever realize that when you think you are a failure you are doing the very thing which tends to make you a failure, because your mental attitude is always the pattern which is being built into your life? Every time you give up to the discouraged feeling, every time you allow yourself to think you are a failure, a nobody, you are assisting the very forces which are trying to down you. Instead of fighting them you are helping them. Every time we allow our minds to drop into despair, discouragement, every time we get the "blues" and feel

that we are nobody and never will amount to anything, we are digging the grave for our own hopes, burying our prospects.

The very next time you get discouraged or think you are a failure, that your work does not amount to much, try this experiment — turn, about face. Resolve that you will go no further in that direction. Stop, and face the other way, and go the other way. You cannot get away from your ideals, the standard which

you hold for yourself; and if you acknowledge in your thought that you are a failure, that you cannot do anything worth while, as other people do, that luck is against you, that you don't have the same opportunity that other people have, your convictions will control the results.

There can be no failure to a man who has not lost courage, his character, his self-respect, or his self-confidence. He is still a king.

If you are made of the stuff that

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wins, if you have grit and nerve in you, your misfortunes, losses and defeats will call them out and make you all the stronger. "It is defeat," says Beecher, "that turns bone to flint and gristle to muscle, and makes men invincible."

There is hope for an ignorant man who cannot even write his name, if he has stamina and backbone. There is hope for a cripple who has courage; there is hope for a youth who has nerve and grit, even though he is so hemmed in by iron conditions that he has, apparently, no chance in the world. But there is no hope for a man who cannot or will not stand up after he falls, but loses heart when opposition strikes him, and lays down his arms after defeat.

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### THE MIRACLE OF DAWN.

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What would it mean for you and me  
If dawn should come no more?  
Think of its gold along the sea,  
Its rose above the shore!  
That rose of awful mystery,  
Our souls bow down before.

What wonder that the Inca kneeled,  
The Aztec prayed and plead  
And sacrificed to it, and sealed,—  
With rites that long are dead,—  
The marvels that it once revealed  
To them is comforted.

What wonder, aye! what awe, behold!  
What rapture and what tears  
Were ours, if wild its roved gold,  
That each day appears,—  
Burst on the world, in darkness  
rolled,  
Once every thousand years!

Think what it means to me and you  
To see it even as God  
Evolved it when the world was new!  
When light arose, earthquake-  
shod,  
And slow its gradual splendor grew  
O'er deeps the whirlpool trod.

What shoutings then and cymbal-  
ings  
Arose from depth and hight!  
What worship-solemn trumpeting,  
And thunders, burning white,  
Of winds and waves and anthemings  
Of Earth received the Light.

Think what it meant to see the  
dawn!

The dawn that comes each day!  
What if the East should ne'er grow  
wan,

Should nevermore grow gray!  
The line of rose no more be drawn  
Above the ocean's spray!

—Madison Cawein.

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### MENTAL AND BODY POISONS.

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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.

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" 'Tis not the acres one may own,  
'Tis not the gold he may possess.  
But 'tis the good he does alone  
That wins the price of happiness."



# TUNING WITH THE INFINITE

To Manumit from Materiality—To Clarify the Brain—The Allness of Spirit

From "Sacred Science," by Bishop Sabin.

**T**HIS Science we are teaching is intended to bring the student strictly in tune with the Infinite. In other words, it is to elevate him from the plane of quasi-mortal mind through the grades of advanced thought until he comes to the super-conscious, or to that point where his mind is in harmony with God, where he knows as God knows; and knows in the same way that he derives his knowledge from God direct.

The object of all this teaching is to bring the student to the point where he will no longer be the slave of that materiality which exists in his surrounding environments; but, will be made entirely free.

It must be remembered that we have a pattern; we have always had it; and that pattern is Jesus Christ.

What He did we can do. What He did He did through thoroughly and perfectly fixed scientific rules. He went down to his own home at Nazareth, and the people there were going to lay violent hands upon Him and destroy him. By a perfectly natural rule, He became invisible and passed through their midst. They saw Him not, and He went away. At another time we find Him walking on the water; at still other times we see Him feeding the multitudes with loaves and fishes. All of these things Jesus did through absolutely scientific methods. These methods are given to us, and they

are in the pages of "Sacred Science." We can point the way, but you must do your own work; nobody can do it for you.

As the first objective lesson, I am going to teach you how to clarify the brain by the use of water through the nostrils and the mouth. I have placed before me a bowl of tepid water. Now, the object of this water is to give you the practice of making this fluid go through your mouth, forming a pump with your throat, throwing the water up through the nostrils and out at the nose. It is very simple to do this work. Now, for instance, I take in a full breath. The object of taking in this full breath is to prevent, by any possible awkwardness on my part, strangulation, because the water cannot go into my lungs so long as they are full of air. I then place my face in the bowl of water, making a pump out of my throat. The water comes up through the nostrils and out of the nostrils back into the bowl.

Continue this practice so long as it is pleasant. It has a tendency first to cool the brain, to harmonize your mind; it will absolutely prevent the contraction of any belief of cold; and it is a certain cure for all kinds of catarrh.

Remember well that all is spirit and spiritual manifestation; that these bodies of ours are the spiritual manifestation of God's creative

power; and furthermore, they are given to us for use. Therefore, the idea that we must ignore the body as nothing, is perfectly absurd. That class of Scientists who proclaim that the body is nothing are simply the blind leaders of the blind; they don't know what they are talking about; but it is not matter; there is no such thing in existence as matter. All is spirit and spiritual manifestation; and you will find along the whole line of these practices that this God-given body is allotted to us for use; and, by its proper management and control, we will go right straight up the ladder of knowledge until we reach the super-conscious mind.

[In the next News Letter your attention will be called to the value of the teachings and exercises contained in Bishop Sabin's remarkable little book, "Sacred Science."]

### THE ROAD TO FRANCE.

Thank God, our liberating lance  
Goes flaming on the way to France!  
To France—the trail the Gurkhas  
found;  
To France—old England's rallying  
ground!  
To France—the path the Russians  
strode!  
To France—the Anzac's glory road!  
To France—where our Lost Legion  
ran  
To fight and die for God and man!  
To France—with every race and  
breed  
That hates Oppression's brutal creed!  
  
Ah, France, how could our hearts  
forget  
The path by which came Lafayette?

How could the haze of doubt hang  
low

Upon the road of Rochambeau?  
How was it that we missed the way  
Brave Joffre leads us along today?  
At last, thank God! At last, we see  
There is no tribal Liberty!  
No beacon lighting just our shores,  
No Freedom guarding but our doors.  
The flame she kindled for our sires  
Burns now in Europe's battle-fires.  
The soul that led our fathers west  
Turns back to free the world's op-  
prest.

Allies, you have not called in vain;  
We share your conflict and your pain.  
"Old Glory," through new stains and  
rents,

Partakes of Freedom's sacraments.  
Into that hell his will creates  
We drive the foe—his lusts, his hates.  
Last come, we will be last to stay,  
Till Right has had her crowning day.  
Replenish, comrades, from our veins  
The blood the sword of despot drains.  
And make our eager sacrifice  
Part of the freely rendered price  
You pay to lift humanity—  
You pay to make our brothers free.  
See, with what proud hearts we ad-  
vance  
To France!

—Daniel M. Henderson in Now.

Not every one is strong enough to  
accept the spiritual philosophy in  
full and do away utterly with old  
methods of cure when ill. But every  
one ought to be strong enough to  
avoid talking of disease, describing  
operations, dwelling on sorrowful  
subjects, and indulging in gossip  
and talebearing.—W. John Murray.

**SPARKS OF TRUTH.**

—  
W. E. G.

That which you desire for yourself begrudge not to another.

Do not pour cold water on another's ardor, cripple his progress or divert his opportunities because he chances to be of another religion, sect or race. He is your brother and will be your master until the Spirit of Justice and Generosity in you breaks all bonds.

If you would be free, desire that freedom for all men. Freedom and selfishness are incompatible states of the soul.

"Do to others as you would have them do to you" is fundamentally incumbent. Rejection of or deviation from the plain truth of this law leads to the unhappiness and misery of individuals, peoples, and nations.

No person can be truly loyal to his country who is not first truly loyal to his God.

Loyalty consists in principle, and square dealing; not in prices, parades and preferments.

If you can see no good in others, can say no good words for others, you had better have a personal housecleaning. The soul is in danger of serious diseases.

He who "knocks" another — whether a fellow-worker, a foreman or a fancied foe, merely for the sake of annoyance or for the sake of injuring in any way, creates the power and the hand that will "knock" him equally in return.

Truth — absolute Truth—wins. That people wins in the play of life which holds tenaciously to the prin-

ciple of Absolute Truth. Those nations will win in this war which hold most tenaciously to Truth in thought, word and deed; and all will fail in the degree that falsehood and false pretense supplant Truth.

Nothing is true or can ever be true and thus be productive of good, but that which is born of Absolute Truth.

Truth is a characteristic of God, and where Truth reigns supreme there stands God with all the Power of Earth and Heaven. He who honors Truth honors God and aligns himself with all Power, Infinite Knowledge and Eternal Existence.

This is a day of clouds densely covering many valleys and under this covering many dark deeds, deceiving schemes and selfish ends are in the making; but suddenly the fogs will rise and the rays of The Risen Sun will reveal every man's deeds according to his desires and works.

This "World War" is the collector of the dues of the passing dispensation. Every man, woman and child must in some way pay his dues. Now your Freedom is in chains; your Liberty is in bondage. Through Liberty Bonds you are consecrating your material possession to breaking the chains of slavery and paying your dues for Liberty. In this you are doing a duty to your country and to your generation.

Now there is a FREEDOM which transcends this material realm, a conscious resignation to God; and a conscious detachment from the world of materiality. It is your duty to know and enjoy the blissfulness of this Freedom. To be thus free

is to be above the influence of material wealth or poverty, above the consideration of disease or health; above attachments to degrees or stations in time or in eternity. This is the FREEDOM OF THE SONS OF GOD. And soon the Sons of God must sing together in the City Eternal, the New Jerusalem adorned with SHINING GRACE. You must soon be conscious of facing The Supreme Test. Pray that you shall be able to stand firm. In the hour of evil your only refuge is in the Eternal—Conscious Oneness with God.

Truly the clouds are dense, but the sun shines still; be patient with the clouds, and brave in the storms that you may be the stronger when it calms and shines.

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### OPTIMISM.

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Talk happiness. The world is sad enough

Without your woes. No path is wholly rough;

Look for the places that are smooth and clear,

And speak of those to rest the weary ear

Of earth, so hurt by one continuous strain

Of human discontent and grief and pain.

Talk faith. The world is better off without

Your uttered ignorance and morbid doubt.

If you have faith in God, or man, or self

Say so: if not, push back upon the shelf

Of silence all your thoughts till faith shall come

No one will grieve because your lips are dumb.

Talk health. The dreary never-changing tale

Of mortal maladies is worn and stale.

You cannot charm, or interest, or please

By harping on that minor chord, disease.

Say you are well, or all is well with you,

And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

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John Brus, a wealthy resident of German antecedents, in Aspinwall, Iowa, a town inhabited chiefly by Germans, displayed antagonism to the loan. He was arrested, but responsible citizens told him that if he would "hustle" for a subscription of \$25,000 in his township they would see that the charge against him was dropped. Otherwise he would probably have to go to jail. He saw the point, took a \$500 bond himself and "hustled" on Liberty Day from morning until late at night, successfully. Incidentally, it is reported that the Stars and Stripes floated over homes and business houses in Aspinwall on Liberty Loan Day for the first time within the memory of the oldest inhabitant.—Christian Science Monitor.

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The prophet of old proclaimed a wonderful chemistry of life when he said: "A merry heart doeth good like a medicine." And the great beauty of it is that it doeth good not only for the self, but for the companion, the friend and the neighbor.—Trine.

**THE PHILOSOPHY OF SCOTUS.**

John Scotus, a wonderful mystic of the Ninth Century, 1,000 years ago, preached his philosophy to unhearing ears, for he was far ahead of his age in spiritual insight. His message, however, has sent flashes of light down through the centuries, and is of especial significance to our epoch. The main points of his philosophy are as follows:

"God is an absolute Unity. He cannot know evil, for that would mean that his nature is a duality of good and evil. Evil is merely a negation and lies entirely outside of the knowledge of God, who only knows and wills the good. Sin is absence from God—ignorance of the truth—and it must vanish when the creature returns to the Creator. God does not punish wrong-doing—the sinner punishes himself. Evil and punishment have no place in the mind and will of God."

In speaking of the universe, John Scotus says, "There is nothing in the visible or material world which does not signify something immaterial and reasonable." Matter has no real being. The universe is a divine procession through which God reveals himself. That which is real in any object is the Divine Idea which the object manifests. God does not know things because they are—they are because God knows (or thinks) them." God is all and in all. Time and space are conditions of our finite minds, for as soon as the soul rises in union with God it leaves behind the world of broken parts and sees the perfect whole, unhampered by the limitations of sense.

All things return to God. "This is the end of all things visible and invisible, when all visible things pass into the intellectual and the intellectual into God by a marvelous and unspeakable union." Because evil is unreal, being only the buffer to try the soul's strength, its appearance will pass away at the final consummation. The individual soul is not reabsorbed into the Infinite. The personality of each child of the Great Parent still remains distinct "without any confusion or distraction of essence." "The air is still air, though it appears to be absorbed into the light of the sun and to be all light."

Man's soul is a meeting-place of the above and the below—of spirit and sense-consciousness. We understand the world only because the ideas which it expresses are in our own minds. We can know God only because He is the Reality of our own souls; and through meditation upon him we may rise above the sense world and become He whom we contemplate. "Whoever rises to pure understanding becomes that which he understands." Man finds God because God is finding himself in man. Man comes near to God in the depths of his soul because the soul is of God." "There are as many unveilings of God as there are saintly souls." "Nothing else is to be desired except the joy that comes from Truth; nothing is to be shunned except its absence. Take from me Christ; no good will remain to me."

"Let everyone use the light he has until that Light comes which will make darkness out of the light of

those who philosophize unworthily and which will turn the darkness of those who welcome it to light." The church which has come down the ages will be dimmed and blotted out by the light of the Church of the future: and men will possess God and commune with Him directly through the Spirit.—The Truth.

### WHY SHOULD IT SEEM INCREDIBLE?

"And why should it seem a thing incredible to you," asked Paul, when he stood before King Agrippa, "that God should raise the dead?" Why, indeed! Those who are following the teachings of the Christ know that there are no dead, and that through the commandment of our own Christ-consciousness we may call forth the seemingly dead Lazarus from his sleep, and "loose him of his grave clothes and let him go."

We know the divine fact that "as the Father raiseth up the dead and quickeneth them, so hath He given the Son the power to quicken whom He will." And this Son within removes the grave clothes of old thought that are wrapped about our dead selves, and the napkin that hides our faces from the light of the eternal truth regarding life.

We are living momentarily at the threshold of the resurrection morning and, whether conscious of the divine truth or not, the "Spirit beareth witness with our spirit that we are the children of God," and if children "then His joint heirs, and joint heirs with Christ."

In the moment that we come into this living recognition we become

free from the conscious mortal thought of death; and our dead selves arise in the life that is one with Life Divine. It is no more to us "a thing incredible" that "God should raise the dead," for we stand face to face with the truth of our own immortal being in Divine Being.—The Builder.

### THE LORD IS MY SHEPHERD.

Who learns of God learns God's own truth, indeed,

Which truly will his own immortal be;

Thus would I learn in Life, O God, from Thee,

And have it in my heart for daily need:

I hold Thy love as my assured creed.

Then should I be from every terror free,

And only good in all my living see,

And as a poem all experience read!

That late my heart has shadowed with a fear—

Confessed my lack of love in Thee the just;

I passed the dark and now the day is clear,

I can my God Thy secret purpose trust,

Safe in Thy care, I through the shadows tread,

Since all the way Thy love my footsteps lead!

—William Brunton.

Every thought we think images itself in the mind; and every image that is persistently held in mind is bound to materialize.—Jean Porter Rudd.

## THE KINGDOMS.

“And he said unto them, I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”—Luke 10: 19.

Is there a kingdom of heaven?

There is certainly a kingdom of hell.

The King of the kingdom of heaven says:

I beheld Satan as lightning fall from heaven.

Behold, I give unto you power

To tread on serpents and scorpions,

And over all the power of the enemy,

And nothing shall by any means hurt you.

Notwithstanding in this rejoice not,

That the spirits are subject unto you,

But rather rejoice,

Because your names are written in heaven.

In that hour Jesus rejoiced in Spirit and said:

I thank thee, O Father, Lord of heaven and earth,

That thou hast hid these things from the wise and prudent,

And hast revealed them unto babes.

Even so, Father;

For so it seemed good in Thy sight.

All things are delivered to me of my Father.

And no man knoweth who the Son is, except the Father.

And who the Father is, except the Son.

And he to whom the Son will reveal.

And he turned unto His disciples, and said privately:

Blessed are the eyes which see the things that ye see.

For I tell you that many prophets and kings

Have desired to see those things which ye see,

And have not seen them.

And to hear those things that ye hear,

And have not heard them.

Here you have the two kingdoms.

Of hell and heaven.

How are we to make the world safe?

By changing the mind of the individual!

We talk about making the world safe for democracy.

And we organize an institution,

And give it autocratic power.

Jesus spoke the truth to the individual.

He told His disciples that God

Was speaking as unto babes.

Except ye become as a little child

Ye can in no wise enter the kingdom of heaven.

It is a state of consciousness.

It is a state of cosmic consciousness.

The kingdom of heaven is open

To the mind of the Spirit,

The mind of the Spirit is God!

And God is Love.

God is Light.

All of your artificial and mechanical mentality

Is enmity against God.

It is the enemy!

You are to have power over the enemy.

The enemy is in your own thought.

The only place of safety is in the Christ.

The Kingdom of Heaven cometh not by observation.

It is subjective and not objective.

It belongs to your thoughts.

Study this statement of the Christ

And you will see that the kingdom of heaven

Is the very opposite of the kingdom of hell.

Take your choice, for you are free.

You can think in either consciousness.

You are a free spirit!

Your own free will is your own.

You can think in the thoughts of Truth.

This gives you power to tread on serpents.

And over all the power of the enemy.

Think!

No power can hinder your thoughts

Except your own free will!

—Scientific Christian.

There is plenty for you in the world. Open your mind to this thought and walk in the way of Prosperity. You will realize, when you fulfill the conditions of faith, that the mighty Spirit of Prosperity is generous to all. — The Living Word.

## FARMERS MAY BE DEPENDED UPON.

The war has served to exhibit to the country at large, as the country never quite realized before, its dependence upon agriculture and the manifold problems which beset our primary industry. There is reason to believe, therefore, that during the coming year agriculture will have the active sympathy and co-operation of all citizens and classes who are in position to render aid. The farmers of the United States will not fail to do all they can in this emergency, and, with favorable seasons, they will produce enough to sustain the civil population, to keep our army and navy in full fighting vigor, and to supplement the depleted resources of the Allies. Every facility that the Department of Agriculture can command to assist them will be freely placed at their disposal.

Nothing is to be hated, everything is to be brought within the circle of Love, no matter how outwardly repulsive, no matter how outwardly antagonistic, no matter how outwardly repugnant; the heart of all is Life and Love, and therefore the aspirant who is learning his lessons can shut nothing out from the circle of compassion; everything is taken within it according to its power of feeling and he is the friend of every living thing, the lover of all that lives and feels.—Annie Besant.

The one who cultivates and lives always in the optimistic, cheerful, hopeful, helpful habit of mind and heart can never fail.—Trine.



## THE INNER VOICE.

—  
Anna L. Palmer.

The Lord will perfect that which concerneth me. (Ps. 138: 8.)

Have I not commanded thee, be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord God is with thee whithersoever thou goest. (Jas. 1: 9.)

No one can accomplish a life-work which will be permanent and continuously productive of good without the positive assurance within of God and God's relation to his own individual life.

For daily practice, abandon every thought of self and of body of flesh.

Declare God's life is working in me to perfect all that concerneth me.

Be very sure that every detail is included in God's working power.

It is so easy to think God can work in the spiritual realm, but how often we forget that the most ordinary work of daily life is important to God's perfect plan.

Be very positive that only one power exists, and that is God's.

Acknowledge only one substance, and that spiritual substance.

Strive to comprehend with all your heart the truth of the statement, man is a spiritual being, endowed with power to manifest the perfect body.

Withdraw thought from all external conditions. By this is meant, let no thought of business, home cares or personal opinion bind you while striving to come into conscious touch with the Spirit's activity.

Thought must be centered upon

the eternal and withdrawn from the external if we would accomplish miracles. Miracles are performed when man has lost sight of the importance of the petty personal conditions, and has given himself truly to the wisdom of Spirit.

When this is accomplished he will observe a courage and a conviction, a quietness and confidence, an unexplainable poise and stillness within the self.

It is greater than anything obtained from books or given by teachers or found in creeds or doctrines.

It is truly God within.

It is the still small voice of the Spirit.

It has spoken to men in all ages.

It was the power that gave Abraham so much faith and trust.

It was the voice that guided Moses in his pilgrimage and led him through every difficulty.

It spoke to Joshua when it commanded him to be strong and of good courage, when he was undertaking his great work.

It spoke to Jesus, when it taught Him to say the "Spirit quickeneth, the flesh profiteth nothing"; and again it was the still small voice that taught him the truth that man and God were forever one, and that as God had life in himself so had He given to the Son (every son) to have is just another name for the real life in himself. This still small voice self, the commanding nature that is his underneath and upholds all, that never fails and never makes a mistake.

It will guide you into all truth and make your way perfect.

Listen to it and follow it. Then  
shall thy light break forth as the  
morning and thine health shall  
spring forth speedily.

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### THE HIGHER VICTORY.

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Has your way grown dark, my  
brother,

While your star of hope has  
paled;

Have you stumbled in the darkness,  
Have your plans and efforts  
failed?

Have the storms of sorrow broken  
Where the flowers of gladness  
grew?

Have the clouds of fear and anguish  
Blotted out the heavens blue?

Have you met with scorn and hatred  
While you battled for the right;  
Has your faith in goodness wavered  
Have you sought in vain for light?

Cheer, my brother; do not falter,  
There's a voice that speaks  
within;

If you trust this inner guidance  
You shall still the victory win.

Stronger than all circumstances  
Is the mighty soul of man;  
Trust the promptings of the spirit,  
Dare to say I will, I can.

Though you meet with outward  
failure,

Brace your soul against dismay;  
Seek the peace which outward for-  
tune

Cannot give nor take away.

Thus the God within shall triumph,

Whether fortune smile or frown;  
Thus the good shall win the victory,  
Trampling powers of evil down.

Then shall light break through the  
darkness,

Hope shall sing its hymn of joy;  
Love shall flood the soul with sun-  
shine—

Love and peace without alloy.  
— William Duncan Mackenzie, in  
Gale's Magazine.

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Start right. Say nice things! It's  
cheaper and there's more in it. Get  
up in the morning with a smile in-  
stead of grunt. Let the first word be  
pleasantly spoken, then you have  
started the day right. Don't get im-  
patient; that's losing control of your-  
self. If your breakfast don't happen  
to be ready as soon as you are—take  
it easy—you'll keep. You might  
hurry things a little by grumbling,  
but you would lose your appetite and  
your wife would lose hers, and per-  
haps her temper, too, and by noon  
you would be hungry and ugly.  
That's a nice combination, isn't it?  
Food don't set well when one is ugly;  
there's something funny about that,  
but you've noticed it. Every time  
you get mad your digestion is af-  
fected, the food seems to ball up in  
your stomach; it's awful disagree-  
able. It's so much easier to say nice  
things. Every time you speak a kind  
word it makes you feel good, has a  
soothing effect. You feel so good a  
lump rises right up in your throat;  
you've noticed that, too. If you keep  
it up all day, thinking good thoughts  
and saying nice things, by evening  
you will be enjoying something akin  
to ecstasy; try it.—Health Reporter.

## THERE IS NO "LUCK" — GOOD OR BAD.

If you won't admit bad luck, to be consistent you must admit there can be no good luck. You must also cut out such words as fortunate, propitious, and auspicious, successful. If you were born a cripple or a negro would you be unfortunate or not?

When a man goes out West and intends to make a humble living by a small store to supply farmers, without even dreaming of it a boom comes and the small grocer becomes wealthy, is this good luck? Others worked as hard as some of our successful men and had no success — is this bad luck? Kindly think about above cases.

Yours truly,

A Reader.

There is no such thing as good luck or bad luck.

There are men abler than others, and these usually succeed better than others.

There are men less able, who occasionally, accidentally, accumulate money and something else that they want out of proportion to their deserving.

One man capable of becoming a good President of the United States may accidentally be run over by a car; another, utterly worthless, may inherit a million dollars from some man to whom he happened at one time to give a night's lodging or otherwise treat politely.

Some men are born black—which is a handicap in an unjust world. Other men are born white, with every advantage, and no capacity

whatever for taking advantage of their opportunities, such as keeping sober, etc. These whites are certainly more to be pitied than the self-respecting blacks who do the best they can.

All kinds of things happen to men in this world. Nevertheless, there is no such thing as luck. Luck does not influence one man for his good, and another for harm. Things simply happen, and the man in the way gets hurt or helped according as the happening may turn out. There is not luck in one man's make-up and misfortune in another man's make-up. The man who is alert, quick, sober, industrious, who always has his faculties ready to see and seize an opportunity, seems to be lucky. The man, on the other hand, who is groaning and moaning when he ought to be watching, or that man, much to be pitied, who is born with an imperfect brain or a defective body, or both, is constantly letting opportunities go by him, constantly drifting down, and he is declared to be unlucky.

One man is better than another, and prospers. Another man is inferior to the other, and does not prosper. There is no luck about it.

The man who has what we call luck at one time simply accidentally got in the way of something propitious that was happening. The man whom we call unlucky simply happened to get in the way of something that was bound to damage him. Exactly the reverse might as well happen to those two men on a subsequent occasion. There is no luck in any individual or in any thing.

We repeat that the best proof of

the foolishness of the belief in luck lies in the fact that the gambler—whose life is most unreal, whose judgment is worthless, and whose efforts are wasted—is the individual who believes most strongly of all in the luck which never really existed in this world.—Arthur Brisbane.

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### LOVE.

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Beautiful is it to love a man or woman;  
 But more beautiful is it to love Love.  
 For Love is of God, and is God.  
 Love solves all things,  
 Before all created life, was Love.  
 When death shall be no more there will be Love;  
 For Love had no beginning, and it will never end.  
 Have you thought that it was a great thing to know all knowledge?  
 I say that it is greater to love.  
 A child that loves is greater than all your philosophers.  
 Would you have wealth?  
 Then you must trade for Love;  
 For Love is perfect wealth.  
 Would you get wisdom?  
 Then you must love Love, and love all who love Love;  
 For wisdom is kept in the treasure house of Love;  
 And of the treasure house of Love, Love only has the key.  
 Would you know what heaven is?  
 Then you must love;  
 For Love is heaven, and heaven is Love.  
 God loves the true Love,  
 And he that loves most is nearest to God.  
 With all my gettings I will get Love,

And with all my givings I will give Love.

So shall I be rich and have many friends;

So shall I be like God,  
 Who loved and gave himself for me.

I said, I would see the angels

And the spirits of all good;

Then the Lord said to me,

You must love Me, and love all who love Me with your whole heart,

For Love opens the eyes of the soul  
 So that it can see the invisible.

—Exchange.

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If you will make the following suggestions a part of your working capital, you are on the highway of agreeable and satisfactory relations with your fellows. Though the matter seems simple enough in theory, it will tax your perseverance to the utmost to carry it out to practical results:

Never show temper.

Never betray envy or jealousy.

Indulge in no sarcasms.

Associate as much as possible with people of sound health, of cheerful disposition, of intelligence and education, of benevolence and moral purpose. Tone up your Personal Atmosphere by contact with such.

Surround yourself as much as possible with objects, forms, colors, circumstances, etc., that are agreeable, and exercise a cheerful and uplifting tone upon your Personal Atmosphere.

In all things maintain the confident and expectant mood of success.—Frank C. Haddock.

## FEAR NOT.

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Fear brings the storms. Silence, while listening to the voice of Christ within our own souls, calms them.

Job said, "For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me." And he goes on to relate, "Neither was I quiet; yet trouble came!" Of course it did. Every crowd in a panic and every city in an epidemic has the same experience. It is more unsafe to fear than to do anything else. "In quietness and confidence shall be thy strength."

When David did not keep silent long enough to hear God's voice (Ps. 22:1-2) he felt as though God had forsaken him. Had he listened sooner, he would the sooner have realized that it was not so.

It was through fear of death that people "were all their lifetime subject to bondage." Christ came and proved that there is no death; thus removing, as soon as we let Him, the false thought which led to the fear and the bondage. "The Truth shall make you free."

When Christ, though tempted, refused recognition to the tempter, declaring God was all, immediately the false thought left His consciousness—His mental world—and angels came and ministered unto Him. So it will be with us every time we refuse to harbor an unworthy thought.

Oh, the gentleness and power of those wondrous words, "Peace, be still!" They are for us, in every mental storm. Let us listen and we shall hear them spoken; shall find ourselves speaking them, with power, in the Master's name; shall see the

storm subside, and realize that the desired haven, whether it be a haven of peace, of power, of understanding, or whatever it may be, is not and never was forbidden us. Its reality is ours.—Lillian M. Heath.

## "YOUR OTHER YOU."

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When least you guess I see your other you,

And then I want to give you warm embrace;

To put my arms about you, did I dare,

And feel your cheek pressed close against my face.

Why, then I give you worship and feel blessed,

To have the sight of you, your other you;

And long to give you joy or give you rest,

And lend my aid to everything you do.

But I'm not bold; and that dear other you

I love so ardently is timid, too.

So only here I dare be brave and true,—

Greetings from other me to other you.

—Francis Hope Jefferson, in *The Truth*.

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There is a unity that runs through all men—a common principle lying back of their external differences. This unity has its basis in the origin of man—in a universal element attaching the soul to every other soul. This is because each is a portion of the one common mind.—Albert C. Grier.

### UNNATURAL LIVING.

The ills in the lives of men and women are not natural. They arise from the artificial lives which produce artificial physical, social and mental conditions, repressed lives. Spontaneous living means wholesome living. The ills from which men and women suffer arise from untruth. Tennyson has it thus: "The Social lies that warp us from the living Truth!"

Note the word living. It is living Truth that saves and not Truth that once had power in some mind, but is now warped by social respectability, wrapped in custom, fettered by etiquette, and mummied by authority. This is not living Truth. Spontaneous, cheerful, hearty expression alone is Living Truth. Only that which is the conviction of the Soul is Truth. Living Truth comes in the indicative mood, present tense. Living Truth is expressed in Affirmation. I AM! is Truth! When one says with conviction, I AM FEARFUL, or I AM BRAVE, it is truth. Therefore, anything that represses, or anything spoken or acted under repressed conditions, is dead truth, is not truth, is a lie. Can it be wondered at that there is so much illness and so-called evil in the world when men and women live lies? Health, happiness, prosperity and opulence come with Truth. The Spirit of Truth makes us free. In Truth we act spontaneously. We never prevaricate, we never conform; we never antagonize; we never deny; we never contradict; we never battle; we never gossip; we never nag; we never exaggerate; we never

pretend; we never act a part, when we have the Spirit of Truth.

We act in Love of Truth and in this spirit of love, we free ourselves and are as spontaneous as children. The kingdom of heaven lies in the spontaneity of childhood.—Now.

### GREAT THOUGHTS ON PEACE.

Peace is liberty in tranquillity. — Cicero.

I have never advocated war, except as a means of peace.—U. S. Grant.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles. —Emerson.

I am a man of peace. God knows how I love peace; but I hope I shall never be such a coward as to mistake oppression for peace. — Kosuth.

Peace, above all things, is to be desired, but blood must sometimes be spilled to obtain it on equable and lasting terms.—Andrew Jackson.

Peace? A brutal lethargy is peaceable; the noisome grave is peaceable. We hope for a living peace, not a dead one.—Carlyle.

—Our Dumb Animals.

In the solemn silences God hears thy call,

So let thy spirit hush itself in prayer;

He knows each need of thine, and asks but for thy faith

To cure thine every ill, and lift from thee all care.

—Virginia R. Torrey.

**PROPHECY.**

When we understand life's lesson, comprehend each word we say, recognize each one we meet, have knowledge of all work we do and how to do it.

When all we think and speak and do is of the higher work.

When all the earth is crushed in the press enough to be new wine.

When all preparation is for a greater life, when we know self means cell.

When we build better cells to take the place of those we now have.

When we are kind and not unkind.

When we breathe in and out, but not for flesh.

When we are saints and have no taint.

When we cease breathing out and breathe all in.

When we lose sexuality and change to spirituality.

When we do not commit adultery.

When sin has ceased, and there is no more sin.

When we kill no more, but help all things to live.

When we do no wrong, but do all things aright.

When we have all good before us and all good within.

When we honor our father and our days are long in the land of good.

When we honor our mother who holds us.

When we do not lie nor steal.

When we do not take the name of the law, or God, in vain.

When we sow all wheat and there are no tares.

We will hear the still voice call, and answer it, "Yea, I am ready to do the will of my Father, to be a light in the world, bright as the stars in the firmament."

When we know we are one family, one life, one truth, the tribes of Israel lost, found, ninety-and-nine and one.

When we have this knowledge we will be safe and sane and sensible and we shall know heaven here on earth.—Caroline Marsh, in *Health Culture*.

**I WILL BE STRONG IN THE LORD**

You shall see the King in His beauty,  
Yea, verily, face to face,  
And feel His presence around you,  
In a sure, everlasting embrace.

You shall see the King in His glory,  
And hear His gentle voice speak—  
Shall feel His breath on your forehead,  
His kiss of peace on your cheek.

You shall see the King in His power,  
And tremble with awe at His might,  
Yet see that He tenderly careth,  
For the lowliest thing in his sight.

You shall see the King in completeness,  
His splendor of perfected whole,  
For his beauty and glory and power  
Are the real of your own higher soul.

—Hannah More Kohaus, in *Daily Studies in Divine Science*.

### THE WAY WE THINK.

---

Every thought is a force; it may be a slight force or a strong force, depending upon the depth of mind at the time and upon the amount of energy applied in its expression; but it is in every instance a force; and as a force it will produce certain definite effects upon every faculty in the mind, and upon every condition in the body.

This being true, it is highly important that the force of every thought be favorable to the activities of the mind; but whether it is to be or not will depend upon the way we think; and therefore we can readily understand how efficiency can be increased or decreased by the way we think.

When the force of every thought we think is favorable to the actions of the faculties we employ, those faculties will do more and better work; but if there are thoughts or forces in the mind that are detrimental to the actions of those faculties, results must necessarily be decreased accordingly. This is surely very simple, and illustrates one phase of the psychology of efficiency.

To make practical application of this phase of the subject the course of action must be to train the mind to think only such thoughts as tend to increase mental activity and promote efficiency in every faculty employed. Thoughts that are depressing, discouraging or destructive must never be permitted with thoughts that are animating, up-building and constructive should be

encouraged under such circumstances.

To simplify the matter, make it a point to analyze your own thinking with a view of determining upon what thoughts are favorable to effective mental action, and which ones are not. You will soon be able to make a clear-cut distinction between the two; and by permitting the favorable ones only, you will, in this way alone, increase your efficiency many percent.—Efficiency.

### A SOLDIER'S PRAYER.

---

Grant me, O God, a precious boon,  
'Tis all that I would ask—  
That I may serve Thee night and  
noon,  
And do my dreadful task;  
With cheerful heart and ready hand  
To serve Thee well in this brave  
land.

Grant me, O God, an open heart  
Free from war's burning hate,  
A steadfast will to do my part  
For Thee at Satan's gate;  
Give me the trust that children know  
When I am hurled against the foe.

Grant me, O God, that I may dwell  
As in Thy Presence, calm—  
Though ranks of death around me  
swell  
I may not feel alarm:  
And if I fall let me embrace  
Pale brother Death with smiling  
face.

—Sam Exton Foulds.

Going to live forever? Yes; life is  
eternal and eternity is forever.



**SPIRITUAL HEALING.****Remarkable Statement by Bishop of London.**

The Bishop of London (Dr. Ingram) has made the following statement:

In the course of his mission in St. Paul's Church, Knightsbridge, he received a letter from a mother about her daughter, of fifteen, who was lying seriously ill with a nervous breakdown. The girl had heard the bishop preach before she became ill, and begged her mother to send him a petition for prayer.

"We are told by St. James," wrote the mother, "to send for the elders of the church, who will anoint the sick with oil, and the prayer of faith will save the sick."

The bishop's narrative of what followed is thus repeated in the "Guardian":

"Within twenty minutes I was in the room. The poor little child had been raving and shrieking during the afternoon, and at first it seemed, until I went up, almost unlikely that it was possible, without frightening her, to pray for her and carry out the directions of St. James. But this extraordinary thing happened: As I went into the room, I said, 'Do you know me, dear?' 'Yes,' she said, and slipped her hand into mine.

She had not slept for a long time. With the mother and the nurses I knelt at the bed. We had two prayers; then I anointed her on the forehead with oil, prayed for a blessing on it, placed my hand upon her head, and gave her the blessing, and at that moment she sank back into a deep sleep and

slept for hours during the night, and, thank God, if it is His good pleasure, she is now on the high way to recovery.

"I knew that evening that Jesus was personally with us, and I could not help thinking of the raising of Jairus's daughter. It seemed almost the same thing over again. This little girl believed in prayer. Her petition had not been sent in, but it was offered by her bedside and will be again offered tonight." — Westminister Gazette.

**INFLUENCE.**

Should there come into your mind  
Just a little thought unkind,  
Let not thought evolve to word,  
Let not word to deed be stirred—  
Take it out in thinking!

Should there come into your heart  
A thought that may some love impart,  
Hold that thought and let it grow  
Into a word the world may know—  
Take it out in speaking!

Should there come into your soul  
A thought and word of good control,  
Evolve them into deeds of love,  
And help the world to forward move—  
Take it out in doing!  
—Belle Bearden Barry in Bible Review.

Always meet petulance with gentleness and perverseness with kindness. A gentle hand can lead even an elephant by a hair. Reply to thine enemy with gentleness. Opposition to peace is sin.—From the Persian.

### EMPTY CRADLE.

Every woman who takes a high salary as a substitute for a bevy of babies is murdering posterity. The strong, healthy, big brained bairns who might be born are sacrificed for Paris dresses and automobiles.

The cradle is empty that restaurants may be filled, the home deserted that luxurious girl apartments may be crowded. A high salary for men means an early marriage, fine families and domestic morality.

High salary for women means deferred marriage, women politics, empty homes and race suicide. The future should lie in women's laps. So long as the women are in the counting house, factory and polling booth, the laps are empty and the future in danger.

Without eugenics the Nation will one day, like the "Titanic," go to the bottom. We may flatter ourselves that the biggest, fastest, richest, grandest Nation afloat cannot sink, but it can.

We are living in an age which attaches inordinate importance to the improvement of conditions. A host of persons spend their lives racking their brains to think of new things and more things to do; new advantages to provide; new improvements to make.

Meanwhile nobody seems to be asking, except a handful of eugenicists, why it is that conditions need such a frightful lot of improving and why it is they never stay improved. — Mrs. John Martin, in Health Culture.

### THE CHANTICLEER'S SONG.

The cock that crows in the morning  
When the whisp'ring pines are still,  
I hear him call through the shadows  
There under the slope of the hill.  
The oaks are swaying and swinging  
With mosses gray and long;  
And the lake is waking with ripples  
And the air with the chanticleer's song!

'Tis the horn I hear in the distance  
When the night is calm and deep;  
And a star o'er the pine is peeping  
And the gay poinsettias sleep.  
'Tis a friendly note and welcome,  
The one from the farm-yard eaves;  
And I love its homey cadence  
As I love the wind-swept leaves!

The world seems better and sweeter  
With the ring of this clarion sound;  
It girts the palms of Dixie  
With the hills where snow is found!  
It links the stars and the shadows  
And the bloom of the life-warm sod;  
It binds all living creatures  
In fellowship with God!

Then call, O, bird, in the morning;  
In the gray of the slumb'rous night!

Oh, trump to the moon in heaven  
And the low sun's rosy light!  
Wake, wake the hills and the waters;  
And send the echoes far,  
Until they blend with the music  
Where all sweet measures are!  
—Leslie Clare Manchester in Our Dumb Animals.

It ain't no disgrace fer a man to fail, but to lay there and grunt, iz.  
—Josh Billings.

**THE ONE THING NEEDFUL.**

Every wise and noble thought, loving and unselfish emotion before the stress of the pressure of the world's Gethsemane, raises and refines the very cells of men's bodies, and they grow like fine wine-glasses that do not break when hot liquid is poured into them. Our bodies must not break at the outpouring of the Holy Spirit. The one in us that can save the day is God's image, called the "elect one," the darling of God, His chosen one.

Jesus prophesied the coming of a time to the earth that should be such a testing, that "except those days should be shortened there should no flesh be saved: but for the elect's sake those days should be shortened." (Matt. 24: 22.) By their prayers—affirmations of Truth—the elect shorten the time of trial, and many shall survive the war, escaping on the wings of the true words spoken for them.

Eventually all shall stand upon the earth, each clothed in his garment of flesh, the righteous (the right thinking, acting and speaking members of the race) shining forth as the sun (Matt. 13: 43) like Jesus on the Mount of Transfiguration, while the others, like the prostrate disciples, will eagerly seek the way to the same height.

We are coming together rapidly in our earth-consciousness through our common experience, sympathy and desire to help each other, and this is but preliminary to our coming together in our views about, and our desires to live, the true Christ-life.

And now "the one thing needful"

is that everyone "choose that good part" that Mary exemplified in sitting at the Master's feet. And how shall they choose except they be told the Way, what is the Truth and how to live the Life. Therefore let teachers be forthcoming—thousands! If we could have a teacher for everyone who needs to be taught, how quickly Eden could be restored to the human race. We cannot have too many in the field nor can they be too active. As nations mobilize their forces for destruction, let us, lovers of Christ, Truth and Humanity, mobilize our forces for construction until everyone shall know himself "taught of God" and "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14), and "all flesh shall see it together."

**LIFE'S BOOK.**

It will all be clear  
In a few more days—  
All the love, or the hate,  
The blame or the praise.

We are in a school  
Where there's much to learn.  
Life's book is puzzling  
At every turn.

As lessons are learned  
We shall see God's hand;  
When we close the book  
We shall understand.  
—Electa D. Williamson.

Foresight is very wise, but foresorrow is very foolish; and castles are at any rate better than dungeons in the air.—Sir John Lubbock.

**AFTER THE WAR.**

"Every traitor and every near-traitor in the United States," says the Des Moines Capital, "is inquiring: 'What are we going to get out of this war?'"

"Well, among other things, we are going to get a better grade of patriotism than we have been having.

"We are going to put an end to building up foreign colonies in the United States as breeding places for treason.

"We are going to quit making the foreigner believe he is the only creature on earth worth while.

"We are going to love every foreigner who really becomes an American, and all others we are going to ship back home.

"We are going to stop hiring men in the banks and public offices simply because they speak foreign languages.

"In this way we expect to encourage the speaking of the English language."

This is an excellent program so far as it goes, but the list can be made much longer with reasonable hope that all the items may be realized. One important addition might be that we are going to live better but less wastefully. Another, that the Government will be expected to take radical measures in giving the public relief from corporation and monopoly abuses. We have been at war but one year, yet the Government already has established a number of precedents that the people will not forget after the war is over.

**A HOUSE BLESSING.**

The beauty of the house is order; the blessing of the house is contentment; the glory of the house is hospitality; the crown of the house is godliness.

"He maketh peace in thy borders and filleth thee with the finest of the wheat."

**OUR BOOKS**

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**KNIGHTLY DAYS REVIVED.****Our Soldiers Soon to Appear Like Crusaders of Old.**

Within a short time American soldiers may be wearing full suits of armor.

A dozen suits of steel protective plate are now being tested by the Ordnance Department. While most of them will not turn a bullet at close range they will deflect the flying bits of shrapnel that cause so many of the most gruesome casualties of the war.

The suits consist of helmet with face piece and a slit for the eyes, a shield which covers the front of the body with flexible plates attached to the lower portion for greater comfort, and plates which cover the thighs and shins. Of course, there is no protection for the back. Our boys will never need that.

Enclosed in one of the new suits, a soldier resembles an ancient man-at-arms. The suits have been subjected to very stringent tests and, according to officials, have stood up well. They will turn long-range or spent bullets and deflect the deadly fragments of shrapnel which are responsible for many of the worst wounds.

It will take \$100 to equip a man with one of these suits. Because of this high price it seems somewhat doubtful whether they will be adopted.

It has been pointed out, however, that a suit of armor is less expensive than hospital treatment or the payment of the \$4,000 life insurance which every soldier carries. Also

each casualty suffered means the loss of man-power as well as money, either for an indefinite time in the case of the wounded, or permanently if killed.

**DO YOUR BEST.**

How well I remember when I, a small lad,

Did something they said was wrong

That I never could get into Heaven,  
Its door 'gainst bad boys was so strong.

But while I was sobbing forlornly  
At being left out in the cold  
Our old gardener said: "Whist, lad,  
You mustn't believe all you're told."

"If no one could get into Heaven  
But those who had never done wrong

I'm thinkin' 'twould be mighty lonesome—

Not angels enough for a song.

"Keep your hands in your own pockets, my laddie;

Don't barter your conscience for pelf;

Do your best every time, and you'll find

Heaven's door will swing wide of itself."

—E. D. W.

In all differences consider that both you and your enemy are dropping off, and that ere long your very memories will be extinguished. — Aurel.

**THE WORLD'S VEGETARIANS.**

Some people seem to think that a vegetarian is a curiosity. A rough calculation shows that the population of the world, now estimated approximately at 1,600,000,000, is divided as to dietetic habits about as follows: Strict vegetarians, 250,000,000; practically vegetarians, but eating a little fish or flesh, 450,000,000; eating meat about once a week (on high days and holidays), 500,000,000; eating meat daily, and

sometimes more than once a day, 400,000,000.

Thus it will be seen that of the total population of the world not more than one-fourth eat meat daily. There are even some who go so far as to eat meat twice a day, but they are almost entirely confined to the United States, where also there are more doctors per capita than in any other country of the world, except Australia, where the people are also great meat eaters.—Exchange.

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## THE MAN YOU LONG TO BE.

Orison Swett Marden in *The Nautilus*.

"Not to know that within you there is something that is changeless and defiant of time and death," says a writer, "is not to know anything."

Not to know this is certainly not to know the reality of ourselves. For the things which are most real in our nature are the qualities we have inherited from our Creator; and our health, our success and happiness depend upon our consciousness of these changeless principles within us which are defiant of time, of chance, and of death. In other words, they depend upon our consciousness of our divinity, our oneness with our Creator.

The truth of my being, the reality of me, is divine, and when I affirm the ideal I long to be, when I affirm the perfection, physical and mental I long for, I am affirming the divinity of myself, the reality of me. I am asserting my inalienable right to health, to success and to happiness. I am affirming the truth of my being, the reality of myself, and in proportion as I am conscious of this changeless reality, this divinity of myself, do I tend to reflect in body, mind and spirit, the perfection which I assert.

The divine injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," was not given man to mock him. We are beginning to see that there is material in every normal being to make the ideal, the perfect man, the perfect woman. If we could only hold persistently the per-

fect pattern, the perfect ideal, so that it would become our dominant mental attitude, it would soon be woven into the life, outpictured in a more refined flesh, and we should become perfect human beings.

In other words, the divinity of myself, that changeless reality of myself, the truth of my being, is my model which I must constantly visualize, idealize because that is my true self. Constantly holding in the mind the ideals which we long to make real, and the image of ourselves in all the wholeness, completeness, beauty, and efficiency which we wish were ours, will tend to make these things real in our lives.

## WE ARE BROTHERS.

Margaret Head.

We are brothers—we are brothers;  
And the love we bear for others  
Is a spurring voice that guides us  
Through the darkness that betides  
us;

Oh, our love is calling, calling,  
To the battle lines appalling;  
Calling to our smitten brothers;  
Calling to the sobbing mothers;  
Calling to each son and daughter  
To denounce the reign of slaughter.

We are brothers—we are brothers;  
And the love we bear for others  
Will create on earth a glory  
Long foretold in song and story.  
Men of every race and region  
Yet shall form a mighty legion;  
Yet as one shall stand united  
To a sacred purpose plighted;  
One in love and aspirations  
For a brotherhood of nations.

—Aletheian.

### THE FOUR RULES.

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Some wise man has formulated four rules for getting results that are worth remembering. They apply to everybody, and are always in force. Here they are:

If you want to be rich—Give!

If you want to be poor—Grasp!

If you want abundance—Scatter!

If you want to be needy—Hoard!

With some of these rules many people of today do not agree. In any age there are those that refuse to believe them. Yet they have always been held by those whose lives have turned out best for themselves and for others. They apply conspicuously to the Twelve Apostles, to Augustine and Luther, to Joan of Arc and Florence Nightingale, to Livingstone and Carey. They accord completely with the Sermon on the Mount, which is the ultimate test of their truth.

"It is more blessed to give than to receive." Worldly wisdom, so-called, fights desperately against this divine saying. Yet every Christian who honestly, deeply tries it, finds out its satisfying truth and power. The will to give, to help, to serve, is the greatest enriching factor in any human life. In the humblest lot its results are a wider vision and a greater influence year by year. The man with a small soul, narrowing daily to thoughts of gain only to self, is losing ground every day he lives. Riches do not make a rich personality. The miser lives a barer life than the poorest, because his heart is poorer than his rags.

Careless extravagance is not giving. Giving of one's best to others

means intelligence and unselfish thought—a continual education in service to God and men. To do it well, one must begin early. Are we starting in to obey the Sermon on the Mount in this manner? — Selected.

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### CREATE IN ME A CLEAN HEART.

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Oh, Father, heed the prayer! In me create

A heart unselfish, freed from worldly guile;

Cleanse now my soul from sin's unworthy state,

Regenerate by grace the mean and vile;

That mine may be a life of purity.

Be Thou my strength, and bid my faith increase.

With human weakness, Lord, deal patiently—

Bestow Thy love and grant Thy wondrous peace.

Though sin and death abound on every side,

Though men are false, in Thee we may confide,

And through life's trials this my prayer shall be:

A clean, pure heart, O God, create in me;

Heal all my troubles with the touch divine,

And cleanse and keep this erring heart of mine.

—Miss Margaret Scott Hall, in New York Observer.

---

"The Lord our God is our Refuge, and underneath are the Everlasting Arms."



**OUR PRAYERS IN WAR TIME.**

Bullets and shells, airplanes and submarines are not the determining factors in this war, but in the midst of the shriek and roar, and the awful destruction of men and property it is the prayers of humanity for the realization and attainment of that Good which alone gives peace and satisfaction. The prayers of all peoples in the conflict are hastening the day of peace. But those prayers are changing the thought of man, not God. Prayer does not induce God to give us anything, or to do anything for us; but it does change the one who prays: it opens his eyes to a recognition of the fullness of that Presence of Law and Harmony and Peace and Goodness, which has ever been filling the whole world with these things desired, but never before recognized and accepted. Thus all mankind is, through prayer, perceiving as it never did before that God—the One Perfect Mind — whose nature is Love, is the Father of us all, that indeed “God hath made of one blood all people to dwell on all the face of the earth”; that “there is neither Jew nor Greek, there is neither bond nor free, but we are all one in Christ.”

The end of wars is at hand, for all peoples are awakening to the fact of the Fatherhood of God and the consequent Brotherhood of Man. Then will cooperation, and not competition, be the keynote of progress and prosperity; the divine right of civil, religious, political and industrial freedom be accorded to every man, woman and child on the face

of the earth; every human will then intuitively turn to God for inspiration and guidance in all affairs of life, and being joyously obedient to true Being and its Law, will abound in health, happiness and the fullness of all good forever — for the millennium is now being ushered in!

To the Cause of Righteousness, with all its attendant blessings, as espoused by this glorious Land of Liberty—our Country—we pledge our lives, our property, and our sacred honor, for the freedom and salvation of the whole earth. Amen.

**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.

Henry Van Dyke, in his book, “The Gospel for An Age of Doubt,” says, “The belief in God is the fundamental basis of the healthy life of the people, while atheism puts in it the germ of an irreparable decay. A life on a high level, yet full of helpful, healing sympathy for all life on its lowest levels, is the first debt which we owe to our fellow men in this age.”

### TO WIN THE WAR.

If the Allies triumph in this war it will not be simply because we have more men, more guns, more material weapons with which to fight. The winning force behind munitions and men, when the final word is said, is the soul of the people. The celebrated English churchman now in Amercia is urging us as a nation, from the experience of his own country, to recognize this fact. England, he says, for nearly two years of the war, trusted to her might of blood and iron, and found her power of endurance in the enthusiasm begotten of the belief that it would be a struggle soon victoriously ended. Disappointed in this confidence, the spirit of the nation began to fail, like Israel of old, when it was said "The soul of the people was much discouraged because of wisest discovered the reason for this the way." Then England's best and "shortening of soul," as one has called it. There had been too much trust in material things, too little nourishing of the soul of the people upon the great, elemental principles at the heart of England's religious faith. Once this truth was realized there was a wide-reaching and successful effort made to turn the thoughts of men to the forgotten source of power.

Shall we not heed the warning the Archbishop of York is sounding in our ears? Our spirit, our courage, our faith, — these spiritual forces that at last will win the war must seek their daily bread at the same eternal sources of supply. Have we, like England in those first

years of the war, been leaving God out of our councils, out of our life? Then we too shall awaken to the fact that our courage, hope, zeal are waning, that discouragement and despair and complaining are growing among us. Never more than now should this call to return unto the one unfailing fountain of all help for the spirits of men be heard from every pulpit of the land and repeated by all who hear it.—  
Our Dumb Animals.

### THE ROAD THAT LEADS HOME.

Oh, pilgrim, as you journey, do you ever gladly say,  
In spite of heavy burdens and the roughness of the way,  
That it does not surely matter—all the strange and bitter stress,  
Heat and cold, and toil and sorrow—  
'twill be healed with blessedness,  
For the road leads home?

Home! the safe and blissful shelter,  
where is glad and full content,  
And companionship of kindred; and the treasures early rent  
From your holding shall be given back more precious than before.  
Oh, you will not mind the journey,  
with such blessedness in store.  
When the road leads home.

And often for your comfort you will read the guide and chart.  
It has wisdom for the mind and sweet solace for the heart;  
it will serve you as a mentor, it will guide you sure and straight  
All the time that you will journey,  
be the ending soon or late—  
And the road leads home.  
—Anonymous.

**WHEN THE VOICE SAYS, WRITE.**

When one realizes that one has the creative tendency or, to express it more correctly, is an avenue or channel for inspiration, the messages come thick and fast, until it seems at times that an individual is behind the receiver with a big stick, beating and pushing one to express the ideas that flow into consciousness. Then one understands the language of the prophets and seers, "And a voice said unto me, Write!"

This urge continues until in spite of the Little Ego, who says, "You cannot write well enough for publication, etc., etc.," one is fairly forced into some kind of expression. This process of hammering and beating

comes through the attraction to the individual soul, from its need of deep experiences, which bring suffering, agony — the Crucifixion of the Personal, the Little Ego, and afterward the resurrection or rebirth of the divine, spiritual self, the individual part of the Great I Am, or God. After this awakening one knows, and can speak "with authority."

This stage of development makes possible what Emerson calls a "divine indifference," meaning that for each soul the voice within is the only guide, and when that has been answered "God and one are a majority," and one should be absolutely untouched by fear of criticism.—Clara Chamberlain McLean, in *The Nautilus*.

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**THINGS TO BE REMEMBERED.**

Remember that weakness is not a thing in itself: it is a lack of something. If you are weak it is not because you have something that the strong man lacks, but because you lack something that the strong man has. What I want you to understand by this is that weakness is nothing and strength is something.

Remember that you should not talk about your weakness, but you should talk about strength and think about strength. By thinking about strength and believing in it as a reality, you will make it yours.

Remember that all strength comes from one source, and that Source is God.

Remember that God supplies you with abundant strength. You must be willing, however, to accept and to use this strength. By using it it becomes a reality to you. You know that an unused muscle loses its strength, while a properly used muscle grows in power.

When you cling to the idea of weakness you are not using the strength which God has given you. You refuse to accept it, and your ability to use it diminishes accordingly. You say that you do not want to be weak; then why do you cling to the idea of weakness as though it were a reality? Why not let it go since it is nothing, and take hold of something that is real? Do it now, before the idea of weakness becomes a fixed habit. Fixed habits require hard mental effort to overcome, and it is better to avoid all unprofitable ones in the beginning.

Do not admit even to yourself that you are weak or inefficient. Believe

in God's strength, courage, efficiency and wisdom, and let them have free expression through you. Do not shut these divine qualities out by believing they are only for other people. God is no respecter of persons. God loves you. Do you love God? If you do, you surely love strength, power, wisdom, love and happiness, and you surely love God too dearly to deny these, His blessings. If you truly love God you will believe in His omnipresent goodness as expressed in your life, and you will stop believing in the things which have no existence in God. Weakness lives only in the minds of those who believe in it.

Remember to begin today believing in strength as abiding in every atom of your being.—Weekly Unity.

**THE LAUGH CURE.**

The Rev. Frank Crane says:

"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sign for us to substitute excessive drug-taking for laughter.

"Laughter increases the blood circulation.

"It enlarges the heart.

"It expands the lungs.

"It jiggers the diaphragm.

"It promotes the circulation of the spleen.

"I once knew a man who laughed so much that when he died they had to cut his liver out and kill it with a club.

"Beware of theologians who have no sense of mirth; they are not altogether human.

"Keep your chin up."

## CHIPS OFF THE BLOCK OF WISDOM.

---

If you want to take the general bearings of a man's soul, you have only got to ask and answer, if you can, a few leading questions, such as: First: What are his ideals? What does he admire or detest most, love most to be or do? Second: What kind of religion has he got? Third: What views does he take of his own profession and its general aims? Fourth: How does he think and speak about women?

They who best commune with Him can best commune in love with each other. Let us cherish any good thought and good resolution, any holy impulse that has been awakened.

It is through duty faithfully done, it is through absolute trust, that light streams in upon our life, lighting up our way.

The best way to make sure of to-morrow's strength is to put our whole strength into the task of today. Don't go on with a quarrel the next morning.

Every dogmatic expression, every form or ceremony becomes even as the husk of the acorn in June; but you must not strip it off too soon; it is there to protect the living germ of the new oak; it will drop away itself, it has its use; let it alone.

To prove a man, you must find him out in seasons of sorrow and pain; how does he bear it, how does he act?

Follow conscience where it leads you, and sooner or later your very errors will educate you and you shall come to truth.

The religion of Christ is, after all, shown to be a divinely natural re-

ligion. It is the love of God and the love of man; a love not conditioned by chances of time and place, but universal, good for the Gentile as well as for the Jew; nay, more, especially good for the Gentile, because he appeared more ready to absorb and to distribute it.—Exchange.

---

## NEVER ALONE.

---

All is quiet in the night,  
The world is gone to sleep,  
And sitting in the soft firelight,  
The silent hour to keep,  
I keenly sense a Presence near  
Which calls to God in me,  
And though the veil be very sheer  
That hides the mystery,  
I cannot recognize a form  
Nor place the voice in tone  
Which speaks a word in silent sound  
That makes me hear: "Alone?"  
Alone? Ah, no! It cannot be.  
I cannot be alone,  
For I in Him and He in me  
Must mean that we are one;  
And all my fellow-men in Him,  
As I in Him must be,  
Leaves none alone, for all are one,  
One infinite company.  
—Etta D. Gant in Weekly Unity.

---

If one is in earnest in his wish to better his conditions, there are a great many things he can learn about himself and his thought without touching upon religion. If he has a religion, his religion will bear out these facts. If he has no religion, he does not have to accept one to learn these important and helpful things about himself. — Alma Gillen.

## FETERITA AS SUBSTITUTE FOR WHEAT.

"The advice of Herbert Hoover that American people eat feterita as a substitute for wheat is a wise suggestion," said Campbell C. Waters, of Tucumcari, N. M.

"Very little is known popularly about feterita. In fact, it is so new to this country that you will not find it defined in some of the newest standard dictionaries. Yet it is already a staple crop in the panhandle of Texas, in eastern New Mexico, western Oklahoma and in some other parts of the country.

"Despite the fact that last year was a dry one in the Texas panhandle and in eastern New Mexico, so that the wheat crop was short, feterita did well, and farmers who but for this crop would have had to borrow money to carry them over are now prosperous. Recently I sat down at a meal where the bread was feterita bread, the pastry was made of feterita, and there was not an ounce of wheat used. I do not know whether or not the deliciousness of this bread and pastry was due to the fact that an excellent cook had compounded it, but I do know that I never ate wheat bread that was better.

"This winter there has been a big demand in my section for feterita seed. It will be planted on a large scale this year, for both farmers and millers are agreed that in nutritive value it is almost the equal of wheat. The seed closely resembles kafir corn, which also is a good

bread material. Both feterita and kafir make a flour the color of graham."

Weakness and strength are comparative terms. The body is strong when it is sustained by digestion, nutrition and assimilation of food favorable to it. Weakness is a symptom of lack of bodily nutrition. Wholesome and abundant food selected from the plant kingdom is the saving means against fatigue and weakness.

Weakness arises from the lack of sustaining power for the nerves and muscles due to the lack of food ingredients for the blood. Stewards and cooks do not understand the process of cooking and serving as practised on our lines. The new science of an exclusive plant life diet has not been studied by them, nor has any considerable number of physicians obtained a realizing experience of an all-plant dietary.

The medical college has not risen to the importance of teaching the art of selecting, preparing and serving fruit and vegetables, and their effect on life and health. The kitchen rules the life of man. It will continue the controlling factor in human life.—Dr. Elmer Lee.

Like the onward flow of the mountain torrent has been and is, the march of this so-called New Thought. The Dead Sea of superstition is rolling its gloomy waves away from the vital currents of living men, and the Truth is being demonstrated and the skeptics are being converted to the Truth which makes them free.

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*to fill a gap*

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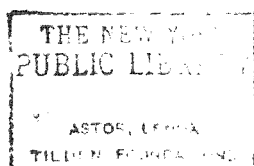
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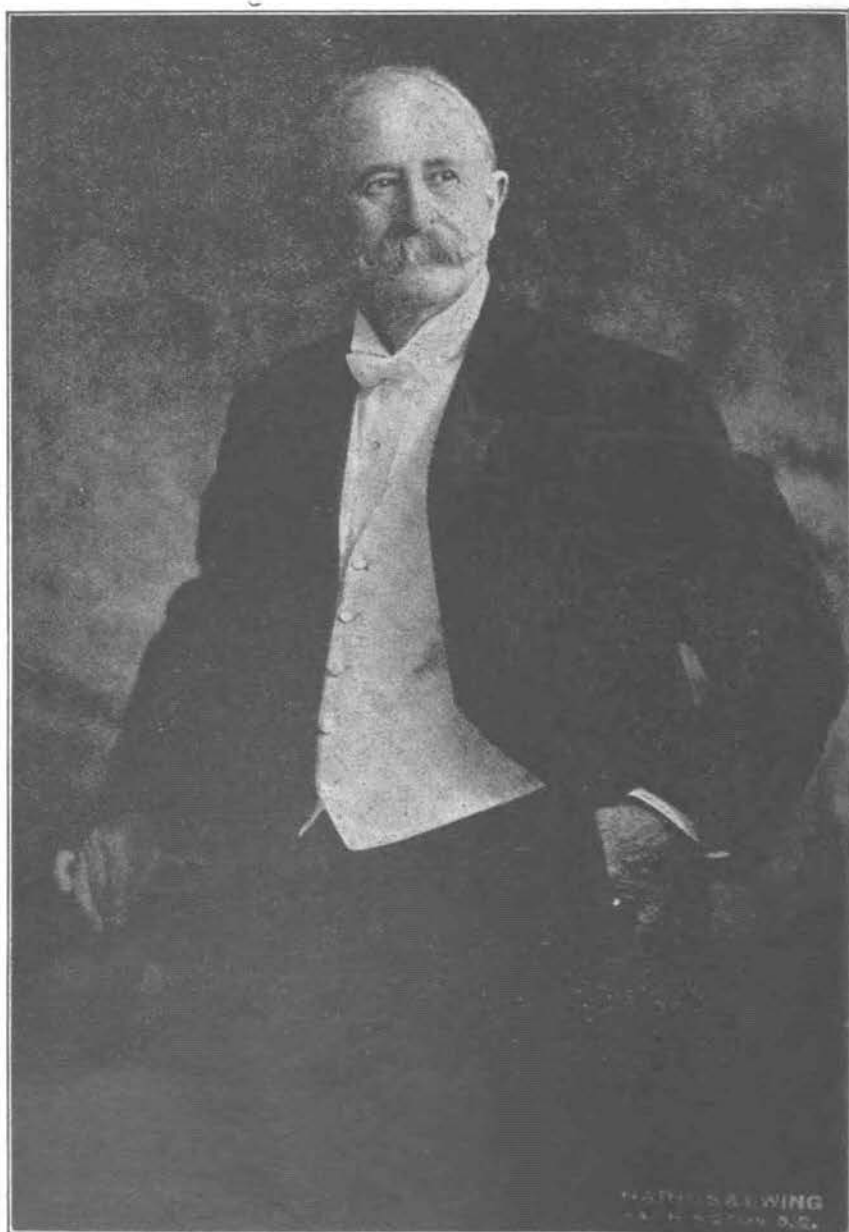
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## THE MIDDAY ANGELUS.

An interesting and touching illustration of the trend of the thought of the people of America as a result of the war is the movement toward the institution of the custom of the Angelus bell by the Protestant portion of the Nation, as well as all others of faiths other than the Roman Catholic. The Angelus has from the earliest days of Christianity called the faithful of the Roman Catholic Church to prayer at sunrise, noon and sunset. It has been and is heard in every community where a shrine of that religion exists, and its monition is heeded by many Episcopalians and some others outside the pale of Roman Catholicism. The midday Angelus has been arranged in the city of Washington after preliminary meetings of the people of the different Christian churches, among whom were distinguished priests and prelates of the Roman Church, who joined enthu-



*Oliver C. Sabin.*

siastically with their dissenting brothers.

On June 23, Sunday, at exactly 12 noon, all the pastors in the Capital City stopped in their sermons or ritual observances and listened to the Angelus rung by countless bells throughout the city. A prayer followed for the winning of the war for justice, love and right, and the dawning of a just peace and the rising of the Sun of True Liberty over the earth.

The idea of the Angelus is a beautiful one, its observance showing man's worship of his Maker and his dependence on his God. The adoption of the midday Angelus, which it is believed will spread over the whole Nation, will cement more closely the bonds of Love between all devout people of every creed.

#### THE MELTING POT OF CREEDS.

One result of the war already clearly manifested is the breaking down of sectarian walls and the destruction of bigotry, the glowing

forth of charity for all creeds and increased love for our neighbors of every faith and race. How can it be possible that there will ever again be the proscription of Roman Catholics by such organizations as the American Protective Association after a conflict in which 43 per cent of our army was composed of adherents of that creed? Will it ever be possible that the Catholics of America will ever again be accused of disloyalty? And as to the Jews—will they ever again be ostracized, considered as lacking in patriotism, since their men are flocking to our Nation's standard? And what will be the result of the broadening of America's views of life caused by the association of our soldiers with all religions and races in the armies of the Allies in camp or field of battle, where the Red Cross, the Salvation Army, the Catholic sisterhoods, the Jewish relief societies, and Christian Scientists have worked side by side in the hospital and on the field.—A. D. T.

*Oliver C. Sabie Jr.*

# Chain of Golden Thoughts

## July

PAULINA B. SABIN

Man was mark'd  
A friend in his creation to himself,  
And may, with fit ambition, conceive  
The greatest blessings, and the greatest honors  
Appointed for him, if he can achieve them  
The right and noble way. —Massinger.

Naught treads so silent as the foot of Time,  
Hence we mistake our autumn for our prime.  
—Young.

The great mystery of time, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which are and then are not. This is forever very literally a miracle—a thing to strike us dumb; for we have no work to speak about it.—Carlyle.

Health attends the man who acts. Wisdom guides him, Power moves him, Progress marks him, Fame follows him, Wealth rewards him, the Elements obey him, Love chooses him, God blesses him, Immortality crowns him.—A. V. Davis.

All things are working together for Good. Don't you believe that? And don't you think God knows enough to move through all religions to will and to do His good pleasure; which is to bring us all into realization with our Oneness with Him? Of course! Quit looking on the outward appearance of things and judging unjust judgment. Get back to the One who is working in and through all of us to express Himself in a new heaven upon earth.—Elizabeth Towne.

What credit has a man for forgiving his friend that he loves? Not a particle. But he does deserve a great deal if he forgives the man who has done him an injury, or who seeks to do an injury to him. Therefore, if we forgive them who spitefully use us, in that degree are we liberated from our shortcomings. As you sow you reap. That is, sow the seeds of Love and you will reap Love, but if you sow hatred you will reap hatred. The measure that you mete you will have measured unto you. When your heart is large enough to take in your enemies and love them, you not only conquer them, but God Almighty's love exerts in your heart and your shortcomings are all washed away in the Divine Love.—Bishop Sabin.



# ADVANCED LESSON COURSE

---

## The Power of the Spirit

Back of the Soul — Spirit the Breath of God — Spiritual Awakening.  
The Life of the Spirit — This is the Day of God.

### LESSON XI.

### BACK OF THE SOUL.

**T**HE spirit is an emanation of the Divine Bestower; it is the effulgence of the sun of reality, the radiation of the celestial world; the spirit of faith, the spirit to which His Holiness, the Christ, refers when He says, "Those that are born of the flesh are flesh, and those that are born of the spirit are spirit." The spirit is the axis around which the eternal life revolves. It is conducive to everlasting glory, and is the cause of the exaltation of humanity.

In another instance His Holiness, the Christ, says, "Whosoever has not received a portion of the spirit is dead. Let the dead bury the dead." This means that, although the souls of humanity are living, yet if they are deprived of contact with the spirit they are dead. In another place Christ says, "You must be baptized with the spirit."

"This Spirit of Faith is the flame of reality, the life of humanity and the cause of eternal illumination. It inspires man to attain the virtues and perfection of the divine world. It is my hope that each one of you may become conscious of this flame of Reality."—Abdul Baha, in Paris Talks.

Back of and underlying the soul, back of the motive power of this physical existence, is another reality which unfolds the secrets of existence. This other reality is the mind. By it man may investigate the reality of every object. By it man may rise to the highest glory in things earthly and heavenly; and may raise all who are influenced by him up to stations of lofty ideals and noble and virtuous conduct.

Also by the power of his realizing through the Mind man may sink himself to the lowest depths and carry down with him all who are firmly attached to him in any way. "The angels falling from heaven drag down the stars with them."

Back of the powers of the soul and mind is the Power of the Spirit. It is this power of the Spirit that you are to consider in this, the eleventh, lesson of the course.

### BEFORE READING FURTHER

It is well for you to calm yourself and pray God to remove all mortal veils and let the Light of the Spirit illumine your soul and mind. Lay aside if possible every weight of the world and the attachments thereto that upset and beset most souls; and

yield yourself in recipient spirit to the Power of the Spirit, that God may edify you in the Truth of the Spirit and also in the Spirit of Truth.

Back of and projecting the light of day is the sun of this solar system; and back of and sending forth the light and heat of the sun is a power superior to that light and heat. Back of the orb itself is a power that gives the orb its existence, its organization and its constitution.

That power is Spirit, the breath of God if you please, organizing and projecting the phenomenal out of the real, the eternal. This breath of God—spirit—underlies every creation from the systems of stars and worlds down to atoms and electrons and infinitely more wonderful minutiae. Back of every organized form is the spirit that projected the form. Without the spirit there is no existence, no soul, no reality of mind.

Man as a thinker is conscious of his own existence and his relations to many other existences in the world of phenomena; and in the degree that his consciousness awakens, in that degree do the things and powers of life and existence become his. When he becomes conscious of reality he possesses reality. When he becomes fully conscious of the powers and possibilities of his soul he owns, and assumes responsibility for, the welfare of the soul. When he knows his reality and its power through the mind he becomes responsible for the conduct of his mind. If he sows good mental seeds he knows at the time of sowing that the harvest will be good, and vice versa.

The end of Life is spiritual awak-

ening. To this end Jesus the Christ said, "Ask, seek, knock."

#### KNOW FIRST OF ALL

that in you is the Spirit of Truth, which, if you remove from its presence false pride, prejudice, and the spirit of profiting in material things, will guide you into all truth. By it, by the Spirit of Truth and the True Spirit within you, you will be able to know the true from the false, the real from the factitious.

The highest good of this life is spiritual birth, — to be born of the Spirit. He that is born of the Spirit sees with the eyes of the Spirit, and is not confused by the illusions of the soul and mind.

He hears with the ears of the Spirit, and knows the heavenly music from the mortal and worldly, no matter upon what material instrument it may be played or through what channel it may come.

Such a soul loves with the Heart of the Spirit, not with the Heart of the Soul and Mind. Its love transcends prejudice, profits and pride.

The Heart of the Spirit transcends kith and kin, sect and religion, race and color. It radiates Love and light thereof upon all alike. Its blessings are for all and its bounties of good things are extended to all who will appropriate them.

#### SPIRITUAL AWAKENING.

No man or woman is fit for ownership of material things who is not spiritually awakened, for lacking the light of spiritual knowledge he is apt to make a curse of the greatest blessing, a curse not only to his own detriment but also to the detriment of all who come under his in-

fluence. Spiritual Awakening is the kingdom of heaven within. The knowledge is the New Birth. When you have a firm and unbroken knowledge of your spiritual reality you are born of God, and from henceforth you take knowledge from the Spirit through spiritual consciousness. No longer are you a slave to the limitations of the soul or yet to the delusions that too often beset the mind. Over these you are master, they are to serve you, and you then become their lord. It is then that you have power with God and power over men. But men will seldom recognize your power over them, for, it being ever to and for their good, they fail to reflect upon it.

#### THE HIGHEST POSSIBLE LIFE

is the Life of the Spirit. This spirit is the spirit of the Eternal Incarnate. It is the True Spirit.

How may you attain to the true Spirit? By following the lead and guidance of the Spirit of Truth within—that inner something which says “yes” to the good and true; and “no” to the wrong and false. Follow it earnestly, no matter what motive the soul may hold forth to distract you, or what reason the argumentative mind may present. Follow it, no matter what your former teachers and preachers may say. It will lead you surely to a guidepost, a safe guide from which you will take instructions for the next move. Trust the Spirit of Truth and lie in nothing. In word and deed follow Truth and soon the safe guide, the Spirit of Truth, will guide you in all Truth.

Often at the beginning

#### YOU WILL EXPERIENCE LONELINESS.

The world for the most part is madly choosing bubbles. Some are rushing for wealth and possession, others for positions of honor; others for fame in the world, and, saddest of all, millions have become self-worshippers. They worship the shape of their bodies, the make and style, color and quality of their clothes; their feet and necks, arms and legs; they bask before the mirror bedecking their bodies, never dreaming of the soul or the state thereof. They parade the streets, looking down at the fit of their robes or across at the robes of others, so intent upon the worship of the clay and the house in which they live, and so subservient to the mortal mind and its influences that they never look within to see if the Spirit fares well or ill. Nor do they look up long enough to reflect upon the benevolence which has given them life and the right of selection.

The end of living is to “overcome the world, the flesh and the devil.” To overcome mortality and the weakness of the mind, to regard your body as a mere temple, a house in which you live, and no more; your mind as your servant, and not your master.

Realize that you are a son of God and a reflector of the characteristics and attributes of the All-Good and All-True Father of the Universe.

THIS IS THE DAY OF GOD, in which much of the smoke and fogs or bygone days is dispelled. Many of the veils are torn away, but for each life a few are left, that that life must remove for itself. The world is now in great pain bringing

forth the new age out of the weakness and corruption of the old. It is your duty to bear your part of the maternity pang with fortitude and faithfulness; and also it is your duty to project as much light into the dark night as the lamp of the Spirit of Truth in you will radiate.

The next lesson will deal with the Powers of the Spiritually Awakened Souls and their Effects Upon the World about Them.

---

The new philosophy of life is broad, free and impersonal. Its province is quite distinct, and its healing efficacy is only incidental and expressive. Its motive is compliance with orderly law, and contains no elements which are magical or supernatural. It is a development from within rather than a new philosophy system; a life rather than a doctrine; a new consciousness rather than a new philosophy; a spiritual optimism rather than a material and pessimistic realism. Its business is to bring inner ideas into outward realized expression. — Henry Wood.

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When ordinary men allow themselves to be worked up by common, everyday difficulties into fever-fits of passion, we can give them nothing but a compassionate smile. But we look with a kind of awe on a spirit in which the seed of a great destiny had been sown, which must abide the unfolding of the germ, and neither dare nor can do anything to precipitate either the good or the ill, either the happiness or the misery which is to arise out of it.—Goethe.

## TO OUR SUBSCRIBERS AND FRIENDS.

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On and after September 1 next the subscription price of the News Letter will be \$1.25 per annum, the present price being \$1.00. This increase has been rendered necessary by the cost of production of the magazine and the rise in postage beginning July 1st. The subscription price of practically all periodicals has been raised in proportion to the increased cost of their publications, and the News Letter finds it necessary to pursue the same course.

Present subscribers will have until September 1 to renew their subscriptions, and new subscribers may have the magazine at \$1.00 per annum if their names are sent in by that date.

It is believed that the necessity for the proposed slight increase in price will be readily apparent to our friends, and it is hoped that they will take advantage of the opportunity to avail themselves of the \$1.00 rate within the next sixty days.

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The highest in me and in you, the finest in anyone is the capacity to love. That fact gives us a vision as to the essential nature of God. Jesus said, "I and my Father are one." And so I discover what God is by realizing what I am at my highest. Anything less represents my negation, my failure to find Him.—Albert C. Grier.

# THE CHRIST AND THE CROSS

Wm. E. Gibson.

**T**HE Christ is the Creative Breath of God manifesting through the human temple.

This Creative Breath manifesting through Adam, men began to be living souls — not souls dead to the consciousness of their spiritual natures as before, but this descent of the spirit consciousness to men through Adam brought forth a new world. A new order of animals stood forth, a transmutation was effected so powerful in its effect that it is regarded as the beginning of man. For all essential purposes the human race began with Adam. Still the real investigator will discover that the earth was peopled with human forms long before Adam appeared. But to all purposes these souls were, like the lower animals, dead souls, not quickened into life and consciousness by the breath of God.

Again and again this spirit of God, the Christ, has descended in human form for the education and uplift of humanity — as in Enoch, in Noah, in Abraham, in Moses and in Jesus.

This descent has favored all peoples in all lands according to their needs. In some cases the descent was merely local, to meet the needs of certain peoples; in other cases the descent has been general, for the uplift and edification of the whole world.

The descent of the Spirit through

Jesus of Nazareth was primarily to and for the Jewish people. But in the great scope it encompassed the whole world. Then be it known that the Christ is the descent of the Spirit of God in human form for the edification and uplift of humanity. With the name of Jesus, the Christ, is associated the cross, because Jesus was murdered upon the cross, one of the Romans' barbarous systems of punishing to death those who fell foul of the Roman law.

But the cross is truly a fitting symbol of the effects of the life of the Christ upon the world.

Men had become wholly worldly, hypocritical, selfish and cruel. The Jews had fallen away from the spiritual teachings of Moses and the prophets and become worshipers of forms and ceremonies. The Gentiles, in like manner, had lost knowledge of the true God and created imaginary gods. All had turned away from the Spirit of Truth and for the most part had lost consciousness of spiritual things.

The Christ in Jesus came teaching the Truth, pointing to men the way of God and uncovering the ignorance and superstition and hypocrisies of contemporary teachings and teachers. He came living the life of purity, teaching the doctrines of truth and the true way of life.

This cross laid the ways and ideals of the world. At every step Christ's doctrine was a cross to the

world, His life was a cross, His spirit was a cross.

He taught and acted love and forgiveness. The world hated and took revenge. Christ taught and lived Truth; the world was set on lying and living the life of falsehood and false pretense.

The world held to its way, only a few, here and there, heeding and following the Christ in spirit and life.

Truly Jesus came not to "bring peace on earth but a sword." His plan was the divine plan for the guidance of the world, but the world persistently rejected the plan of the spirit; and of the letter made plans of its own. "The letter killeth" and today is the culmination of the age of the cross and the rejection of the Christ. On all battlefields is the symbol of rejection, the cross of iron and the cross of blood. The forbidden weapon has become the supreme weapon in this day of judgment; they that are contending with the sword are perishing by that sword.

And truly judgment has begun, as promised, at the house of God.

It has begun with those nations who were the espousers and who assumed the custodianship of the doctrine of Love to God primarily and to all men as to self — Love and justice.

The world rejected and crucified Jesus, and ever since has been rejecting the Christ Spirit and crucifying itself.

There is one, and only one, escape from the great judgment, and that is through turning completely from the way of the world to that of the

Christ. No matter through what human temple the Christ may manifest, follow the Christ and let not the temple veil from you the blessings of the Christ.

The new day has dawned; adjust your eyes to the sun of the new day, attune your ears to the music thereof, commit your soul and mind to the bounties thereof.

Seek the true light and carry it to the world. Be patient in service, serving ever as unto God and not unto men merely, faithful to the Spirit of Truth.

Pray fervently, seeking light from God, that you may not be swept off your base by the enchantments and invitations of mammon; for now is the kingdom of mammon tottering; speedily it must fall, and with it all the devotees who cling to it.

Nay, I tell you, verily the Kingdom of God is come and the kingdoms of the world must yield to the Glory of God.

Seek ye the kingdom of God, for it is real and vital; it is eternal and will not pass away. All other kingdoms must yield to it or pass away before it.

Great light, truly, has come. Why turn your faces to the darkness of the world? When the struggle is over and the clouds have passed, only desolation will remain for the followers of mammon; but for the faithful followers of Infinite Good a new Heaven and a new Earth will remain, daily renewing itself and coming to greater glory and fruition.

Blessed shall be those who abide the night, with faith in the right. And none more blessed than those,

whether in high stations or low, who in the Spirit of Loving Service work for the good of mankind in this day of trouble.

"Work done in the spirit of service" today is truly "the highest form of worship." He worships most who serves best.

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### **SOLDIERS TO USE PRESIDENT'S SUITE AT UNION STATION.**

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President Wilson has authorized the American Red Cross, Bureau of Canteen Service, to take possession of the beautiful Presidential and diplomatic suite at the Union Station, Washington.

These rooms, formerly used exclusively for state purposes, will immediately be converted into a railroad canteen station for soldiers, sailors, and marines in transit and will be in direct charge of the American Red Cross Canteen Committee of the District of Columbia Chapter. They will be operated as an extension of the present service.

At all hours of the day and night men in uniform traveling in small detachments on regular passenger trains can be found waiting about the railroad stations. Many of these men are strangers in the city, and in many cases are traveling for the first time. They do not know where to go or what to do, and oftentimes they are sick, despondent, or friendless.

The American Red Cross Canteen Service proposes to extend its scope to aid these men. Men returning from overseas will be particularly reached by this service, men arriving on late trains will be aided in

securing lodging, stranded men helped, those with personal troubles assisted, and relief of all kinds will be given to men in uniform.

At the main entrance to the suite in the east end of the station an information booth and check room will be installed. The big reception salon of the suite is to be used as a rest room for the men, and writing desks, newspapers, magazines, and telephone booths will be installed, together with a phonograph and piano for the use of the men.

The solarium or east porch facing the park is to be fitted up as a Summer garden with box flowers, tables, chairs, and benches. The reception lobby will be used as a dining room, where light refreshments or cold drinks will be served.

The President's private office will be used as a workroom, and the other rooms will be used for the present as rest rooms, or for reception rooms where the men can receive their friends and relatives.

A battery of shower baths is to be installed, conveniently located just outside the suite. The first-aid room, operating and examining room, and the sixteen-bed transfer hospital adjoining the suite will also be operated by the Red Cross Canteen workers.

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Before we can bring happiness to others we must first be happy ourselves; nor will happiness abide with us unless we confer it to others. If there be a smile upon our lips, those around us will soon smile, too, and our happiness will become the truer and deeper as we see others happy.—Maeterlinck.

# THE POWER OF SUGGESTION

Charles Edgar Prather.

**D**ID YOU ever talk to yourself? Yes, of course, but it was usually to tell yourself what a fool you had been, or to find fault with your mind, body, or ability, not knowing that you were thus making matters worse all the while through the power of Suggestion.

Since most of our ills have appeared as the effect of certain ill-suggestions, whether of our own thought or that of others to which we have been susceptible, in order to free ourselves of such ill conditions it is necessary to change not only our own suggestions but our thought attitude so that we will be no longer subject to the ill suggestions or thoughts of others.

## THINKING.

Your life's expression is governed and shaped by mental suggestion, and every daily activity is the result of its power. Mental action is called Thinking; and thinking is the force of Mind in action whereby mental images or pictures are formed. These mind pictures are Thoughts—the real or true creation. The visible expression is a natural outgrowth or result, an evidence of thought-action; but thought itself is like any other force—invisible.

True Mind-thoughts are always good; personal thoughts may or may not be good. The one who is in tune with the Perfect Mind lets

that One Mind do his thinking — thinking in him as his very self. The one who formulates his own thoughts, and draws his own conclusions from the appearance or seeming of things, is limited in vision and usually incorrect in his deductions. Hence we find two classes of thoughts—true and false; good and bad; universal and personal.

## MIND-ACTIVITY.

As soon as you have formed a thought, a mental image, it becomes the property of all who are open to receive its impress. Mind-activity sends it forth in an ever-widening circle from you as an influence or vibration. There is no end to its power. If it is good it will find a reception in the minds of all who are seeking and thus open to the good. If it is a bad thought, it, too, will find a lodging-place in those who are of the same vibrant chord. Of whichever class, it adds to the supply of the recipient.

The subconscious realm of mind is like the sensitive plate of a camera; it receives the impress of the thought and stores it away for development into expression. If a number of like thoughts are thus accumulated, they are apt to become self-developed; that is, automatically, without the definite action of the objective mind therefor. It is in this manner that one usually forms habits unconsciously.



### ONE PERCEPTION STIMULATES ANOTHER.

These perceptions form a conception—the composite of several images. That which causes another thought or mental image is Suggestion, springing out of that which is already perceived in thought.

Inventions are the out-picturing of a series of suggestions, beginning with the necessity for, followed by methods of application, and resulting in certain blessings. No machine has yet been fully perfected, for new perceptions will suggest other improvements. The thousands of inventions by Edison and others show that the field of unseen possibilities simply awaits our desires and thoughtful consideration to become practically applicable.

Our daily lives are largely that of unconscious suggestion. We are constantly being influenced by this or that—until the things of sense seem to take control of us. In other words, we think that we are bound by circumstances, environment, heredity, etc., seldom ever suspecting that right within us lies the Key of Mastery which is ever at our command to open the storehouse of Almighty Power. This Key is Knowledge, and the door is true or right Suggestion.

Yes, the power of Suggestion is an occult power, a hidden inner power, but it need not remain a mystery. The power of Suggestion is simply the influence of one's thoughts upon himself or others. You, as a teacher, healer, preacher, mother, merchant, or friend, should understand and use this mightiest power given unto man. You should

use it intelligently, honestly, justly, lovingly, and never for personal or selfish purposes. True Suggestion is the one means of developing the individuality. It is the road to self-control, happiness, health and success.

### YOU SHOULD THEREFORE BECOME YOUR OWN THINKER,

not just the receptacle for others' thoughts. You should feel the subconscious with the images you wish to express. Think, then, of the qualities of your being, the qualities of God, and definitely suggest to yourself that you are now these qualities in essence and expression. No one can be conscious of these while suggesting to himself their opposites. As the realities of your being become consciously alive unto you, all false beliefs concerning yourself will disappear.

The abuses of Suggestion are from the plane of personal thought. There is not Truth and error. It is all more or less Truth. But believing in duality, man reasons from the sense plane, the seeming, the appearance—his thought of things — and suggests to himself worry, hardship, failure, old age, sickness, poverty and death. And the world today sees the mental images of unrealities.

It is time to face about, to look at the sun and not the shadows, to see Truth and not error. This can be done only through a change of our thoughts and therefore of our suggestions. "Be ye transformed by the renewing of your mind." Give no place to anything adverse to the Good. Do not even recognize it so far as to deny it. If you now see

that any form of evil is unreal, why reimage it for the purpose of denying its reality? Suggest to yourself constantly only that which is real, therefore good.

#### THE TRUE SUGGESTION

is affirmation of the Truth. It is a higher thought, a spiritual realization, transcending any physical sensation. Founded upon the primal truth of the Allness of God or Spirit, affirm only that which you perceive to be in perfect harmony with your Source. The greatest value accrues to you in being your own thinker, your own suggestor. By acquiring self-control over your thoughts, ever being open to the suggestion of others, you will permit or admit only those in accord with your attitude. In this way you make your life just what you choose it to be.

The more concentration given a thing the greater the scope and power of Suggestion to bring it into expression. The affirmation—the suggestion—of Success for you is I CAN. The affirmation—the suggestion—of Attainment for you is I DO. The affirmation—the suggestion—of Realization for you is I AM.

#### AFFIRM THE IDEAL.

Hold to it without wavering through concentration, and through peaceful meditation or prayer let it become manifest.

For a sense of discontent affirm: "I am satisfied with good. The fullness of Life is mine to enjoy now."

For seeming poverty affirm: "God is all. God fills me and surrounds me with His ever-present abundance of Good in every form."

To break a bad habit affirm: "I

love the Good; I do the Good; I am the Good; I am the expression of Good."

For sickness of any kind affirm: "As God is Spirit, and Spirit is harmonious, and since God is the Omnipresence, the All in All, only wholeness and health abound. I am well. As sickness is but a mental condition, the result of false suggestion, I now change my thought to Health, Wholeness and Harmony, and affirm that I am the perfect expression of Health—the consciousness of Life, Love and Truth."

#### HOW TO CONTROL.

How are you to control the subconscious until it becomes the active automatic expressor of the Truth you desire to manifest? Practice, practice, practice! "I would that thou affirm constantly." Think only such thoughts as you wish to show forth in your body and affairs. Affirm only that which you desire to express. Give yourself definite, positive suggestions, thus impressing your ideals upon the subconscious mind until those ideals become real and actualized in your world.

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Hate in Germany is cultivated as a noble passion, and, during the war, divines and generals vied with each other in its praise. Early in 1917 the Prussian general in command at Limburg made a speech in which he extolled the advantages of hate and said that there was nothing like getting up in the morning after having passed a night in thoughts and dreams of hate.—From "My Four Years in Germany," by James W. Gerard.

# THE HEALING AND THE HEALER

**The Healing That Is Real and of Eternal Nature—The Soul's Sacrifices.  
Redemption from the Darkness of Things — The Soul's Restoration.**

William E. Gibson.

**T**HE healing that is real and of eternal nature is the change of the heart — the change of the desires and passions of the soul, from the things of perishable nature, from the passions and emotions aroused by material influence to God, to seeking His will, to knowing and following His law, to the search after Truth and reality.

In true healing the soul is restored to consciousness of Oneness with God, resignation and complete submission to God in Spirit and Life.

The mind is renewed, it no longer indulges the presence of proud thoughts, of prejudiced thoughts, or of selfishness in mental associates. These circumscribing thoughts it rejects and ejects with masterly will. Nor will the mind create thought forms and set them adrift which have in them the power to make mischief or create unhappiness for any other soul.

The mind is renewed, like the Springtime for the plants. It no longer looks to the dead and decaying past, but upward and onward toward the Sun of Reality. It censors thoughts, sets aside the unkind and ungenerous and appropriates the virtuous and noble.

The body being of material nature is often slow of response, because of the righteous law of cause

and effect operative on the material plane.

And many conditions exist as the effects of some cause in which the body cannot readily manifest change. For instance, an eye is lost, the organ destroyed; a hand, an arm or a leg is amputated. These physical portions are gone; there has been a cause for the destruction of these parts and the effect is final, and to pray for their restoration is to ask for a reversal of the law of God in nature, for which few souls if any are able to assume responsibility. But where the cause has not effected the destruction of any organ or limb, the body is capable of being rebuilt into perfect health and harmony of structure. Hair may be grown on bald heads, decaying teeth may be restored, organs destroyed by disease may be rebuilt, crooked backs may be straightened, bowlegs may be corrected, crossed eyes readjusted, club feet made over. Any deformity of the physical caused by disturbing the law of nature may be corrected on the physical plane if the soul supplies the mind with sufficient faith and persistence and is able to continue the task long enough.

But these are physical deformities and register in the physical body only, and are subject to the laws of nature, change and decay.

The soul is wiser than mortal will and knows that to gain all of the physical perfections and lose sight of the reality of its own nature is folly. So that it sacrifices — willingly and often gladly sacrifices— physical comforts, even to limbs and organs, and often healthful conditions and environments in its willingness to serve men in the path of God and Truth.

It sacrifices opportunities for wealth and affluence, where those opportunities may lead it away from the path of Truth and generous service to men. "For what profit is there if a man gain the whole world and lose his own soul?" God's plan is for the good of all men. It is "good will" in Spirit, in conduct, and in service to the world of mankind in your day and generation.

To turn the eyes of the soul to God in spirit and in truth, to set the pace of the soul toward God in life and conduct, is the highest wisdom.

It is worth infinitely more than the consciousness of physical health and physical perfections, for at best these physical perfections of health and wealth can serve only a brief season. The atoms must return to the ocean for redistribution. The beauty must pass from the flower that the fruit of its kind may be. These robes must be laid aside that another may be donned.

The greatest healing is the redemption of the soul from the darkness of things and states of time and the facing it toward the light, life and law of the Eternal Good.

It is proper and correct, and a duty to yourself and to your fellow-men, to keep your body in the best

state of repair and efficiency through obedience to the laws of nature, and by proper thinking. It is also your duty to guard your mind against contaminating and diseasing thoughts and suggestions, to seize such undesirable intruders with the mastery of your God-given will and to cast them out and to fill the void with pure, wholesome thoughts for the health of the soul. But on the other hand it is the height of folly, it is madness, to sacrifice the state of the soul — this opportunity of the soul — upon the altar of mental or physical perfection; and most indiscreet is he who loses his soul in the desert of his quest for wealth, honor, position or fame. These bubbles are inflated, only to burst and return to naught. They are merely amusements of time. But the soul has eternal possibilities and must struggle in darkness on and on for eons of time until it emerges from that darkness of time into the Light Eternal.

The restoration of the soul to consciousness of Oneness with God, the Eternal God, is The Great Healing. All other healings are merely subjects of time and of temporal and unstable in nature. To approach God in soul consciousness and in the Spirit of Life and conduct is the greatest act of man. This is the cause for the only real health, wealth and affluence. This health has its healing in itself. This wealth has its abundance in the inexhaustible supply. This affluence is co-existent with God, being of God.

God is the Healer and the Only Healer of the diseases of the soul. He heals the depths, and when the

depths of soul are healed the surface of minds and body will manifest serene health, happiness and control, even in the fiery furnace, the lion's den, the ocean waves or the battlefield. Such a soul is wealthy when gold has lost its value, silver its worth, and food and water their existence, for it knows that even to be absent from the body is yet to be present with the Lord.

Seek ye the health of the soul; consciousness of Oneness with God—of Oneness with the Source of All Good.

This found means health, happiness and affluence for time and eternity.

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#### TRUE SPIRITUAL HEALING.

True spiritual healing is done through the quickening, freeing Word that lifts men up into the Christ consciousness where disease has no place; where its nothingness is clearly understood. There is no reality in sickness, nor disease. They are mere appearances resulting from a wrong concept and wrong action on the part of man. The work of the spiritual minister is to teach the truth that sets free from the delusions of the mortal and awakens men out of the nightmare of sickness and poverty and trouble. By ascribing all power to God the divided state of mind which ascribes some power to God and some to evil will no longer be as an upper and nether millstone grinding men in pain and suffering.

God is represented by Jesus as a loving Father, desiring more earnestly to give good gifts to his chil-

dren than they desire to receive. And the Father invites us to prove Him. "Prove me now herewith, saith the Lord of hosts." The way to prove Him is by faith and obedience, being persuaded that what He has promised He is able to perform, and yielding ready obedience to His will in all things.

What has He promised? Health, plenty, freedom, and other spiritual blessings without limit. "No good thing will be withheld from them that walk uprightly." Here are some of the results gained by members of the Society of Silent Unity. They have been proving God. —Unity.

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#### THEOLOGY WAS A PUZZLER.

"Which did de Lord make first, Brudder Johnson, de hen or de egg?"

"De hen, ob kose—de egg comes from de hen."

"Yais, but de hen comes from de egg, too."

"Now, see yar, Brudder Jefferson, ef de Lord had made de egg fust, He'd had to make a incubator to hatch it, a sawmill to get de wood fo' de incubator, a tin mine for de tin, a winder glass factory fo' de glass, a cotton mill fo' de cotton battin', a steam heatin' plant fo' de heat and a drug store fo' a thermometer to tell de temperature, besides getting de permission o' some walkin' delegate to operate dem industries, an' takin' chances on de egg hatchin' at dat. No, Brudder Jefferson, de Lord dun simply make de hen first, and Ah reckon He didn't make a colored man fo' a year or two after."—Puck.

# AMERICA AND ITS EAGLE

**He Is the Symbol of Our National Spirit—When He Fights He Wins.**

(Editorial in Washington Times.)

Of all creatures that live on earth, the right one was selected when the eagle was chosen to represent this country and its power.

The great bird is flying high and far in these days, carrying his power and his men across the Atlantic Ocean, to fight the eagles of Austria and Prussia.

What a wonderful bird for attacking and fighting! How magnificently he represents this country, the great mountains where he lives, the plains where he feeds!

His wings are the great fleets that we are building.

His beak and talons are the guns and the swords, the machine guns, the shrapnel and the dynamite.

And his heart is the courage of the men that are going to fight for the rights of other men and for the future of the human race.

We do queer things in America when we are not much in earnest. We choose the slow elephant and the long-eared donkey to represent our two great parties.

We chose the right bird to represent the nation.

This winged fighter flies at the head of every American regiment, and in the heart of every American soldier.

Realize how well the spirit of the eagle represents the spirit of this country, and you are not surprised at the glorious accounts of our men's

fighting, or for one moment doubtful about the result, now that our huge bird has taken wing.

We have eight hundred thousand fighting men in France now.

We are spending in this great war twenty-four thousand millions of dollars in one year—so many thousand millions lent to our friends in France, England and Italy; so many thousand millions for preparation; so much for heroic Belgium, whose desperate fight against hopeless odds made the Kaiser wait, and made his defeat certain.

If the war lasts we shall actually send to France a number of armed fighting men greater than the total population of this country, including women, children and Indians, in the day when Lafayette came over.

How surprised would he have been had he been told that almost within the lifetime of children then born this country would build twenty-five million tons of shipping and send for every living human being in the United States at that time a young, armed, fighting man to France in 1918 and 1919.

No wonder the Germans fight desperately, reckless of the cost.

They know what it is to have this nation, with its hundred millions of human beings and its fifty billions of annual income, fighting on the side of liberty.

The murderer Macbeth fought on

desperately but with fear in his heart when he saw Birnam Forest move toward Dunsinane to attack him.

Another murderer, the German Kaiser, sees a forest moving to attack him. It is a forest made of the mass of ships moving from the new world of freedom across the ocean to attack him where he lives.

The witches had told Macbeth not to fear until Dunsinane Forest should move against him.

The German Emperor did not fear until he saw the great forest of American shipping moving irresistibly across the ocean—the eagle flying above.

A few years ago we should all have said that the great accomplishment of our ancestors was the establishment of a Government and nation in which human beings might develop normally and live happily—one hundred millions of them.

But now we know that this country has grown powerful for a work higher and nobler than the creating of mere prosperity and happiness at home.

We built our strength here, we are using it three thousand miles away, across the ocean.

From every home a man is taken—young and strong, the best, the chosen of all.

Everyone is told, "We want you. We may want your life. We have work for which you will die gladly." We are not at war to increase our own happiness or prosperity. We shall be poorer by many billions and by the loss of priceless lives when this ends.

But we shall be infinitely richer

than we ever were—the richest nation in the world.

The money and the strength that we have accumulated during a hundred years, in the name of freedom and equality, we are sending across the ocean to fight in the name of freedom and justice.

The American eagle is on the wing. His sons are marching, millions are mobilized, almost a million are on the far side, hundreds of thousands crowding the ships.

We came to this country a feeble handful and developed Liberty here. We go back a mighty army to protect Liberty there.

A great glory for a great nation.

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### THE FIRST STEP.

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"It is the first step that counts. If there is not one small deviation, there never will be an accumulation of deviation. If one never bend a little, he will never bend a great deal. All great movements and activities have small beginnings. Single thoughts and single acts lead to habits, habits are translated into character, and character controls destiny.

When the small things are taken care of, all things are taken care of. If each problem of the moment is rightly met, all problems are rightly met, for there are no other. If principle is observed in the so-called petty details of life, all problems will be met fairly and squarely from the point of view of principle.—Expression.

# PSYCHOLOGY OF EARNING A LIVING ALONE

Mrs. Wilson Woodrow, in Washington Times.

**W**HILE on a brief visit to another city a friend of mine introduced me to a girl who had for a number of years been studying the art of gem-setting. She had pursued it, because of her love for it and because she possessed a special aptitude, but with no idea of using it commercially.

Then her father suffered a series of reverses in his business and lost almost everything he had. It was necessary for the girl to do her share in supporting herself and assisting the family, and naturally she fell back upon the craft to which she had given so much study.

## A REAL GLOOM.

Her work struck me as beautiful and unusual. An adorable pin of unique design and set with opals captured my fancy, and I expressed my admiration. Back in my mind was the determination to have it, if it broke me.

"It's nice of you to like it," the girl said. "I think the design is attractive. But it seems awfully presumptuous in me to be actually starting out to sell my work. When I see the exquisite things that are done by real artists, my attempts look painfully amateurish. I am very far from possessing the skill and finish I hope to attain."

Now, please bear in mind that she had something to sell. I was a chance customer, who admired her work and had every intention of buying some of it. But this was the psychological effect of her words. A faint chill came over me. I hesitated and looked at the pin again, this time more critically. It was a pretty thing, but it was not especially cheap—not cheap enough to wear once or twice, and then throw aside. And, like any other purchaser, I like to get my money's worth.

Still, if the workmanship was crude and amateurish, why, I preferred to consider the matter a little further. I would rather pay a few more dollars and go to an establishment where I knew I was getting the best. I am not an expert on jewelry and I had no way of gauging the merits of the ornament. So I decided to abandon my whim and not buy at all.

She lost a sale, and I did not get a pin I really wanted. I was no longer in the purchasing mood. Now, on looking back over the matter, I think we were both foolish.

I think, too, that I should have ignored the fact that I was a stranger to her, and then and there should have told her frankly just what she had done. She might have considered me officious, but if she



had any sense at all she would have thanked me and have profited by the experience.

I ought to have said to her: You have made a psychological blunder this morning, and if you continue to repeat it you will certainly land in the ditch of failure. That self-deprecatory attitude is fatal to success. It is far better to be bumptious than too humble.

"If you do not consider your work worthy you have no business to be trying to sell it. It would also be stupid of you to attempt to do so. For you can't fool all of the people all of the time. And you would sooner or later have to retire ignominiously from your particular field.

"But if you have a real aptitude for your work and have wrought faithfully and sincerely and it pleases your customers enough for them to be willing to pay a good price for it, you should do everything in your power to increase their interest and enjoyment in their prospective purchase.

"When you saw that I admired that pin you should have called my attention to the excellence of the stones. You should have pointed out the originality of the design, and have told me an interesting little story of how you got your idea for it, or from what famous piece it was copied. You should have enhanced its value in my eyes in every possible way, and have sent me away both pleased and proud that I had managed to secure it."

#### THINK THIS OVER.

In a sale there are two persons to be considered, the buyer and the seller. If the seller is indifferent

and uninterested, the buyer departs with his purchase dissatisfied and discontented. It has lost value in his eyes. And the next time he starts out on a buying expedition he will go to another shop where some interest and enthusiasm is shown in supplying his wants.

I really do not know which a purchaser resents most: to have articles languidly laid out before him as if the salesman or saleswoman were too bored to care whether they were bought or not, or to be hypnotized by a false show of enthusiasm into buying inferior things. Either one is fatal.

Every situation which we encounter in this journey of life has its psychology. Upon our grasp of that fact depends our success or failure. The subject is worth all the study we can bring to bear upon it.

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Jesus and His disciples did not demand pay in advance when they treated the sick. Yet those they healed afterward showed their gratitude, like Mary, who poured the precious ointment upon the head of Jesus, and "certain women which had been healed of evil spirits and infirmities \* \* \* and many others which ministered unto them of their substance." There is just as much honesty and gratitude in the world today, and if the quickening of the Spirit caused that chief publican and extortioner, Zacchaeus, to give half his goods to the poor and restore fourfold to those he had robbed, we have faith that it will do an equal work in those to whom we minister.

## VOICE OF THE SOUL

**T**HE Kingdom of the Father has come!!! The Spirit, the Life and the Law of God, which is the Kingdom of the Father have come to the Consciousness, the Life, and the Will of All Souls who have prayed in faith and service: "Thy kingdom come, thy will be done."

The kingdom of the Father hath indeed come among men; the Lord of Hosts and the King of Men hath graced humanity.

His pure voice hath set all other voices mad.

His perfect life hath become a cross to the life of the world.

His moral law hath overturned the moralities of selfish men.

The light of the Sun of the new day hath intensified the darkness of the world.

The Harmony of the Father's Kingdom hath turned the hypocrisy of the world into hell.

They are enjoying the realities of the kingdom who have been "hungering and thirsting for it," for in it is the fountain of life and the feast of the soul.

They see the Light who in their search for reality and Truth face toward it.

They hear and heed the pure voice whose ears are attuned to purity.

They recognize the perfect life who in their daily lives persistently approach perfection.

They appropriate the moral law—the religious life—who in spirit

and conduct approach justice and generosity.

They walk by the light of the sun of the new day who open their eyes to it. They are in darkness who shut their eyes to light, saying there is no light. They walk in darkness, blunder, stumble and fall, perish and die, all because they refuse to see.

The custodians of the Gospel message are now turned into misery because, having the good news—the Divine Plan—they, casting aside the spirit and life, have conjured with the letter for selfish and mischievous purposes. Forgetting God in spirit and the manner of living they are turned into hell, and all the nations of the earth are being scorched in the flames.

This day of trouble, this hour of hell, will not close until men turn to God in spirit and life. The vials of wrath will increase in volume, and the area of destruction will widen until, out of the flames, a new Nation is born, to serve the will of God in spirit and in truth.

God hath called, out of the new continent, a Nation, young and strong, to carry the banner of the Spirit of Freedom and the Rights of Liberty into the midst of the Valley of Armageddon. If that Nation persistently adheres to Justice and Equity, seasoned with generosity, it will overcome all opposition and become the Hand that Will Extinguish the Flame and seal up the vials of wrath for aye; and into its

bosom will gather the ends of the earth to hear the words of God and to get the spirit and plan for the new order.

He who forgets God and rejects His plan God forgets, and he who is forgotten of God is in the state of hell.

This world calamity is the loud call of God to the nations of the earth. Pitying them for their rejection. He, through the consequence of rejection, is calling loudly: "Come unto me, all ye that labor and are heavy laden and I will give you rest."

"Take my yoke upon you" — my plan — "peace on earth and good will to men." "Do unto others as you would that others should do unto you." "Love God with all your heart, and your fellow man as yourself." Lay aside the causes for war and strife and lay the foundation for the Most Great Peace; that the nations of the whole earth shall become as one in spirit and conduct, in reality of life and in every phase of relationship. That nation shall be greatest in the new order which has been and is now most just and generous in closing the day of the old order.

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#### A HINT FROM THE VIRGIN ISLANDS.

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The school system of the three islands (the Virgin Islands or Danish West Indies) amounts to practically nothing. Public schools are maintained in one or two of the main cities, but elsewhere there is no school system except that provided by private and denomina-

tional institutions. If the United States follows the example it set in its other island possessions it will establish a complete school system in the islands, which will cost a large amount.

About the only thing in the islands which Captain Oliver found fit to praise was the legal system. It appears that under the laws of the islands both parties to any suit are obliged to appear in private before the judge without their attorneys, the judge attempting to settle the suit without the regular law processes. In many cases this conciliation plan succeeds, Captain Oliver said, and lawyers have a hard time making a living on the islands.

He also found that most of the labor on the islands had left for Porto Rico and other places, hoping to find a better livelihood. About the only industry on the islands is the raising of sugar cane, and there is not a great deal of that product.—New York Tribune.

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#### READ THE 91ST PSALM.

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We want every mother and sister (and father, too) to read the 91st Psalm at nine o'clock every morning for our boys in uniform. We want to make this a world-wide movement. "Wherever you are, at your own time (nine o'clock), read the 91st Psalm and let the love and blessing, the peace and surety that God's promise will never fail, but is a protection — go out to our boys—to be a cloud of glory surrounding them by day and night.

Yours for the victory of love and freedom.—Myrtis Hodges.

# HOARD YOUR MONEY

**Make It Work for You — Fight for Your Country — Two Kinds of Hoarding.**

Arthur Brisbane.

Hoard your money—in the right way.

There are two kinds of hoarding, one based on selfish fear and ignorance. The hoarder puts his money in a strong box or an old teapot, or the bottom of a trunk, and thinks himself safe.

Fire or thieves may ruin him. And in any case his money is wasted, worthless, doing nothing for him and nothing for the Nation.

Of such ignorant hoarding based on fear there is a great deal in this country, unfortunately. Many hundreds of millions are hidden away idle, as great a damage to the country as though men should hide away forces or useful machinery and keep them doing nothing.

Money is labor in the form of cash, and as the man who earns it works while he earns, so money should be kept working and producing after it is earned. Dollars locked up and hidden away are as worthless as men in a prison or an insane asylum.

In war the dollar wisely used fights for this country like a man well armed. Every citizen should keep every dollar at work—even the loose change—harnessing it up in the shape of War Stamps for

the quarters and dollars, Liberty Bonds for larger amounts.

The Government lets you become a patriotic hoarder on a basis that produces the following three remarkable results:

First — You cannot lose your money. It cannot be stolen;

Second—While it is hoarded beyond all possible reach of danger, it is earning liberal interest for you, every hour, working or sleeping, you are gradually getting richer.

Third—In addition to being safe and earning interest for you, the money wisely hoarded in Government bonds or war stamps is actually at work fighting for your country.

Do not think it unnecessary to say it and repeat the simple fact.

To your children, to the many who look upon finance as a mystery, it is your duty, because you know more, to explain the facts every day. Such explanation is useful, necessary war work.

We have tried to put these things here extremely simple, as you will do, in urging wise, patriotic money hoarding represented by purchase of Government war stamps and bonds.

Urge your friends to buy war stamps. There are men in this coun-

try that would gladly buy millions of dollars worth of them if the Government would permit it. But these war stamps that pay compound interest represent a great financial saver that the Government has devised for the benefit of the man of small means.

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No one person may own more than one thousand dollars' worth of these stamps.

Carnegie, Rockefeller, dozens of others would buy them by the millions if allowed to. As far away as the Argentine Republic, intelligent people are investing their money in these war stamps, seizing the opportunity never known before, and never to be known again, to invest money at compound interest, which means interest on the interest.

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Explain to your friends why it is impossible to lose your stamps or your bond by theft, when you put them in your own name.

War stamps and Government bonds are different from the money in your pocket or hoarded.

Bonds and war stamps are safer.

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Take a one-dollar bill, or a thousand-dollar bill, and you will read "The United States of America will pay to the bearer on demand."

That is all your money is — A promise to pay.

Your war stamp or Government bond is a promise to pay plus interest.

And war stamps and Liberty bonds represent the Government's promise to pay before it pays anything else.

If necessary this Government would take every dollar owned by every rich man in the country to pay those bonds and those war stamps.

The child with one dollar in stamps has an investment safer than any that John D. Rockefeller owns, except the Government stamps or bonds that he has bought.

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Everything else may go down, but Government securities will be 100 cents on the dollar plus interest as long as the Government stands.

A man for himself and his children should collect war stamps as a matter of regular routine. No man who works is unable to do it.

When you buy Government securities you are hoarding money in the only safe way, and you are putting your money in the shape of savings at work with the army and navy.

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### WHAT IS THRIFT?

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The prudent man looks ahead and gets ready. The frugal man lives carefully and saves persistently. The economical man spends judiciously, buys wisely, and wastes nothing. The industrious man works hard. The miser hoards. But the man of thrift spends wisely, plans carefully, manages economically, and saves consistently. Thrift should be all of prudence, economy, frugality, industry — and more. Thrift is conservation. Thrift is discrimination. Thrift is self-discipline, self-control, self-respect. Thrift is a foundation stone of character — individual and national. Thrift is practical patriotism. — The War Saver.

### RAYs FROM THE STARS.

There are nettles everywhere, but smooth, green grasses are more common still. The blue of heaven is larger than the cloud. — Mrs. Browning.

“Be noble, that is more than wealth;  
Do right, that is more than place.  
Then in the spirit there is health  
And gladness in the face.”

“Even the thought of a true friend will often make us strong to resist temptation and brave enough to apply ourselves with new zeal and energy to the task before us.”

“Some people are always grumbling because roses have thorns. I am thankful because thorns have roses.”

“An acre of performance is worth a whole world of promises.”

In this world it is not what we take up but what we give up that makes us rich. — Henry Ward Beecher.

Give us, oh, give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He does more in the same time—he will do it better—he will persevere longer. —Thomas Carlyle.

It is easy in the world to live after the world's opinion. It is easy in solitude to live after our own; but the great man is he who in the midst

of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.

There never was a bad man but that had ability for good service.—Burke.

Such was the rule of life! I worked my best, subject to ultimate judgment: God's, not man's.—Robert Browning.

“Never argue with a man who talks loud; you couldn't convince him in a thousand years.”

Argument serves mainly to sharpen the wits and to amuse; it belongs to the surface of things, and seldom breaks the soil deep enough to germinate seeds of truth.—W. E. G.

“Receive your thoughts as guests, but treat your desires as children.”

“The heart that is truly happy never grows old.”

True happiness consists in conscious oneness with all good.—W. E. G.

Some one has well said that we are not held accountable for our features, but we are responsible for our expression. There are many people whose souls are so full of the peace and joy of the Lord that their faces are made beautiful, although slighted by Nature in respect to their features. “There is no beautifier of complexion, or form, or behavior,” says a noted writer, “like the wish to scatter joy and not pain around us.”—Moody.

# TEACHING CIVILITY TO LITTLE ONES

**L**YING and stealing impulses crop out in every child somewhere between the ages of ten and thirteen or fourteen. The child is repeating the history of the human race, and when his individuality grows strong enough he is sure to show forth the predatory instinct.

Above all things, don't make the child feel that he has committed an unpardonable sin! It is not true—it is no more unpardonable for a child to do those things a few times than it is for him or her to have clumsy feet or awkward hands, or scraggly teeth. It is a certain phase through which the child will pass in due time, if you do your part.

And the mother's chief function at this time is to keep the child encouraged in well doing.

Let him know that those things are merely childishness, that they were done by the human race when the race itself was a child, and that as the individual child grows up he will live on the higher plane, where he can be trusted; that until he does grow up to the plane where he can be trusted, everybody will be watching him to see that he does no harm to other people or to their property.

Show him that we let little babies take our things whenever they want to, and we think it is cunning!—but that when they grow older we expect them to respect our things and our rights, and not deceive us or take our things without permission.

Show him that what looks cute in

a baby only looks awkward and repulsive in a child twelve years old going on thirteen, almost grown up!

For instance, a little baby lying on the floor and kicking up its heels looks cute, but if a child of twelve did the same thing it would only look ugly and awkward and repulsive.

In this way you can illustrate to him why he must behave well and respect other people and their property, and never touch that which does not belong to him and never say anything that others will find out afterward is not the truth.

Tell him that lies are always found out in time, no matter how cleverly they are told — and that they are written on the face and in the character so that people feel that you are a liar or a thief, even when they do not find out about the particular lie that had been told.

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If children are properly taught from infancy not to take the things that belong to other people without first getting permission; and if they are taught to play with other children on the cooperative plan, that is, each child sharing with the other, and the other thanking for every gift received — if they are taught these things from childhood by example as well as precept, they will pass through this stage of development without trouble.

Don't teach him that lying or stealing is a "crime" against God or anybody else—it is simply a case of arrested development: it is all right

for the baby to take things, because the baby knows no better; but the child of twelve years should know better about how to play together with other people in happiness.

Show him that if his word cannot be depended upon, and if he takes things that do not belong to him, everybody will be suspicious of him and nobody will like him; or want to play with him. And if there is some child he does not like,

help him to see that the reason he does not like the child is because the child is not truthful, or because the child does not respect the rights of others, and takes things without permission.

Human beings are learning to play together in happiness; and lying and stealing and slapping and scolding are all against the rules by which we play together happily.—Elizabeth Towne, in the Nautilus.

## THE CHRISTIAN SCIENCE INSTRUCTOR

One of the Simplest and Clearest of Bishop Sabin's Celebrated Handbooks of Science.

**B**ISHOP SABIN used to say that he believed that more people began the study of Christian Science by the reading of *The Christian Science Instructor* than of any other of his numerous works; and that more people were led to a clear understanding of the primary essentials of the Science through this now famous book than by any other of the printed aids to the study.

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# SPIRITUAL FREEDOM

Edna L. Carter, in Unity.

 ONE OF the most important lessons the practical Christian learns is to grant everybody absolute freedom. In every relation of life, friction is avoided and harmony prevails if everybody concerned recognizes and respects the free will of others. Nearly all people are so sure they are right that they think themselves fitted in some measure to regulate the affairs of relatives and friends, overlooking that principle of being which reserves to each individual the right of choice.

Teachers should remember this great truth and not try in any way to persuade, or harass, or coerce any person to fall in with their ideas and adopt their methods. The Unity Society leaves all its members entirely free, and does not seek to restrict anyone in the freedom of his daily living. We teach the truth according to our highest understanding, but how much a man will accept, and how he shall apply it, rests with him. We do not say to him, "You shall read this" and "You shall not read that." We may tell him that reading along too many lines of thought tends to confusion, and that too much reading, even of the Truth, causes mental indigestion. But as to whether he heeds these suggestions, he must decide. If he will not be convinced in any way but by experience, he needs the experience and no one has a right to interfere.

We teach mercy, and show how meat-eating breaks the law of love. Those who hear and heed the truth are blessed, but if any are unconvinced and need further experience in the eating of meat before they are ready to yield to the law of love, they are at perfect liberty to gain their experience, so far as we are concerned. We know they will come to the Truth more quickly if we ourselves keep the Law, and grant them freedom, than if we assume the right to dictate to them in their manner of living. \* \* \*

We teach unity, but the only real unity is spiritual, and it is brought about in freedom. Men in mortal consciousness think they can establish oneness through holding people together by some form of force, or by persuasion. They may succeed for a time in establishing a semblance of unity and harmony, but the untempered mortar will, soon or late, give way and disintegration quickly follow.

We would impress upon all our student teachers their responsibility in the matter of allowing liberty to all their students. Teach the truth faithfully, fearlessly, boldly, persistently, but remember that liberty is the divine right of every man, and if you trespass you are breaking the Divine Law.

\* \* \* \* \*

There are all kinds of healing systems in the world, but the only real healing, the only permanent

health, comes through regeneration — a complete transformation of mind and body by the quickening of the Spirit. All sickness and disease result from sin, and the effect can be permanently remedied only by removing the cause. When Jesus connected sin and sickness as cause and effect He was proclaiming a law of mind action that anyone may prove for himself. He has but to watch his own mental states and their outworking, to understand the relation between error thinking and discordant conditions. The Christ salvation provides for the forgiveness of sin; so you can say with confidence to a patient: "Thy sins be forgiven thee. Go and sin no more."

But some may think that because they do not murder nor steal, and are considered respectable citizens, they should therefore be exempt from all ills. A friend once said that she had always considered herself a remarkably good woman, quite above reproach in every respect, until she came into understanding of the Truth. When the contrast between the "natural man" and the Christ came to her, and she saw in herself all the little petty selfishness of the selfish self, its envy, its appetite, its hate, and pride, and vanity, and foolishness in general, she concluded she was "the chiefest of sinners." So it is with all who allow the revealing, purifying power of the Spirit to have its perfect way in them. They are humble and ready to give up the sins of the flesh, and accept by faith their righteousness as spiritual beings. The result of giving up sense desires is health, peace and life.

Sometimes you who are minister-

ing to others in this Christ ministry may find among your patients those who do not want to give up the sense life. They do not care for the Truth; they desire only to be made well. Occasionally you find one who is quite indignant when told that in order to be healed he must cease to do the things that are causing his suffering. Of course he is free to go on in the old way if he wants to, but if you tell him the Truth you have done your part as a faithful minister, and the responsibility rests with him.

The work of teaching and healing cannot be separated. It is the understanding of the Truth and conformity to it that gives wholeness. Healers should therefore be instant in setting forth the Truth to all their patients, helping them to that complete consecration which will enable them to give up freely and completely the appetites and passions of the flesh—those which are considered respectable as well as those that are commonly recognized as sin.

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"It is the eternal and changeless Law that great and lasting blessings can come to man only when he is fit to receive them. That which is good for us is attracted to us — gravitates toward us. Love for and faith in humanity fit man for many and great blessings. It is the spirit, the inner man, that attracts and holds all blessings; living in externals causes disturbed vibrations which repel blessings — blessed unseen forces. Spiritual growth — inner growth—takes man out of thralldom into freedom."

**UNITED STATES OF THE WORLD**

It is the thought of human oneness in God — in good — that is now healing the world and bringing forth the United States of the World.

Just as "nature" works within the body to heal a ghastly wound, so God is working in all the world "to will and to do of His good pleasure," which is the good pleasure of every soul.

Love is our nature.

Love, or God, is our identity of humanity.

Only as we live in loving cooperation with each other, for the highest freedom and prosperity of all—only as we live in this relation to each other, can we, any individual of us, be truly happy.

As well expect a coffee mill to be "happy" when you are feeding it with rocks, as to expect the human race to be happy when you are feeding it with oppression, with the rocks of hard treatment and injustice.

The world is already informed with this New Thought of oneness. And the spirit of it is remaking all the institutions of the world in its own image and likeness: the world is already organizing as one.

The spirit of unity is already creating a world of political unity.

The only thing that will stop the war is to organize the United States of the World to see fair play between nations.

The only thing that stands in the way of the United States of the World is the continued grasping of special privileges. Kaiserism is the head of special privilege, and its

octopus limbs extend into all countries. Witness, the supposed four hundred thousand spies who are supposed to be in this country working the will of kaiserism.

Kaiserism will not win. It has set out to rule the earth but it will never do it.

The ruler of this earth is the spirit of love!

All things belong to Him, and His Kingdom is now appearing.

Be still and know.

—Elizabeth Towne.

God has made me in His own "image and likeness," fearless and free. "God has not given me the spirit of fear, but of power and of love, and a sound mind." I am a perfect son of a perfect Father. My inheritance is God. God is Love. There is One God and Father of All, who is within and through All. Perfect love is therefore within me. Perfect life is within me. God be All Good, who is in all, even Omnipresent, is in me. So the good, the true, the free, the power Omnipotence, the knowledge of Omniscience, the presence. Omnipresence is my shield and buckler.

I abide in Christ and His words abide in me, hence the law is fulfilled. "Whatsoever I ask in His name" is being done unto me.—Harmony.

**A TRUE PATRIOT.**

"Why don't you get an alienist to examine your son?"

"No, sir! An American doctor is good enough for me." — Baltimore American.

## ILLUMINED

When you were here, beloved, all  
those years

Of our sweet love life were with  
glory filled;

Yet oft we heard life's song of joy  
through tears,

'Thinking how soon its music  
might be stilled;

Death's wide black wings seemed  
ever poised above

Our happy nest of love.

Ever that fear, its blighting shadow  
spread;

And when the parting came we  
knew must be

The fact was tenfold harder than  
the dread,

And all the universe was blank  
to me.

God and His angels seemed so far  
away

They could not hear me pray.

My future loomed a desolate lone  
path,

Descending to the valley of old  
age;

Where all earth's storms would beat  
in wintry wrath

And on me vent their devastating  
rage.

Death was the only refuge, hope and  
goal

For my grief-stricken soul.

Then lo, the darkness turned to light  
and song;

Your message came: "I live and  
I am near;

Go tell the truth to all earth's suf-  
fering throng;

He that has ears will listen and  
will hear.

We speak of those who in the silence  
come,

We are not dead or dumb."

And now I tread a high ascending  
road;

Each step leads into more efful-  
gent light;

Life holds no sorrow, and I bear no  
load;

No storms I fear, no loneliness,  
no blight.

I am companioned, or on land or  
sea;

Ever you are with me.

The awful emptiness of space is full  
Of radiant hosts, who move from  
sphere to sphere;

The ghastly silence has grown beau-  
tiful

With your dear message so distinct  
and clear.

Not when hand clung to hand and  
lip to lip

Was such companionship.

Though wonderful you seemed to  
me on earth,

And from your rich mind store my  
own mind fed,

Now do you give me truths of  
greater worth

From God's vast storehouse of the  
living dead.

Illumined, on to larger life I go;  
Content, because I know.

—Ella Wheeler Wilcox.

A man ought to know a great  
deal to acquire a knowledge of the  
immensity of his ignorance.—Lord  
Palmerston.

Nothing was ever achieved with-  
out enthusiasm.—Emerson

# WE ARE PARVENUS

**And Proud of It—The Kaiser's Worst Enemy — The German-Americans.**

Germany is peevish. Shortage in food and delay in victory are cause. "Wilson is the chief criminal," says the Cologne Gazette; "the American people are hypocritical, thoroughly rotten, miserable parvenus."

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Parvenu we are. That word is the past participle of the French verb *parvenir*, meaning to arrive at, to succeed.

We have arrived at the Western Front, nearly a million strong, other millions are going indefinitely. We have arrived and we expect to succeed.

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The Germans have captured American prisoners, of course. They are parading them through the streets of Rhine cities by way of bragging.

Those Rhine cities may see a first class American procession some day passing through the streets.

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There isn't the least doubt that they are destined soon to see an American procession through the air, and hear and feel dynamite that will be dropped in their streets. If they knew what is preparing for them, the Rhine cities would take a sincere interest in those young captured Americans of whom the braggart Kaiser makes a show.

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Next to his own people suffering hunger, disease and wholesale murder at home, those whom the Kaiser

has most injured are the Americans of German birth or descent.

They came to this country to escape Kaisers and their methods. Many of them came only because failure of the revolution of 1848 prevented the establishment of freedom from autocracy that they longed for at home.

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Millions of men and women of German blood have helped in building this Republic of the West.

None have worked harder or better. None fought more bravely for Freedom and Union in our Civil War than the men of German blood.

And on the other side now those fighting for America against the Kaiser, the bravest at sea, on land, and fighting in the air include Americans with German names, inheritors of the German blood and power that came here to escape the brutal autocracy that is responsible for this war.

All these Americans of German birth or descent must see in the Kaiser their worst enemy. And that the great majority do see it is shown in the loyalty of German-Americans here, the splendid fighting of German-Americans on the other side.

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In spite of this loyalty and courage, in spite of wise and repeated pleas for justice by President Wilson, the lot of the German-Americans here in the adopted home that

he has helped to create, is uncomfortable at best and threatens to become more and more uncomfortable.

Intelligent, hard working, liberty-loving people coming to this country from Germany found here opportunity and freedom. They should have found here permanent happiness and freedom from autocratic interference, but the Kaiser would not have it so.

At home he starves and butchers the Germans who stayed with him, his methods and his murders reach across the Atlantic to disturb and make unhappy the millions who came three thousand miles to escape his dynasty's control.

Prussian newspapers with comical sorrow announce that "Loyalty to Germany is destroyed among Germans in the United States."

What do they expect as a result of the Kaiser's wholesale butchery and incredible stupidity? Hundreds of thousands of German-Americans have sons in all branches of the service, fighting with splendid courage. Fathers and mothers of these young fighters are as loyal to this country as any, loyal to the last drop of blood. Their sons are with the American army, their money is with the American Government, in bonds and in taxes to which they have contributed hundreds of millions.

And yet the German names that they have made honorable by useful work in this country are a cause cause of suspicion, and among the

ignorant cause for contempt and mockery.

Well may the Prussian newspapers lament that Germany, forcing misfortune and obloquy on millions of Germany's sons and daughters in this country, has forever alienated the German-American, destroyed forever the friendship for Germany that had been built up in this country through long years of millions of law-abiding, constructive, highly prized American citizens of German birth or blood.

This war will pass, and with it bitterness and injustice, the blind hatred of race, that President Wilson has so nobly combated and denounced.

But the hatred of the German-American for German autocracy and its evil works will not end.—  
Washington Times.

There is but one time to be anything, and that time is now. Postponement, procrastination, is loss, waste, pain, failure. "Now is the accepted time" for happiness. He who will be happy must be happy now. There is no other cause of unhappiness equal to this of waiting for it,—tomorrow. There is but one other cause, and that is mourning for what has been or might have been. Living in yesterday and tomorrow is the cause of unhappiness, failure and disease. The only way to be happy is to be, and the only time one can be is now. — Henry Harrison Brown.

# DRAWING FROM THE INFINITE

E. S. Holmes, in *The Truth*.

**A** STATE of perfect health and happiness and plenty would be the attitude of a mind which would realize that it was drawing directly from the Infinite Source all that it needed to express the spiritual reality of this perfect trinity.

This state is possible to all through faith—the only way which opens the door leading to this secret place of the Most High—the only way that teaches the realm of absolute spirit here and now.

No mental process is good unless it simply is a means to an end which builds up within us a subjective faith in the reality of things not seen but which are nevertheless real. It would be useless to know a thing unless we could use it, but there is an attitude of mind which leads an individual, in a perfectly normal state of being without any mystery surrounding it, in a perfectly natural way, into what the Bible says is the secret place of the Most High. Now that secret place of the Most High, which is within the individual, is a spiritual thought force which through faith realizes that which it does not see, shuts out all destructive conditions and leaves the field to omnipresent God.

## FAITH.

We see but very little with the physical eye. Did you ever see a thought? Did you ever see a message as it went over the telephone or a wireless message as it reached

out into the atmosphere? Yet it is recorded, transmitted, and received and the person at the other end knows. That is faith. That is faith in the substance of things not seen. First, there must have been a perfect faith.

Now faith is much misunderstood. Faith does not mean a belief, or a wish, or a hope, or an inspiration, or a desire. Faith means knowledge, and nothing else. Faith in spiritual power is not praying to God that there may be a spiritual power. It is realizing with perfect understanding that spiritual power which is. Faith is never faith until it becomes understanding, perfect knowledge, absolute assurance. If it was the desire and you had faith that you were going to be healed, you would never again even believe that you were sick. Faith is positive. It admits of no limitations and no doubts. It is that which is as over against that which is not. Real faith is the attitude of mind that recognizes no opposite.

## HOW DISEASES ARE HEALED.

Now there must be on the part of the healer this absolute faith, which is a sure knowledge based on the understanding that it has been and may be demonstrated as many times as he wishes. There must be this absolute thing, belief, a sure knowledge that it is the Father that dwells within who does the work. Then, with a spiritual thought great enough to overcome the thought of

disease and a spiritual receptivity on the part of the patient great enough to receive it, all diseases can be instantly healed. Men never demonstrate the possibility or supremacy of spiritual thought force over material resistance until they go within their own souls and nowhere else, and realize that there lies the mystery which has been hidden from the foundations of the world—Christ in them—and from that standpoint they will begin to operate. For within our own souls is the secret place of the Most High.

Now, as we approach that realm of mind we are putting off the old man and putting on the new man, who is Christ, and according to the degree that we approach it we, too, are doing the same works that Jesus did.

#### WHEN YOU DO NOT GET RESULTS.

Many people think that they use spiritual thought force, and then they say that they do not get results. If you do not get results, you may know you are not using spiritual thought force—you are simply meandering around in the realms of mind, finite sense twaddle. No thought was ever registered in real spiritual atmosphere that did not manifest and bring fruit — absolutely it could not be otherwise.

We should be glad that we have simply the evidence of the reality of the laws behind all nature and the information that we can actually take an unseen force—the greatest—ultimately the only power in the world, spiritual thought force—because spiritual thought force is the Father working through the Son—

that we can scientifically take then the ultimate power of the universe and demonstrate over human conditions, and through the spiritual supremacy of this thought force we can and are today beginning to realize our true inheritance, our domination over every material condition. We are finding our secret place of the Most High.

#### PRAYER FOR HEALTH.

I open my nature to Thee, Universal Spirit, that I may be receptive to Divine influence.

It is the earnest desire of my soul that I be made every whit whole.

May every cell in my body be vitalized with pure and clean thoughts. May every disease or lack of ease dissolve and disappear naturally, so that ease and Peace may come instead.

May I ever be just and considerate toward my fellowman and honest with myself, free from criticism, suspicion, envy, hatred or jealousy.

May I breathe freely and deeply, thereby stimulating the circulation of my blood, which is vital to Life.

May my vision be clear and bright so that I can see only the good.

May my hearing be perfect, so that I can listen. Listen to the voice of God and all that is good, and be closed to every adverse suggestion.

May my feeling be so acute that I can feel for others and be touched by tender and loving sympathy.

All this I ask in faith and humility.—R. B. Harrison.



# DECISION

## Sets Universal Force to Work — The Law of Suggestion.

**B**EFORE anything is done decision must be. In decision I do my individual, special work. By decision I have set Universal Force at work. Now all I have to do is to drive my team of stars, to keep conscious control of them by the reins of faith; to keep well concentrated upon the thing to be done.

The necessity of some decision is well expressed by Emerson in his essay, "Power":

"Many men are knowing, many are apprehensive and tenacious, but they do not rush to a decision. But in our flowing affairs a decision must be made,—the best if you can, but any is better than none. There are twenty ways of going to a point, and one is the shortest; but set out at once on one. A man who has the presence of mind which can bring to him on the instant all he knows, is worth for action a dozen men who know as much but can bring it to light slowly.

### THE BEAUTY OF INSTANT DECISION

is that it trains the whole man, it brings all his faculties to a focus at once, and places them under his control. Especially does he thus train the sub-conscious so that intuitively it flashes decisions upon the consciousness.

Successful men in all lines of experience act immediately upon their impressions or intuitions. A promi-

nent business man said to me, "I never think, I act." I understood that he did not stop to follow a logical chain of reasoning but saw at once the right thing to do.

Another man, who was the head of a large business, said, "I want not more than one minute to decide any matter."

Like the arm of an athlete, all his mental faculties would act at will in an instant.

Thus it is that the indecisive person grows more and more indecisive. And yet the necessity of deciding becomes more and more imperative because life is made up of a continuous series of decisions. Every act is the result of a "yes" or a "no"; that is, of a decision.

The results of a decision cannot always be foreseen, but the decisive man will have the presence of mind to use every result to his own profit.

### THE LAW OF SUGGESTION.

In applying these principles we make use of the Law of Suggestion. Through an intelligent use of that Law Will may be trained to produce the desired conditions of Health, Happiness, and Prosperity. This is done through constantly affirming the power to do and deciding "I will do." Through such affirmations the subconscious is trained to obey the conscious will. The habit of affirming "I will" soon becomes instinctive, and on the heels of the

affirmation "I will" all the soul forces rally to the work.

The affirmation "I will" has for its foundation self-reliance and self-confidence. It rests on the consciousness that the soul of each man is sufficient for all its needs. It is the consciousness expressed by Emerson when he said: "We lie in the lap of an immense Intelligence that makes us the receivers of its truth and the organs of its activity."

This is the consciousness of Unity, of the intimate connection of the individual soul with its parent, the Oversoul. I know that I have an infinite reservoir of power which I may convert into intelligence, and which by will I may direct to my chosen end. This consciousness of power finds its expression in the affirmation, "As a child of Omnipotence I am power to be and to do whatever I may will to be and to do." Whatever I will, this is the key to any expression of the Indwelling Power which I may desire.

Whitman felt the freedom, the self-sufficiency, and the elevation of soul, that come from the consciousness of this Indwelling Power to be and to do, when he wrote:

Afoot and light-hearted I take 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.

\* \* \* \* \*

O while I live to be the ruler of  
life, not a slave,

To meet life as a powerful conqueror,

No fumes, no ennui, no more complaints or scornful criticisms,  
To these proud laws of the air, the water and the ground, proving my interior soul impregnable,  
And nothing exterior shall ever take command of me.

—Henry Harrison Brown.

### HAVE NOT THE RIGHT VIEW.

One reason why the lives of many of us are so thin and lean and poverty-stricken, why our characters are so bare of what is beautiful and sublime, is because we do not have the right viewpoint, and that missing we do not and cannot face life the right way. We live in the shadow of our own wrong mental attitude. We do not walk on the heights, the hills and mountain peaks of life, where we would get grand views and breathe the invigorating air of Omnipotence. We walk in the valleys and the shadows, where we inhale the miasma of the dismal swamps and caverns of life.

Multitudes of people are failures, or plod along in unhappiness because they have a wrong mental attitude toward life. They never face the sun, so cause the shadows to fall behind them. Instead they turn their backs to the light and then the shadows fall in their path. They live in darkness, when if they would simply turn about face their shadows would fall behind them; they would always live in the light and see beauty and joy and gladness instead of the blackness and gloom which envelop their lives.—Marden, in *The Nautilus*.

# MESSAGE OF THE WIND FROM AFAR

Winifred Black.

“YES,” said the woman in the black dress. “Yes; he would have been ten years old today—if he had lived.”

And then we went and bought violets, blue and white, and sweet alyssum, and old-fashioned stock, pink and white, and some lilies, fair and gracious, and full of something sweet, like memory—for we were in California, where the flowers bloom in the Winter time—and we went out to the little cross in the hills and laid our flowers upon the grass, and all the way home we talked of the little boy who would have been ten years old if he had lived.

I could remember many things about him, for I knew him well, and he loved me very dearly. And we spoke of his chubby little hands and his clear eyes and his light and loving heart, and the way he used to sing early in the morning like a lark or a robin, and she could not keep from wondering about it all, the woman in the black dress.

## DOES HE KNOW?

“I can’t realize it,” she said, over and over. “He would have been ten today. Why, it would have been no time at all before he was a man, and he always seemed such a little, foolish, good-humored, happy boy to me. I suppose he would have seemed so to the day of my death, even if he had lived to have a family of his own, and ask me to come and stay

with him and do my best to comfort him when his little boy went away to stay.

“How little the years seem to me sometimes, and sometimes how much”——

And she took out an old-fashioned locket that had been her mother’s, and looked at the picture in it and smiled.

“I never understood her before,” she said. “I never realized. I wonder if she knows now.”

And it was cool in the evening, and we sat by the fire and listened to the wind, and heard now and then the soft whisper of the sea, and wondered what they were trying to say to us—the wind and the sea—the two strange brothers who have always so much to tell each other.

Ten years old he would have been. How often we say things like that. I wonder what we mean by it.

Is he not ten years old today, no matter where he is, just as much as if he were with us in this world that is not always sunshine and laughter?

When he left it all behind him, the misery and the disappointment and the cruelty of the thing we call life, did he stop growing, I wonder, or did he begin to grow really for the first time?

How old will he be ten years from now? Will he remember the little toys he left behind him, the ball and bat and the baseball glove that were

the joy and pride of his heart, the tennis racket, the books he was so fond of and used to read over and over, word for word, till he knew them all by heart?

The dog that was his, that used to wait for him at the steps of the schoolhouse door. He's gone, too. He ran away after the little boy had said good-by. Does the little boy know where he is, do you suppose, and does he remember?

Is there much for him to learn in the new life he has entered; enough to keep him very, very busy, so that he has no time to be lonely and to grieve for those he loves?

#### WIND AND SEA.

Is there a school there of any kind, and does he like the teachers and bring them flowers that he has gathered in the fields, and shells from the shore of the great sea? And are his lessons hard sometimes, and does he wish again that he could hurry up and grow to be a man?

How many mothers are wondering about it all today, all over the world?

It is all very well in the daytime, when there is work to do and other people to remember. But at night, when the moon shines white upon the ground, or when the clouds scurry over the sky, what is it the wind and the sea are always trying to say?

I wonder if the mothers of the brave boys who have died fighting "over there" in their blood and agony can understand the message of the sea and of the wind.

#### ALTRUISM.

(The world is not the abode of the Strong alone; it is also the home of the living.—  
J. Arthur Thomson.)

The God of things as they are  
Is the God of the highest heaven;  
The God of the morning star,  
Of the thrush that sings at even;  
The God of the storm and sunshine,  
Of the wolf, the snail and the bee.  
Of the Alps' majestic silence,  
Of the soundless depths of the sea;

The God of the times and the nations,  
Of the planets as they roll,  
Of the numberless constellations,  
Of the limitless human soul.  
For there is nothing small,  
And naught can mighty be;  
Archangels and atoms all—  
Embodiments of Thee!

A single thought divine  
Holds stars and suns in space;  
A dream of man is Thine,  
And history finds its place.  
When the universe was young  
This was the Perfect Thought:  
That life should be bound in one  
By the strand of Love enwrought.

In the life of the fern and the lily,  
Of the dragon and the dove,  
Still through the stress and struggle  
Waxes the bond of love.  
Out from the ruthless ages  
Rises, like incense mild,  
The love of the man and the woman.  
The love of the mother and child.  
—David Starr Jordan.

# SILENT PRAYER

From Unity.

And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night.—Exodus 13: 21.

**T**HIS lesson teaches that Divine Wisdom provides ways to guide those who have chosen its leadership, and that night and day they may behold the symbol by looking in the direction of the tabernacle. The tabernacle is the place of meeting the Lord, where the priests congregate to chant the sacred words and build the fires upon the altars of sacrifice. This is symbolical of the center in consciousness where the individual touches the Universal.

Thoughts are alive — they think and feel and commune with one another like people. All through the body are congregations of thoughts drawn together at different places through sympathy and kindred ideas. All the thoughts of love we have, or have ever had, are congregating and expressing themselves through the brain and nerve center back of the heart — the brain of Love. Physicians are accepting this truth. Here is an extract from a daily paper:

"Dr. Joseph Simms, of New York City, who arrived here yesterday from Europe, contends that the heart has more to do with the function of thinking than the brain. Dr. Simms points out that the brains of many idiots are large, yet their

hearts are very small, whereas the brains of many geniuses have been below the normal, while their hearts have been abnormal. 'We think literally all over our bodies,' says the doctor. 'Thought is in the soul which permeates the entire physical being. The brain is a great heat producer, but it has little to do with the function of thinking. We think with our fingers, or with our toes whenever we use them.' Dr. Simms declares that such world renowned scientists as Sir William Hamilton, of Edinburgh University, and Prof. von Hartmann, of Berlin, agree with him in his theory."

We are not always conscious of the great flood of thought that is being sent forth from our various body brains, because we do not strive to get out of the wilderness of sense through Divine Guidance. When we accept the Divine Law given to Moses, and make the covenant to do the will of God, we become the children of Israel, and these mysterious ways of Divine Guidance are opened up to us.

When we start the fires of the Spirit within the soul there is always a reflection on the clouds of conscious thoughts without. These we see and the messages are given to us. They may be symbols in the visions of the day or the dreams of the night. The light within will interpret them if we patiently ask and listen. The pillar of fire by night is the witness of the Spirit on the

altar of Love as a glow of light that opens the understanding. "Was not our heart burning within us \* \* while he opened to us the scriptures?" (Luke 24: 32.)

The Power of the Word is emphasized in the affirmation by Moses the Law Giver. We can use these words today with like results and dissipate opposition by proclaiming, "Rise up, O Lord, and let thine enemies be scattered." The power of the priesthood is maintained through the use of Divine Words. Although we cannot tell why, spiritual words sway and hold us, and we reverence those who use them with authority. This beautiful benediction of the Jewish high priest always left a lasting impression upon the congregation:

The Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.

St. Patrick, when he entered on the conversion of Ireland, is said to have made this affirmation and prayer:

May the strength of God pilot me,

May the power of God preserve me,

May the wisdom of God instruct me,

May the eye of God view me,

May the ear of God hear me.

Religion without joy—it is no religion.—Theodore Parker.

## WITHOUT DIETARY OR PRESCRIPTION.

For an increasingly large number of human ills we now go to specialists and physicians who never write a prescription for any drug for us, never give us a diet list or prescribe exercise or rest. We tell them our bodily ills and they talk to us. There is no manipulation, there are no hypnotic passes, but there is the most patient and detailed study of our mental attitudes toward our ills; there is the most painstaking inquiry into everything we have ever thought about them. This mental specialist takes a sort of spiritual inventory of our beliefs, suppositions, misbeliefs, superstitions and queer ideas about our own mental and bodily physiology. We all have strange misconceptions about nutrition, growth, reproduction! This new variety of specialist listens for days at a time and finally tells us some few truths which act dynamically on our mental powers, and we begin to see things about life which we never dreamed of before, or did not know we dreamed of. We begin to put in order the disordered thoughts which we have been thinking for years, from our earliest infancy, indeed, and to associate these thoughts as they should be associated in order to make us as much use to society as we could possibly be. Then the health we may have lost, whatever disorders of a physical nature we may have had, caused by the disorderliness of our mental operations, commences to come back to us. — Wilfred Lay, Ph.D., in "Man's Unconscious Conflict."

# THE EARTH, OLD AND NEW

Annie Rix Militz, in *The Master Mind*.

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.

And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.—Isaiah 24: 19-21.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor unto it.—Rev. 21: 1, 24.

**G**OD made a world that He pronounced "good and very good," that is, God-like and perfect. God, being all in all, there was no substance out of which to make the world but His own being, which is Spirit. Therefore the real world is spiritual, immortal, indestructible, beautiful and harmonious.

This true world is here. We live in it. It surrounds us. It is that Kingdom of Heaven that Jesus Christ declared to be "at hand," that is, here now. We see it when in exalted states of mind, and it shines through this appearance of disorder which we have called our earth, and the poet, artist and saint

joy in it, in moments of rapture and inspiration.

The so-called material world has no real existence any more than a mirage, but it is a concept of the real world. There is no matter *per se*, but, as our text-books of natural philosophy in the schools declare, "matter is but a mode of thinking." It is a view which mortal man has had of God's world, and this view includes qualities which we cannot truly predicate of God's work, of which St. Augustine has so well said,

"Thy substance can by no means be impaired. For corruption does no ways impair our God \* \* \* because He is God and what He wills is good and Himself is that Good \* \* \* Behold God and what God hath created, and God is good, yea, most mightily and incomparably better than all these; but yet He the Good, created them good—and see how He environeth and fulfills them."

The view that asserts God's world to be a fallen one, full of corruption, uncleanness, wickedness; that it is limited, changing, imperfect, and destined to destruction, such a view is a dream, a delusion, an imposition, a veil or curtain covering the real world with shadows, reflections and deflections.

Whence came this false view? Who can tell but those who get their eyes cleared by Truth. While the dream seems to be upon us, all ex-

planation meanders in the dream, uncertain and unsatisfactory. But as the consciousness returns to what really is, and is not a dream, it can explain both what is—the realm of the real — and what is not — the realm of delusion.

Knowledge of Truth reveals God's world and dissolves the mists, clouds, veils called the wicked world and material earth. It is because knowledge of Truth is spreading so rapidly that the old world and its civilization, culture and government are dissolving and apparently passing into chaos. There is nothing real being destroyed, for the ideas back of these dissolving appearances are eternal and will again and again be represented until the new earth shall appear in all its glory and perfection.

It is because of this deep assurance of there remaining an indestructible world — "world without end"—that the majestic Prospero's words can ring in our ears with so deep an harmony and with so little reaction of melancholy:

Like the baseless fabric of this vision  
The cloud-capp'd towers, the gorgeous  
palaces,  
The solemn temples, the great globe  
itself,  
Yea, all which it inherit, shall dis-  
solve;  
And, like this insubstantial pageant  
faded,  
Leave not a rack behind: We are  
such stuff  
As dreams are made of, and our  
little life  
Is rounded with a sleep.

—Shakespeare.

Instead of feeling that the world is being lost to us, and its marvelous monuments and institutions, by cruel wars and ruthless elements, we realize that it is the imperfect only that is being removed to make way for the truly beautiful and precious, the very essence, of which the others were but a sentiment.

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### WHAT HA' YE DONE?

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And they came to the gate within  
the wall, where Peter holds the  
keys.

"Stand up, stand up, now, Tomlin-  
son, and answer loud and high,  
The good that ye did for the sake  
of men or ever ye came to die—  
The good that ye did for the sake of  
men in little earth so lone!"

And the naked soul of Tomlinson  
grew white as a rain-washed  
bone.

"This I have read in a book," he  
said, "and that was told to me,  
And this I have thought that an-  
other man thought of a prince  
in Muscovy"—

And Peter twirled the jangling keys  
in weariness and wrath.

"Ye have read, ye have heard, ye  
have thought," he said, and the  
tale is yet to run;

By the worth of the body that once  
ye had, give answer—what ha'  
ye done?"

—Rudyard Kipling.

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The wealth of a man is the num-  
ber of things which he loves and  
blesses, which he is loved and bless-  
ed by.—Thomas Carlyle.



# THE WHOLE WORLD GOVERNMENT

The Master Mind.

**M**ILLIONS of Christians pray daily in reciting "The Lord's Prayer":

"Thy will be done, thy kingdom come on earth as it is in heaven."

It would be interesting to find out how many of these millions "believe that they receive," while they are praying. Yet that is the instruction of our Master: "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them." How many believe that God's Kingdom is here upon the earth? Yet the injunction stands, likewise Jesus' closing message, "If ye love me, keep my commandments."

Our basis of faith gives us most excellent reason for believing that the Kingdom of Heaven is upon the earth. For God being omnipresent and His kingdom wherever He is, that kingdom also must be omnipresent. Also the reality of every gift that heart can wish. The great, Good God is pouring forth His bounty perpetually. With this concept, we can easily believe that we have already received. Then it needs only that one continue to speak the Word in order that that which is may also appear.

Our times are in the hand of God, and they are coming to a state of solution, of solvency, to be recrystallized into a new manifestation, readjusted to a new order. It is in our power to determine this mani-

festation through the faithful use of the true thought and the true word. Instead of being impressed with the strange happenings of revolutions, the overturning of standards of morality, the weird treacheries of war, we should see that the times are growing fearless and candid, the hidden things are becoming known, secret thoughts and feelings are coming to the surface, to be made known, as Jesus prophesied:

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Luke 12: 2).

The hatred men have carried concealed is now on the surface thrusting bayonets into hearts. The lechery that has been in men's secret thoughts now comes to reckless expression, because of opportunities never before presented. And is the disease any worse because it has come out? Not so. The physician will tell you that a patient is in a better way to be healed when the disease has come to the surface. The world is no worse because hell seems to run riot in it, but it may be nearer its deliverance than when its peace was a civilization of rank injustice and sensuality.

And through all these clouds of sin and misery, heaven is shining, the government by the One, the King of kings. The foundations of the outer kingdom are laid within the hearts of men, "for lo, the king-

dom of God is within you," therefore there is where the true government must be established. Men must be taught to seek their happiness within themselves instead of in external things, and to be ruled by their own Spirit (which is God of us all) rather than by people or institutions, without.

Individual knowledge of Truth builds a community and its government upon the Rock of Christ, such oneness with God that it can always be God's instrument among the nations, that saves the good in national matters and destroys the evil even of long standing, for "the gates of hell cannot prevail against" the Christ-consciousness in the man who "is taught of God." Humanity must be roused to this power within, and the more the people who can be taught of God within, the sooner will be the manifestation of the Kingdom of Heaven on the earth.

#### POETIC BREVITIES.

To him who in the love of nature  
holds  
Communion with her visible forms,  
she speaks  
A various language. —Bryant.

Read nature: Nature is a friend of  
truth;  
Nature is a Christian; preaches to  
mankind;  
And bids dead matter aid us in our  
creed. —Young.

Go abroad  
Upon the paths of nature, and when  
all

Its voices whisper, and its silent  
things  
Are breathing the deep beauty of  
the world  
Kneel at its simple altar, and the  
God  
Who hath the living waters shall be  
there. —N. P. Willis.

Nature's great parent! whose un-  
ceasing hand  
Rolls round the seasons of the  
changeable year,  
How mighty, how majestic are thy  
works!  
With what a pleasing dread they  
swell the soul!  
That sees astonish'd! and astonish'd  
sings! —Thompson.

Nature - faint emblem of Omnipotence!—  
Shap'd by His hand—the shadow  
of His light—  
The veil in which He wraps His  
majesty,  
And through whose mantling folds  
He deigns to show  
Of His mysterious, awful attributes  
And dazzling splendors, all man's  
feeble thought  
Can grasp uncrush'd, or vision bear  
unquench'd. —Street.

Who is the guide of nature but  
only the God of nature? In Him  
we live, move, and are. Those things  
which nature is said to do are by  
divine art performed; using nature  
as an instrument; nor is there any  
such knowledge divine herself work-  
ing but in the guide of nature's  
work.—Hooker.

**10,000 VOICES TO SING "HALLELUJAH" CHORUS ON 4TH.**

Ten thousand voices will blend in singing the "Hallelujah Chorus" at the close of the gigantic Fourth of July pageant to be staged in Washington on July 4th, under the auspices of the Board of Education, the Community Centers and the National Council of the Drama League.

More than twenty nationalities will join in the celebration, and the general theme of the day's program will be "Democracy Triumphant."

The original idea was to put on celebrations of a similar nature in all leading cities of the country, but the National Council of the Drama League elected to concentrate its efforts in one great pageant in the National Capital that will be international in scope.

Several hundred performers, representing various nationalities, will be brought to Washington from Chicago, New York, Philadelphia, Baltimore and other cosmopolitan centers.

The wish of those in charge is to make the great allied pageant an agency for Americanization, a medium for teaching unity and an occasion for exalting democracy.

Washingtonians and visitors to the city will be able to take "a trip around the world in an afternoon." Each nation will put on a program which will depict its national spirit, exalt its national hero and furnish a panoramic view of the nation portrayed.

The ancient struggles of Bohemia for freedom will be depicted by the Czecho-Slavs as their part of the pageant. Zizka, the blind leader of

the Bohemians after John Huss was burned at the stake, will be the national hero featured.

There will be in the Bohemian section of the pageant twenty-five Sokols, who are members of the Slavic Gymnastic Society, which makes up the Bohemian national army. In 1910 this society had more than 100,000 members, but it was dissolved by Austria and its funds confiscated. There are 30,000 of these Sokols now fighting with the allied armies on the Western Front.

The Bohemian dances will be put on by children brought to Washington from New York and the Czecho-Slavic Band, of New York, will furnish the music.

The various embassies and legations of a score of nations represented in Washington are cooperating with their respective groups or sections.

The Washington Monument will be the hub about which the pageant will radiate. One section will be assigned to a position in front of the Red Cross building, another in front of the Pan-American Union Building, another near the Agricultural Department buildings, another in the Ellipse, while others will be stationed on nearby locations.

A score of bands will play music common to the nation represented, and there will be dances and songs such as Washington has never seen or heard.

Fully 50,000 persons are expected to take part in what the committees in charge assert will surpass any patriotic spectacle ever produced in this country.

The celebration will conclude

with the grand march through the Mall to the Capitol.

The flags and banners of the various nations will not fly separately. They will be grouped about the Stars and Stripes, and will blend as one great picture of "Democracy Triumphant," with the American flag as the centerpiece.

### DOMINION.

(From the Master Mind.)

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.—Psalm 103: 22.

Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations.—Psalm 145: 13.

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 25.

Dominion and fear (awe) are with him, he maketh peace in his high places.—Job 25: 2.

Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.—Psalm 8: 6, 7, 8.

Keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. —Psalm 19: 13.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Psalm 72: 8.

How great are his signs! and how

mighty are his wonders! his kingdom is an everlasting kingdom and his dominion is from generation to generation.—Dan. 4: 3.

And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.—Dan. 8: 27.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen.—I Pet. 4: 11.

Yours faithfully for the Healing Circle,  
Harriet H. Rix.

### SPEAK YOUR WISH.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would 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.

—Elizabeth Towne.

**SOMEBODY'S MOTHER.**

The woman was old, and ragged  
and gray,

And bent with the chill of a Win-  
ter's day;

The streets were white with a recent  
snow,

And the woman's feet with age were  
slow.

At the crowded crossing she waited  
long,

Jostled aside by the careless throng  
Of human beings who passed her by,  
Unheeding the glance of her anxious  
eye.

Down the street, with laughter and  
shout,

Glad in the freedom of "school let  
out,"

Came happy boys, like a flock of  
sheep,

Hailing the snow piled white and  
deep;

Past the woman, so old and gray,  
Hastened the children on their way.

None offered a helping hand to her,  
So weak and timid, afraid to stir,  
Lest the carriage wheels or the  
horses' feet

Should trample her down in the slip-  
pery street.

At last came out of the merry troop  
The gayest boy of all the group;  
He paused beside her, and whisper-  
ed low,

"I'll help you across, if you wish  
to go."

Her aged hand on his strong young  
arm

She placed, and so without hurt or  
harm,

He guided the trembling feet along,  
Proud that his own were young and  
strong;

Then back again to his friends he  
went,

His young heart happy and well con-  
tent.

"She's somebody's mother, boys,  
you know,

For all she's aged, and poor, and  
slow;

And someone, sometime, may lend a  
hand

To help my mother — you under-  
stand?

If she's poor, and old, and gray,  
And her own dear boy so far away."

"Somebody's mother" bowed low  
her head

In her home that night, and the  
prayer she said

Was: "God, be kind to that noble  
boy,

Who is somebody's son, and pride,  
and joy!"

Faint was the voice, and worn and  
weak,

But the Father hears when His chil-  
dren speak;

Angels caught the faltering word,  
And "Somebody's Mother's" prayer  
was heard.

—Anonymous.

Marble, gold and granite are not  
real — the only reality is an idea.—  
Wendell Phillips.

"There is but one service — the  
ministry of Life, Love and Truth."

**THE FLAG.**

Here's to our Flag! our noble Flag!  
 None worthier in the world!  
 Its stars and stripes mean equity  
 Where'er they are unfurled.  
 They stand for Wisdom, Power and  
 Love,  
 The attributes of God;  
 Not one of these abides alone,  
 But all three in accord.  
 The Blue for Wisdom Infinite,  
 The Red for Life Divine;  
 The White, when all of these unite,  
 Doth stand for Love sublime.

God bless our colors! bless the land!  
 Let Truth and Wisdom blend.  
 Establish Honor, Peace and Love  
 Forever, without end.  
 —C. B. Kendall, in Weekly Unity.

**EACH AFFLICTION.**

Count each affliction, whether light  
 or grave,  
 God's messenger sent down to  
 thee. Do thou  
 With courtesy receive him; rise  
 and bow;  
 And ere his shadow pass thy  
 threshold, crave  
 Permission first his heavenly feet to  
 lave—  
 Then lay before him all thou hast;  
 allow  
 No cloud of passion to usurp thy  
 brow,  
 Or mar thy hospitality; no wave  
 Of mortal tumult to obliterate  
 The soul's marmoreal calmness.  
 Grief should be  
 Like joy—majestic, equable, se-  
 date,

Confirming, cleansing, raising, mak-  
 ing free,  
 Strong to consume small troubles,  
 to commend  
 Great thoughts, grave thoughts,  
 thoughts lasting to the end.  
 —Aubrey De Vere.

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**WHEN CHEESE IS PLentiful.**

At this time of the year milk is comparatively plentiful, especially in country districts, and when there is surplus milk cheese is thought of as the natural form into which to convert it. To be sure, cheese is one of the animal fats, and we have been urged not to indulge too freely in this class of food. However, when conditions are such that cheese becomes plentiful it is decidedly advisable to buy it.

Watch your local market prices in order to tell whether cheese is plentiful or not, and when it is, then you may be sure that you will be doing a good thing to make full use of it. It is one of the best of all possible substitutes for meat. In fact, it is said that in certain parts of England and Scotland an extra ration of cheese would be more popular than an increase in the meat allowance, so highly do those people regard its food value.

In England great effort is now being made to increase the home output of cheese, and much attention has been paid in this country to foster cheese manufacture, especially the fancy cheese that formerly came from overseas. For the woman who lives in the country and has an opportunity to direct the use of the milk output of the farm there is a splendid opportunity for patriotic work at the present time in converting some of this milk into good marketable cheese.

It is never necessary, or even excusable, to let a single crumb of

cheese go unused. Stale cheese of many sorts may be grated and kept in a covered glass or crockery jar to use for potatoes or cauliflower au gratin. If you have an end of a piece of cheese that is not very stale, grate it coarsely and sprinkle it over lettuce leaves for the dinner salad, and dress it with French dressing made red with paprika. A little fresh grated Parmesan will give a delightful flavor to otherwise rather mediocre soup. Baked dishes of rice are often improved by the addition of cheese.

And then there are many other good dishes for which cheese may be used. There is the cheese omelet—a simple egg omelet with grated cheese sprinkled in before it is turned, or else mixed in with the eggs. There is Welsh rarebit. There is cheese fondu. There is a dainty little appetizer consisting of a slice of victory bread, spread with softened yellow cheese, well seasoned and topped with a thin slice of bacon, all toasted brown. There are many sorts of cheese sandwiches—yellow cheese grated and spread on war bread and pot cheese or cream cheese mixed with chopped olives or green pepper or nuts, and used, of course, between slices of war bread.

Moreover, there are a good many dishes of nuts and cheese, with rice or victory bread crumbs, that form an admirable meat substitute for dinner once in a while.

---

A word fitly spoken is like apples of gold in network of silver.—Proverbs of Solomon.

**ON DOING GOD'S WORK.**

As to how and where you can best serve the world, take the first thing that comes to you.

The first thing that comes will certainly lead to something still better, if you are faithful.

It is not so much where you take hold, as the spirit in which you do it, that makes for success and satisfaction.

Accept from God in faith believing, the very first opportunity that opens.

Don't think for one minute that you are not doing "God's work" right where you are. You have been doing it all the time, and every step of it has been leading upward to wider usefulness.

Put all your love and blessing into the work you are doing NOW—you will never find any other work that is more truly God's work, though you may find many different kinds of work in the future.

All honest work is God's work—do all to the glory of God. — The Nautilus.

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**THINGS TO BE REMEMBERED.**

Remember that great benefit is being derived by those who are spending a few moments each day in silent communion with the Infinite. Finite things, limited things, fail to give complete satisfaction. A man's soul becomes starved, and the inner wells of his life dry up, when he fails to make connection occasionally with the life-giving fountain of Spirit, when he spends all of his time in thoughts and actions that have to do with the material world.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mere food and drink do not satisfy the soul of man; he must have the substance of Spirit. When one has found the "secret place" within he is bountifully fed by God's words.

Remember that before entering the "secret place" one must put away from his mind all worry, fear, hurry, business problems, thoughts of family, and all other thoughts about his daily affairs. When these thoughts are out of the way it becomes easy for him to lift his mind to spiritual ideas. In preparing to enter the "secret place," where one may commune with God, it is well to sit quietly alone in a relaxed and comfortable posture, filling the mind with the idea of the Spirit of Truth, letting it permeate every atom of the body and brain, like a beautiful, ethereal, living white substance. The peaceful and quieting influence of this presence may be felt in every nerve and tissue of the body. This realization of the Spirit of Truth will

bring one into communion with God. Not a far-away God, but God who is omnipresent and who, like a loving father, is ever ready to care for his child.

A good statement to meditate upon in helping one realize this inner Spirit of God is: "The Lord is in his holy temple; let all the earth keep silence before him."

When holding this statement one should consider his body as the temple and his thoughts as the people. He should still the babel of his people for a time, that the Lord within may speak his peace and harmony to them. This sort of communion fills one with new life, wisdom, energy, health and joy.

A man can build spiritual substance into his body by drawing in this way upon the one Source of life and substance. A few minutes of silent communion each day will often give one more rest and greater renewal of energy than he would receive from a night's sleep.—Weekly Unity.

All the great men are of one mind. Their message is simple—so simple that we put it by. It seems so childish to our cultivated intelligence to say—Love God and love one another. The old prophets babbled that long ago. Yes; and the prophets to come will but repeat the same message in other forms. Truth always comes in the garb of absolute simplicity. Love God and love one another! Is that all? That have we known from our youth up. Yet is there nothing else to say.—Richard LeGalliene.

### OLD OAKS FARM.

Above the rolling hills and rippling  
brook

The rugged oaks and regal  
branches rise;

The pine and hemlock fringe this  
mountain nook

And woodland heights that pierce  
the sapphire skies.

The moist and musky mint-breathed  
meadows loom

Abreast the garden, where the  
moon-eyed herds

Graze lazily the fresh field clover-  
bloom;

The air is ringing with the song  
of birds!

And faithful lovers of the good and  
true

Imprint their message on the  
flower-lit lawn;

The hand that grasps as "brother"  
me and you

Has worked with God a-field since  
early dawn.

At evening the grounds glow, starry-  
eyed

With myriad fireflies flashing  
winged flame.

A requiem—as day-gleams gently  
glide—

Is sung, when whip-poor-will  
sends forth his name.

Then quiet reigns; the blossoms  
bow their heads

In prayer; and through the wild-  
wood faintly come

Paeans of peace, where the sleep-  
fairy treads.

The weary world is lost in dreams  
of home.

—Rose de Vaux-Royer.

You have a latent capacity which has not been developed. Slumbering within your soul are mental and spiritual potencies which you do not even recognize. Begin now to recognize and affirm the nobility and strength of your selfhood, and you will soon feel the stir of a new ambition and the enthusiasm of a new faith which will reveal undreamed-of opportunities and expanding possibilities to your growing mind.

There is a degree of success won by ignoble characters who are strong in self-faith, which goes to prove that a positive belief in self, coupled with will and ambition, will accomplish things and move minds like pawns on a chessboard; but when you look into those lives you see that such success would not give you the self-satisfaction which ought to accompany real success in any line. True success should carry with it the joy of perfect accomplishment.

You cannot have the inner feeling of a permanent good accomplished unless, along with the transitory success of your material projects, you gain the permanent accomplishment of a noble character.

You go from success to success in outward endeavors and when, in your quiet moods, you wonder what it is all for and what of real value you have gained in the contest with men and affairs, and should be able to turn your eye inward, as it were, and behold the beauty of a substantial structure of character which you feel is the immortal end and object of your physical existence, a satisfying and enduring reality that you will not be ashamed to reveal to men and angels.—Walter De Voe.

## THE VALUE OF SOLITUDE.

---

God, after He had created Adam, decided, in His infinite wisdom, that it was not well that man should live alone, and since the creation of Eve it has been the disposition of both men and women to shun solitude and to seek companionship.

Yet there are times when sweet bells jangle out of tune, when our sky is overcast and when the world seems to lose its bewitching glamor. At such times it is well that the disordered mind seek rest in solitude, to seek some quiet place where all heaven and earth are still. In solitude we can hold secret counsel with ourselves. Solitude has not flatterers. Our vanity has no fire to feed upon. We have no hollow aid to depend upon. We are alone with our heart and our God. It is then that solitude is sweet and comforting.

It is not well to dwell alone. It is dangerous. Solitude is frequently the breeding ground of fatal mental ills, and yet, in our heart of hearts, when we seem out of sorts with all about us, when we need rest of mind and soul, the quiet surroundings of a church half clothed with light seems to be the most restful place for a soul sore distressed. Here we find peace and quiet.

Many persons cannot endure patiently an hour of silence. They possibly are possessed of no inward resource with which to entertain or comfort themselves. They are wholly dependent upon others. In a way such persons are unfortunate. They are but parasites.

Man is a social being and much is

to be gained from widely chosen companions, who should be necessary to our well being, but we need solitude just as we need companionship. We need silence and solitude for introspection, for meditation, for digesting the facts one has learned in one's association with men. It is in moments of solitude that we can best analyze ourselves and find out just what we really are.

This may be said to be mental vivisection, but it does no harm. It does much good. We view ourselves stripped naked, and truth is sometimes a most relentless critic. We see ourselves as others see us. We see more. We come into direct contact with our conscience.

In solitude we can recall our mistakes, we can plan how to correct them and how best we can direct our efforts toward self-improvement.

It is a mistake to imagine an hour of solitude is wasted. Everyone should at times seek the stillness of solitude and listen, for there "a still, small voice shall talk with thee."—*Memphis Commercial-Appeal*.

---

Love, not logic; goodness, not creed; acts, not ritual; truth, not tradition, are the Divine elements that constitute nobility of character and divinity of purpose. Patience, not prayer; kindness, not dogma; progress, not precedent, equip the soul with spiritual graces. Man is known by his fruits, not by religious beliefs. When simple goodness is the only creed, and love the only ritual, the fatherhood of God and the brotherhood of man will be established.—*Dominion*.

**THE LADY OF FLOWERS.**

A little grey house by the stream;—  
 Green grows the pathway there—  
 A woman waits upon the porch;—  
 Grey, too, her parted hair.

The birds are singing in the bush;  
 Dreams, half-forgot and fair,  
 Are glimmering in her eyes again—  
 For June is in the air!

And joy grows in her garden there  
 With happy roses glowing;  
 Red poppy-petals flash and flare  
 Where bluebell flowers are blowing.

When Summer days and birds have  
 flown

Their vision we remember;  
 The ruby rays from heart of June  
 Will temper our December.  
 —Rose de Vaux-Royer.

(This lady who planted her garden  
 is 78 years old—and I named her  
 flowers Faces from the Infinite.—  
 R. de V.-R.)

**PORK RESERVE OF BILLION POUNDS.**

Pork products piling up hundreds of thousands pounds above consumption have given the American public a reserve of more than a billion pounds. This is enough to feed the allied forces for more than a month, said food officials. It will provide meat for the civilian population here for nearly two months.

"The American pig is doing his bit. He is multiplying so fast that not only have we been able to send enough pork across seas but his fast

accumulating families have permitted this vast store of surplus meats without cutting off the supply of anyone," according to a food official in charge of meats.

There should be a drop in the high prices now prevailing for pork, if the stocks continue to accumulate. It was pointed out, however, that one reason for the high range of prices was the housewife's desire to have only choice cuts of pork.

A drive to educate the housewife to buy the cheaper cuts of meat is under consideration by food officials. This may start before the end of the week, it was learned.

**THE METAPHYSICAL CLUB OF BOSTON.**

The Metaphysical Club of Boston will hold the Third Annual Session of its Summer School in the Club Rooms, 210-12-20 Huntington avenue, from July 7 to September 1, 1918.

The lessons will be given Monday, Wednesday and Friday afternoon and evening.

Miss Edith A. Martin, of New York City, will give the first course from Sunday, July 7, to July 21.

Mrs. Flora Paris Howard, of Los Angeles, Cal., will give the second course, from July 21 to August 4.

Third teacher to be announced later. Course from August 4 to August 18.

Mrs. Laura G. Cannon, Secretary of The League of the Higher Life, New York City, will give the fourth and last course, from August 18 to September 1.

Compensation plan for all classes. free-will offering.

**RULES FOR THE ROAD.**

Stand straight;  
 Step firm; throw your weight;  
 The heaven is high above your head,  
 The good gray road is faithful to  
 your tread.

Be strong:  
 Sing to your heart a battle song:  
 Though hidden foemen lie in wait,  
 Something is in you that can smile  
 at Fate.

Press through:  
 Nothing can harm if you are true.  
 And when the night comes, rest:  
 The earth is friendly as a mother's  
 breast.

—Edwin Markham, in *The Nautilus*.

**FOURTH LIBERTY LOAN.**

The Government is preparing to launch the Fourth Liberty Loan in October, approximately a \$6,000,000,000 issue, the largest of any nation during the war to date, at an interest rate of 4½ per cent.

Secretary McAdoo has informed bankers they will be expected during the next four months, to assume \$4,000,000,000 in Treasury certificates and \$2,000,000,000 additional will be offered to the public.

Plans for the next great loan are rapidly being formulated; posters, buttons, and valuable war trophies to assist in arousing enthusiasm, already have been tentatively selected.

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**"MOTHERS OF FRANCE."**

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(A scene described by Secretary Baker.)

A country road somewhere in  
France,  
A sound of solemn music.

There advance  
An army chaplain and a village  
priest,  
Arm linked to arm. Last, but not  
least,

A group of women soberly arrayed.  
Between the front and rear of this  
parade

A file of "nos amis" — those Yankee  
men

Who came to succor France.

And then  
The quiet, central figure of the day.  
Who was he? Who was this who  
lay

Upon his comrades' muscles as if  
borne

In honor from some game where he  
had torn

A glory from defeat?

Well, so he had,  
Though he was but a simple, soldier-  
lad

Whose game was war, whose goal  
his nearing grave.

These women of the France he came  
to save

Had never known his face or heard  
his name,

But when they saw the funeral file  
they came,

Dropping their daily tasks, to take  
the place

Of his own womankind. His moth-  
er's face

Shone out from theirs. Almost it  
seemed that she

Had spirited across the wind-wash-  
ed sea

And wept through these sad eyes  
of Picardy.

Great heart of France! which hath  
withstood so well

The blasts of battles and the hates  
of hell,

Which yet hath grace to spare thy  
prayers and flowers

From thy unnumbered dead to one  
of ours,

Our love is thine!

By heart, by hand, by head,

By whatsoever pledge it may be  
said!

By these — thy women mothering  
our dead!

—Edmund Vance Cooke, in Wash-  
ington Herald.

---

**A PRAYER FOR OUR BOY.**

The Lord is his shepherd; he shall  
not want.

He maketh him to lie down in green  
pastures:

He leadeth him beside the still wa-  
ters.

He restoreth his soul:

He leadeth him in the paths of right-  
eousness for His name's sake.

Yea, though he walk through the  
valley of the shadow of death.  
he will fear no evil: for Thou  
art with him; Thy rod and Thy  
staff they comfort him.

Thou preparest a table before him  
in the presence of his enemies:  
Thou anointest his head with oil;  
his cup runneth over.

Surely goodness and mercy shall fol-  
low him all the days of his life:  
and he shall dwell in the house  
of the Lord forever! — Psalm

xxiii

### MAN'S DOMINION.

---

Some people are controlling fire today just as Daniel and his three companions did when cast into the fiery furnace. The secret of this power is divine self-control, when the fires of their hearts are all given to the service of Love.

One of our friends here has had a remarkable demonstration over burns, or better a manifestation of dominion over fire, for she was not really burned at all, yet according to the law of physics she should have been.

Her wonderful escape from a severe burn was considered a miracle by those who were near enough to follow the experience from first to last.

This lady had been making molasses candy while attending to other work in the kitchen, when, seeing the molasses about to boil over, she hurriedly lifted the pan, but in doing so threw it out of balance, thus turning the entire mass over her hand and arm. Like a flash, quicker than the action of the molasses, her right mind asserted itself in dominion, with the result that she felt no pain as the boiling molasses covered her skin. It was perfectly cold before she washed it off, and, to the surprise of those expecting to see scars and blisters, her arm was white and smooth as usual.

Now, what had taken place? By her true thinking she had projected between her skin and the heat an actual substance more protective in character than asbestos. It is spirit-substance, always ready to serve the man of spiritual understanding and

power. It is needless to say that this woman had practiced her birth-right of dominion over her desires and feelings with marked success, which, of course, explains the rapid and powerful working of her mind in the instance related. It is a law which we should all believe in and practice.

If man is given dominion over everything on the whole earth, it must include his own body also. Practice makes perfect and cheerfulness is a good yoke-fellow for faith, and these must take dominion of the emotional nature, clearing the mind of the dust of unbelief, doubt, fear and materiality. Spirit cannot work freely through the mud of mortal mind—it demands a pure, honest and upright channel.—Harriet Hale Rix, in *The Master Mind*.

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### I AM.

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One sits behind the awful change  
And calmly says, "I am."

Across the sky though storm clouds  
fly,

Though justice bleed and peoples  
die,

Though nations follow the great Lie,  
I am and still I am.

"The sun shall rise, the grass shall  
grow,

The stars across the sky shall go,  
The ancient rivers still shall flow,  
I am and still I am."

—Edwin Davies Schoonmaker, in  
*Nautilus*.

---

The wiser men are, the less they talk about "can not." That is a very rash, dangerous word — that "can not."—Charles Kingsley.

## SHOES AND CLOTHING STYLES UNDER "WAR" RESTRICTIONS.

Both quality and styles of civilian footwear and men's clothing for next Spring's trade will be appreciably affected by restrictions to be placed on manufacturers. These restrictions are meant to accomplish war-time conservation of wool and leather to care for the ever-increasing fighting force of the nation. This word is passed by the War Industries Board.

The height of women's shoes is to be reduced to a maximum of eight inches from heel to top, with the same maximum for overgaiters or "spats."

All shoes, both leather and fabric, will be restricted to black, white, and two colors of tan. Patent leather will be black only.

Some manufacturers may not, for the next six months, introduce, purchase or use any new style lasts.

Manufacturers are especially urged to encourage the sale of low cut and low effects in shoes; to reduce the number of boot samples for women and to cooperate with retailers and wholesalers to restrict the return of merchandise.

Marked changes are prescribed for men's clothing. Sack coats will be shorter, with a minimum of thirty inches for thirty-six sizes and one and one-half inches added for "longs." Double-breasted overcoats will be eliminated, and the length of topcoats will be a maximum of forty-three inches for thirty-six sizes and two inches to be added for "longs."

Only three outside pockets will be

allowed in sack coats, and facings will not exceed four and one-half inches.

Side and back straps and flaps of trousers are to be eliminated, and no reinforcement of trousers can be made with wool cloth.

Not more than ten models of sack suits are to be put out.

The maximum length of raincoats is fixed at forty-eight inches, while the maximum width of collars will be three and one-half inches. All double coats with detachable linings for civilian use are to be eliminated.

## TODAY.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be combered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson, in letter to his daughter at school.

## FOR THE LAND'S SAKE!

Two Tommies went into a restaurant over on the Eastern Front and said to the waiter, "We want Turkey with Greece."

The waiter replied, "Sorry, sirs, but we can't Servia."

"Well, then, get the Bosphorus."

The boss came in and heard their order and then said: "I don't want to Russia, but you can't Rumania."

So the two Tommies went away Hungary.—Commerce and Finance.



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1918

# Washington News Letter

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MONTHLY  
MAGAZINE

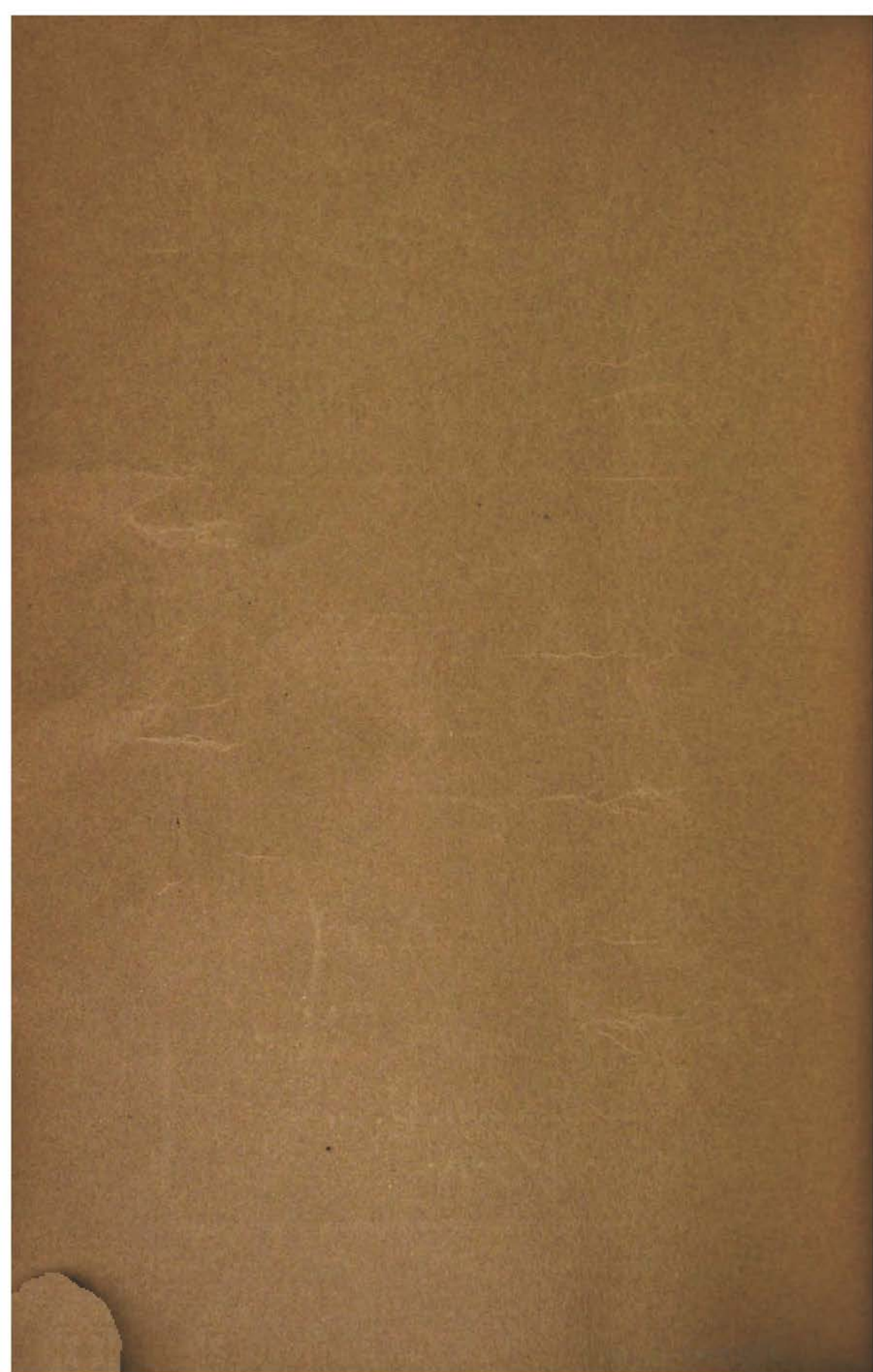
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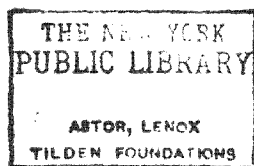
Oliver C. Sabin, Editor.  
Washington. D. C.  
·U·S·A·

VOL. XXIII

AUGUST, 1918

NO. 11







*Oliver C. Sabin Jr.*





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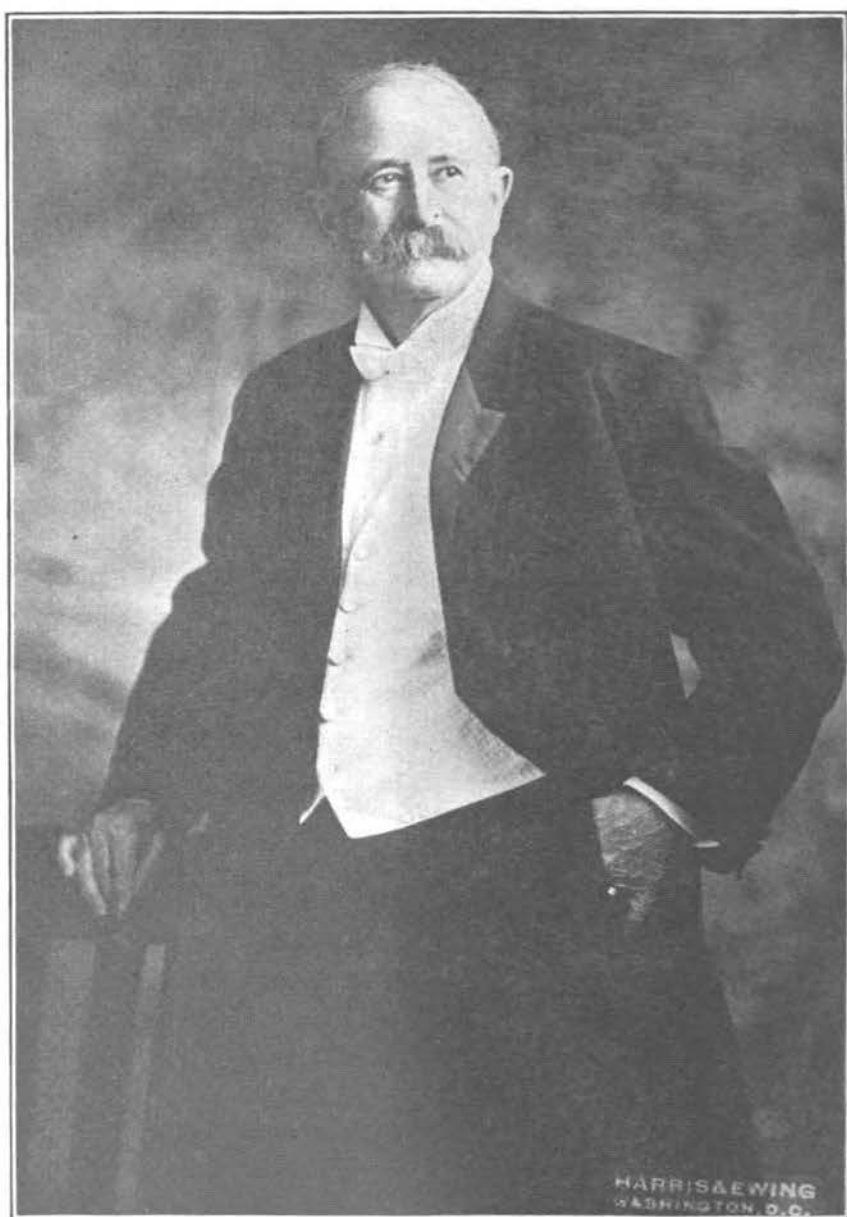
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The war burden placed upon all publications is a heavy one and is felt by the News Letter in common with all other magazines. The cost of everything which enters into the expense of publication has steadily risen until it has caused a necessary



*Oliver C. Sabin.*



increase in the price of nearly all periodicals.

For the coming year at least the price of the News Letter will remain at the present figure, \$1.00.

It is hoped that all present subscribers will renew their subscriptions as soon as possible, and that every reader of this magazine will use his influence to add one or more to our list of subscribers. In no other way can you aid in the dissemination of the Truth, and assist in the propaganda of New Thought and Christian Science, more effectively than by aiding in the enlargement of the News Letter's field of labor and teaching.

Send in your dollars.

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### MORAL INFLUENCE OF OUR SOLDIERS.

---

The influence for world-wide good sent by the wonderful good behavior and moral conduct of the men of American armies at home and abroad is beyond human conception. It has called forth the praise and admiration of all lands.

Our soldiers in France are beloved by all the people of that Nation. They are looked upon by men, women and children as true friends.

They have been taken into the hearts of that warm-blooded and generous people. The little children love their companionship and flock around them as if they were big brothers in blood as they are in sympathy and kindness. Pictures from the camps in France show children gathered close around our stalwart fighters, sitting on their knees and shoulders and listening to their songs.

Our soldiers are winning deeper love than ever for the land of the Stars and Stripes. Their presence indicates the influences of religion and true freedom which prevail in America. The return of love and respect of the French evoked by the conduct of our gallant men will be felt deeply and forever within our land.

---

### SEND HIM THE NEWS LETTER.

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What better present can you send to your soldier boy in America or in France, or in any other land where duty calls him, than a year's subscription to the News Letter? It will take to him each month a message of Love, of Hope, of Trust in God and in Humanity that will give him Courage and Peace.

*Oliver Sabin Jr.*

# Chain of Golden Thoughts

## August

PAULINA B. SABIN

We may grow forever in wisdom and obtain the profoundest knowledge of existence; still, as a well of never-failing water, the eternal longing for Truth flows up and over all the faculties of the mind, encouraging us to transcend the trials of earth and to emulate the Alps of life, even as the eagle soars above the highest clouds.—Roger Peet.

Show me the way that leads to the true life.  
I do not care what tempest may assail me,  
I shall be given courage for the strife;  
I know my strength will not desert or fail me;  
I know that I shall conquer in the fray;  
Show me the way.

—Ella Wheeler Wilcox.

Love is the foundation, the corner stone of God's universe; it is the golden cord that binds the hosts of heaven together. It is the basis on which all metaphysical or Divine Healing rests.—Dr. John B. Miles.

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

Nothing was ever accomplished without labor. The whole universe, God's creation, from everywhere, you will find one ceaseless and perpetual activity from the very atom, the protoplasm, the least possible specimen of life. Everywhere you find the quiver of life, until, going on up you find that the worlds in their circlings are all eternally in perpetual activity. There is no stop. God spake unto the children of Israel, telling them to GO FORWARD, and that is the universal command everywhere—GO FORWARD. If you want to win in this great contest, you must work and study. You have to win by labor, you have to win by sincerity, and you have to win by Love. If you do not take these helps and go to God and ask, seek, and knock, you will fall by the wayside and be numbered among the seeds that were scorched by the sun; but if you do, you will be broadened and deepened, until you come into perfect manhood.—Bishop Sabin.

# ADVANCED LESSON COURSE

---

## The Spirit of Truth and the Truth of Spirit

The Close of the Series of Lessons — The Truth of Spirit—Prejudice Must Be Laid Aside — The Simplicity of Faith — The Principle Back of Man — Know Thyself.

### LESSON XII.

#### IN CONCLUSION.

**U**NLESS that of which you are speaking now addresses you, awakens you, quickens you into consciousness of spiritual reality, you shall be unedified and these words will fall like rain upon a roof to be diverted to the gutter and pass to the source of origin.

Pray ye that the Spirit of Truth of which the Christ in Jesus spoke may now guide you into the understanding of this Spirit of Truth.

After generations of interpretations of the term Spirit and many of those interpretations crisscrossing and conflicting with each other, it is not to be wondered at that many very intellectual, honest and studious people are found who question the Truth of Spirit, who question Spirituality. They cannot test it by scales or measures or standards. All computations on the material plane fail to give them satisfying answers. Of these the more conservative become agnostic, while the radical become infidel.

#### THE TRUTH OF SPIRIT.

It is, therefore, the first duty to establish the Truth of Spirit.

What is Spirit?

Things appear to men according to the nature of that which fills the space between the observer and the subject of observation. If one looks through a cloud of fog or smoke, the object is often veiled entirely, and when not entirely veiled the outlines are marred or out of proportion or bereft of their true beauty. Then, too, the colors and proportions of things are always altered by the nature of the lenses that he places before his eyes.

If you look through the clouds and smokes of superstition and the dogmas of bygone days you fail to see the Truth of today.

If you look through the lenses of private or public prejudices, the Truth will appear distorted according to the color and curvature of the lens.

#### LAY PREJUDICE ASIDE.

That you may now receive the Truth of the Spirit you must lay aside all bias, erase from the state of mind all former writing and cleansing it of all selfishness, self-interest, prejudice and pride, present it pure and spotless to the Spirit of Truth, that He may declare to you the Reality of Spirit, writing indelibly upon the tablet of life that which will declare itself in deeds of kind-

ness and good will, in words of faith and wisdom. If you reason from that which is visible and clearly apparent to others you will always end in the invisible. The Psalmist bids you to behold the heavens, how they declare the glory of God, and how the firmament shows His handiwork.

If your intellect grasps the reality of the greatest material things—suns and world and traces them down to the atoms and electrons and imaginations of infinitesimal minitude, still you shall be bereft of the Truth of Spirit unless by faith you appropriate that Truth.

#### NOW THIS FAITH IS SO SIMPLE.

The gardener sows his seeds, apparently dead things, and yet, because they have always acted in a certain way, he is sure they will act in that way again. This is the faith that brings him to the realization of the harvest. You plant a scion today with implicit faith that it will bring forth fruit according to its nature fifteen years hence.

All men who speak and declare the Reality of Spirit have accepted the Reality of Spirit on the faith that they have acquired through the influence of the lives of holy souls who have come to earth with a renewed fire of life.

There was a

PRINCIPLE BACK OF THE MERE MAN that made them powerful in life and more powerful after the physical life had passed. That Something—the Spirit, the Breath of God breathing through the human temple—was able to overturn former religions, uproot existing institutions and establish new civilizations.

Back of, permeating and interpenetrating every organized existence from the most ponderous orb to the tiniest atomic cognition is this Something which has the power to organize and to run the organization perfectly. That Something is Spirit. Surely you realize to some degree its reality. In the mineral realm it is the Spirit of Attraction. In the plant world it is the Spirit of Growth. In the animal kingdom it is evidenced in the Power of Locomotion, and in man it shows forth in the Power of Reflection and Comparison.

Thus in all creation the Spirit declares itself and differentiates the declaration according to the station of its subjects.

MAN, THE APEX OF CREATION, comes to life poised upon the seat of decision. He must make decision; that is his right. A picture, a panorama of the material world is constantly passing, and at the same time the *idea* that back of the picture is the reality is as persistently pressing itself upon the human mind. And for man there is no real rest until he makes decision. If he makes virtue of the picture he has the reward of his choice, but in due course of time he grows out of harmony with the picture. But if he makes virtue of the reality that is back of the picture he by faith seizes hold of the Truth of Spirit.

HAVING GAINED THE KNOWLEDGE of the Truth of Spirit, man then goes forth in the Spirit of Truth to explore The Infinitude of the Infinite.

The Truth of Spirit is in every soul, and this Truth of Spirit—this Truth of the Breath of God, the Di-

vine Bestowal, recognized and reigning in the conscious of the Soul—is the Spirit of Truth by which you must test all things.

Go forth to the most menial task led by the Spirit of Truth and you make the product of that task radiant with Divine light. Though you be illiterate and of low degree in material possessions, if you have a message for men the Spirit of Truth will make that message radiant with power for the good of men. If you go into the field of discovery the Spirit of Truth will unfold to you that which shall accrue to the blessing of men. If it shall be your part to invent, the Spirit of Truth will so guide you that your inventions shall be a bounty to humanity.

If you go forth to till the soil, the Spirit of Truth, born of the conscious Truth of Spirit, will bless the labor of your hands, will unfold your powers to interbreed the plants in such a manner as to make more wholesome and desirable food products for the physical needs.

A philosopher said:

“KNOW THYSELF.”

He who knows himself knows his own spirituality; and he who has not discovered his own spirituality, though he delve into the mysteries of the universe, weigh the orbs of the heavens and trace the paths of the stars, though he read the bowels of the earth like a book, still he has missed the thing most essential, namely: conscious relationship with God.

Why is conscious relationship with God the thing most important? For the same reason that conscious relationship with a complete reservoir of

water is a thing most essential for your physical well-being, as a conscious relationship to an abundant food supply is the thing most desirable for the safety of the body.

When the house rests upon a solid rock contentment reigns, even amid the storm, but when quagmire and sand underlie it you live in conscious dread of the waves, or rest in ignorance of impending danger.

### IN CONCLUSION.

Preparing for the Worship of the Spirit of Truth in This Day of God.

The aim of this course of lectures has been primarily to bring you to the consciousness of the Truth of Spirit, which is the only power for the healing of men, for the upbuilding of correct social relations, and for the blessing and leading forth the bounties of God for the good of men.

If some souls have received help the writer is happy.

This truly is the Dawn of the Great Day of God for most of the world. Some souls have beheld the Sun of Reality high in the heavens of existence, but for most the dawn is nearing. The dense darkness of wars and social and religious upheavals are but clarions of the near approach of a most glorious day, the day of unity realized, the day of brotherhood enthroned, the day of “peace on earth and good will to men.” The day is at hand when the Spirit of Truth in the prayer which the Lord Christ gave to His followers shall declare itself in the reality of actuality.

You who have followed this course are now responsible for the lesson which you have received or rejected.

A lifeline has fallen across your path and it has been your privilege to accept or reject it. The door to the Kingdom of God has been thrown open. It has been your privilege to enter or to stay out. Your reward will be according to your choice. The time is growing short.

The hammer in the clock of time now trembles on the rise to deliver the last stroke of the time of the passing cycle.

Look forward, not backward; upward, not downward. Forward comes the light, backward lies the night. Upward is the vital spirit, downward the dead symbol.

The Spirit vitalizes the symbol, but the symbol without the Spirit is dead.

Oh, my brother, see the Spirit, recognize the Truth thereof. Hear its music through the orbs, worlds and stars. Hear it whisper from the mineral creation, see its conduct in the vegetable world; feel its vibrations in the animal kingdom. Draw nigh to God in the conscious truth of Spirit that you may become powerful in the Spirit of Truth.

Those who are prepared will become essential builders in the new kingdom. The old order is passing. Old religions are crumbling in decay. Old civilizations are perishing by the weight of their corruptions. Old institutions are dying of the disease of their parents.

Everywhere is apparent reckless dissipation of the bodings of ages, but this apparent recklessness is but the haste with which our world is laying aside material worship and preparing for the worship of the Spirit of Truth in This Day of God.

Awaken your inner senses of see-

ing, hearing and understanding that you may in the spirit of Truth grasp the meaning of this day. Peace be with you.

---

### DON'T USE "DON'T" IMPROPERLY.

---

There is nothing incorrect about the elision of "do" and "not" which makes "don't," if it is used correctly. But there is scarcely another word in the English language which is so often used incorrectly. It is a strange thing, but we often hear otherwise educated people using this elided form of the negative in the singular, people who would not think of using the affirmative of it as singular. "She don't" and "he don't" are just as disagreeable to the cultivated ear as "she do" and "he do" would be; and it is astonishing that anyone with the most elementary grammatical knowledge could be so deaf to the values of English speech as to use them.

Still the mistake is annoyingly common. Recently we even heard an actor, playing the part of a gentleman of refinement, say "She don't love men." Ugh! And if actors cannot at least speak our mother tongue grammatically, what are they good for! Remember, it is just as easy to be right and say "she does not" or "doesn't."—Ohio State Journal.

---

A man's religion consists not of the many things he is in doubt of and tries to believe, but of the few he is assured of and has no need of effort for believing.—Carlyle.

### OUT IN THE FIELDS OF GOD.

The murmurous mountains tip the West;  
The poplars rustle and nod;  
The berry-bush ripens on Nature's breast  
Out in the fields of God.

The feathery aeronauts of the skies  
Alight on the mulberry-tree,  
And mingle their music of glad surprise  
In rapturous melody.

The hills are tinted in gold and green,  
The seed springs up from the sod;  
They sow what time and eternity glean  
Out in the fields of Gad.

The wild-rose hedge is a-bloom and a-blaze,  
June wears her immortal crown;  
Above hangs a silver and amethyst haze  
Before the rain comes down.

And, Midas-like, the grain-lands grow.  
Who wields the divining rod  
And works the magic 'neath Heaven's glow  
Out in the fields of God?

—Rose de Vaux-Royer.

---

### UNITY.

Two souls met in the silence;  
Each bore a flaming star;  
And one was Night and one was Day—  
Both traveling afar.

Night held aloft her jewels  
In sparkling proud display,  
And flashed her menaced monarch then  
Full in the face of Day.

Day roused himself from shadow  
And blew his horn with might;  
Then red and bold the god of gold  
Quenched all the stars of Night.

And thus alone he traveled—  
A solitary Sun—  
'Til Twilight wooed, in winning mood,  
And wed the twain-made one.

—Rose de Vaux-Royer.

# HEAVEN HERE AND NOW

Bishop Sabin.

**I**F you believe in God Almighty's Truth, love God with all your heart and your brother as yourself, go along this pathway as you should; if you believe these things, and are honest and upright, you will live in Heaven right here and now. If you are thinking up some scheme to rob some poor woman or some poor orphan, or tell a lie to somebody, or go around and lie about your neighbor, and steal and make a consummate scoundrel of yourself, you are in hell, that is where you are, and you will stay there until you reform yourself of it; and the meaner you are the blacker will be your hell.

When you pass through this vale called death you will not get a golden horn, or climb golden steps and sing hallelujah; you will not be farther advanced, not one step, than you are now, unless you repent and reform. You simply go along this pathway and study your lesson and will reap as you sow, but as you learn the Truth you will become free, and there is only one way in which you can become free, and that is the way which our Savior said: "You shall know the Truth and the Truth shall make you free," that is what He said. It is the Truth spoken by God Almighty, through His Son, Jesus Christ, that makes you free, that gives you freedom, and gives you Heaven, and as you

vary from that, you come into this other road of damnation.

"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." (Mark, 16:15, 18.)

"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." (St. John, 14:12.)

Jesus Christ went to the Father and He promised that we can do greater works than He did, because He is there as our advocate, and in "My name," in the name of Jesus Christ, you can do the work. You cannot do it in any other way.

"But if the spirit of Him that raiseth up Jesus from the dead dwell in you, He that raiseth up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. (Romans, 8:11.)

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job, 32:8.)

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." (John, 6:63.)



In our metaphysical work we do everything through the Spiritual Understanding. All healing is done through Spiritual Understanding. God Almighty is Spirit. He created everything that was created and everything that was created was created in His image and likeness. Man is a spiritual creation. You go to the river, and look at the beautiful scenery and see how placidly and calmly the waters go on toward the sea, and you are entranced by its beauty and its grandeur. You go back on the morrow, you look at the same river; that is, you think you do; but you do nothing of the kind. The river which you saw on yesterday has gone on to the sea, and in the beginning creation has made another river, and it is going on and on for all eternity.

Everything in God Almighty's creation is in constant vibration, going on and on and on, forever. Take the ocean that beats the rocky shores, and you find it forever and forever on the move. Everything is being created, everything is being made new. Take the diamond, and the vibration in it will destroy it; the oak, the maple, everything is constantly in vibration that causes, sooner or later, disintegration, passing on; but there is one thing that never changes and that is the spirit of God Almighty, the never-changing God, the never-changing Father, in whose image and in whose likeness we were created, He is forever and forever the same eternal spirit; the God dwelling within us is forever and forever perfect, and as we permit carnal mind to throw us about to this side or that side we

are only varying for the moment, but sooner or later the universal trend of universal law will bring this spirit of God, this child of God, back from his wanderings, and sooner or later all will be housed with God Almighty in the mansions prepared for His children.

Everywhere all that was created was created good. God created all, and all that was created He created good, and this so-called evil is nothing but the manifestation of carnal mind. God gave you the right of self-selection; you can go to the right hand and be blest, or to the left hand and be cursed. You reap the crop you sow; nothing is surer. If you sow deeds of Kindness, Love, Joy and Peace and make yourself pleasant, your crop will be Peace and Happiness; but if you do the works of iniquity, you will reap in gray hairs and in painful bodies; you will reap in sorrow, in sin; in all of the situations of life, you will reap that which you sow.

This religion that we teach is founded wholly and solely upon Love. Jesus Christ came teaching this doctrine, and when He came, angels sang in Heaven songs of Peace and Love, everywhere He was, and as soon as He came upon His ministry He enunciated the great doctrine of Love God with all your might, mind, and strength, and Love your brother as yourself. It does not mean that to Love your brother you have to flatter him, profess Love and then go out and cheat him, take the best of him and the best of a bargain. The fellow that takes the best of his brother in a bargain does not Love his brother at all, and he

is right on the broad road to hell. Such a man as that is not doing as he should. You should get on your brother's side and see what should be done from his side, and then do that. Be square, be honest and be upright; that is the way to Love your brother. That is the kind of religion that Jesus Christ came teaching. That is what we teach, and we have for the cornerstone of this church, "Love God and Love your brother and Love him as yourself and Love yourself as well."

I do not believe in this kind of doctrine that makes a fellow get down in the dirt and call himself names and say he is hardly fit for material to go into hell. We do not believe in that kind of a religion at all. Why? Because we are the image and likeness of God. We believe that God endowed us when He created us with power and with dominion. We believe that power and that dominion are ours today, and we believe they belong to us, and to every child that God ever created. Then, if we believe that and accept of it we can exercise it, and we do exercise it. The one who says, "I am not fit for anything, I am a worm of the dust," that is just what he is when he says it, because as a man thinketh so is he. If a fellow gets down in the dirt, and calls himself names, that is where he belongs, that is all there is about it. You must put yourself up and realize that you are God Almighty's child; that you were created in His image and likeness, and that you have power and dominion, and you must utilize those things that God has given you and then you can stand

up and thank God Almighty that you are His Son. You are the sons and daughters of the King, that is what you are.

I believe that. A minister in Washington attempted to take me to task because I thought so much of myself, but I tell you, you cannot think too much of yourselves, and you cannot make your bodies too beautiful, you cannot love yourselves too well; and you must love your brother just as well as you love yourself. Be sure that you are honest and upright in all of your dealings with mankind and God will bless you, for you will reap as you sow.

---

#### AT SET OF SUN.

---

If we sit down at set of sun  
And count the things that we have  
done,

And, counting, find  
One self-denying act, one word  
That eased the heart of him who  
heard;

One glance most kind,  
That fell like sunshine where it  
went,  
Then we may call that a day well  
spent.

But if through all the livelong day  
We've eased no heart by yea or nay;

If through it all  
We've done no thing that we can  
trace  
That brought the sunshine to a face,  
No act, most small,  
That helped some soul, and nothing  
cost,

Then count that day as worse than  
lost. —Selected.

# GETTING OUT OF THE POVERTY VIBRATIONS

William E. Towne in *The Nautilus*.

**"I** CANNOT understand why, when one works hard and does as near right as one knows how to do, that one still remains so poverty-stricken that he cannot have the necessary things of life," writes a woman from the Middle West.

She then proceeds to say that in early life she knew only poverty and never heard anything but poverty talked.

In such a case as this it is not stretching the truth very much to say that the mind is diseased with the poverty thought. Poverty has obsessed the whole mind and being.

Poverty inspires an intense and tenacious kind of fear, and until the grip of this fear is broken and the victim's mind relaxes he is incapable of the clear thinking, the creative thinking, which is necessary before "the way out" can be perceived and effective action taken.

The mind must be re-educated to let go of the old gripping fear and doubt thought and to look with some degree of faith toward the future.

Parents are often to blame in great degree for the fact that their children start in life with the fear of poverty deeply ingrained in their minds. Having been surrounded with an atmosphere of poverty at home, having heard nothing but poverty talked, the children go

forth with their minds already warped away from the creative attitude of success. Their self-confidence is greatly weakened and self-confidence is the basis of success.

The poverty idea impressed upon the plastic mind of the child creates inhibitions which prevent anything like a normal expression of his powers. His will and power of initiative are directly weakened by the poverty thought.

The vital element in this woman's case is her terrible lack of self-confidence. This can be stimulated by suggestion before going to sleep at night and by affirmations of confidence and power. It might be well to use rather exaggerated statements at first to help offset the fixed ideas which must be displaced.

If one lacks in the saving instinct, in the ability to spend money wisely and administer his finances so as to live within his income, he should without delay develop those qualities, by carefully directed attention.

Next, he should turn his attention to making more of himself, to increasing the value of what he has to offer the world in the way of service. A careful inventory of his qualifications may reveal some talent which is lying idle or undeveloped that might yield a comfortable support if directed by intelligent methods of expression.

A recent story in "The Saturday

Evening Post" has for its hero a poor young clerk earning only twenty-one dollars a week. He has a family to support and the high cost of living has driven him to the point of desperation. His wife threatens to leave him and go home to her mother because of his inability to earn enough to support her. He asks for more pay but of course he does not get it. In his great extremity he takes a careful inventory of his resources with a view to finding what he is fitted to do that will bring him in more money. He recalls that he has a certain "knack" for writing interesting letters that entertain his friends and get attention and a dream of success as a writer of advertising letters opens before him. The opening move in his campaign of success is to mail out several scores of letters, written in his most attractive style, to the big business men along Fifth avenue, offering to write their form letters for them and guaranteeing results or no pay. This letter made good and before the end of the first month he had earned three times the amount of his regular salary. A little later his letters were the means of his securing a very desirable permanent situation as an advertising man.

Briefly, the steps you need to follow in creating success in place of poverty are as follows: Break the power of your fear of poverty; cultivate faith and self-confidence; consider what you can offer in the way of goods or service that the world wants more than that which you are now selling to it; MAKE

GOOD IN WHAT YOU OFFER; MAKE MORE OF YOURSELF AND YOU WILL BE WORTH MORE TO THE WORLD.

In entering upon new fields of activity IMAGINATION plays an important part. Along with your faith, stimulate your imagination by affirmation and by exercising the faculty.

You need to surround yourself with an atmosphere of success; to saturate your thought world with thoughts of success instead of failure; to systematically build into your mind those qualities which I have outlined as being necessary to success.

You need beyond and above all else, to create within yourself a vital living sense of your oneness with the source of all supply. Dr. Elizabeth Severn says: "A belief in our right to have plenty, when incorporated into the mind, will destroy all sense of 'lack' which is the essential mental factor in depriving us of a normal and rightful opulence. Some of my students have been lifted out of poverty by applying this universal law—not by merely hoping that some day their 'ship might come in,' but by systematically building into their minds the qualities that would naturally attract better opportunities and increase their income."

While we must depend upon our own efforts and work for success as well as think about it, yet there are large numbers of instances where a changed mental attitude regarding success, the replacing of the fear of poverty with a vital faith in univer-

sal supply, has brought unexpected and quick results which seem almost miraculous.

#### OVERCOMING WORRY AND FEAR.

Listen to this statement by a regular M. D. who is a member of the American Medical Association and instructor in a well-known medical college: "Faith is able to operate the mental powers and bodily machinery on less than one-half the fuel and energy that fear requires to effect the performance of the same intellectual and physical tasks."

Fear and worry throw sand into the gears of the physical and mental machinery. And fear and worry are purely mental products.

The man whose mind is filled with worry thoughts goes to bed at night but not to rest. His thoughts follow their vicious cycles, using up energy faster than during his working hours. Even when he is asleep the worry and waste of energy continues and he awakes unrefreshed.

The first step toward overcoming the habit of worry is to realize that **THE MIND POSSESSES UNLIMITED POWER WHICH YOU CAN USE TO BRING ABOUT THE DESIRED RESULT.**

The will must be used and faith aroused so that order and harmony may be established within the mind.

Most worries come from some kind of inner conflict. The mind and energy is divided by mental resistance to environment, to some action which one imagines he is taking against his will, by resentment toward some member of the

household, etc., etc. The negative feelings concerning these matters are repressed and worry is the result.

One should learn to throw **ALL** his will and purpose into the stream of **EVERY** action in which he engages. Do not do one thing and fool yourself and deplete yourself by thinking that you desire to do another. You are doing as you do because you **PREFER** that to the effort which would be necessary to do something else. See that your will and purpose is concentrated upon the side of your action, not upon some different action which exists only in your mind.

Do not coddle and nourish your worries. They grow by your attention and concentration upon them and they tend to wear deeper and deeper grooves in the brain and further perpetuate themselves with every bit of recognition you give them. Ignore your worries.

The practice of deep breathing together with plenty of physical work or exercise will prove of great assistance in overcoming worry. If you live and work indoors, you should make it a point to walk many miles every day.

When you find the old worries cropping up, breathe deeply, summon your will and purpose from deep within yourself and **RESOLVE** to give your undivided attention to the work you are doing.

Avoid very much introspection. Bring your thoughts out into the world of action. Get interested in the objective life, in doing things, and you will forget to worry.

Throw your thought and energy freely into the stream of life and action.

In doing this you will use your creative imagination and power of concentration to reconstruct your habit of thought.

The One Life is working in and through you to **HELP YOU** in your efforts. The tendency of all life is toward health and harmony. In-harmony is simply an absence of harmony, due to wrong combinations.

Fear is created by that mental attitude which regards life and the experiences of life as an enemy instead of a friend. Faith will remove fear. Affirm self-confidence. Instead of giving all power in your own thinking to circumstances, concentrate your thoughts and affirmation upon your own innate power.

In conclusion I quote from Dr.

Sadler's "The Physiology of Faith and Fear": "Positive thinking is not only required in the battle against worry, but it is essential that our positive thinking shall also be opposite thinking. We must overcome worry with its opposite mental states; we must cultivate faith and trust. This is the one vital factor in the permanent cure of worry: Replace the worry thought with an opposite thought which will occupy the mind and inspire the soul."

Thoughts of good will, sympathy, magnanimity, good cheer—in brief, all thoughts emanating from a spirit of love—are felt in their positive, warming, and stimulating influences by others; and they come in turn back to us laden with their ennobling, stimulating, pleasure-bringing influences.—Trine.

### THE MULBERRY-TREE.

(To Clarence.)

Oh the mulberry-tree! the mulberry-tree!  
That brings back the vision of boyhood to me.

When far from the city and worn marts of men  
It cheers me with memory's music again.

Where fields were all ripe with the soft-blowing grain  
And the quail sounds its whistle—a challenge for rain.

The grace of a day near forgotten comes back  
To cancel the years in time's endless track.

The robin and wood-pecker, swallow and wren,  
Sing now in its branches the same song as then.

Their melody rings in a heart once more free  
By the mulberry-tree—dear mulberry-tree.

—Rose de Vaux-Royer.

# THE GREAT HEALING

Wm. E. Gibson.

**T**HE GREAT HEALING, the healing most essential to the souls of men is the throwing aside absolutely and completely of those veils and clouds of inherited superstitions and false imaginations which stand between the senses of the soul and that for which it hungers and thirsts.

The senses of the soul are the seven windows through which it takes knowledge from the states and conditions; and from the things without itself. Science in general recognizes five of these windows—seeing, hearing, feeling, tasting and smelling—and some scientists admit the intuitional and also the telepathic senses as of probable reality.

Corresponding to each of the external organs and faculties of the senses are the internal faculties.

The soul has a sight that is far more powerful than the physical organ of sight, and if the clouds of superstition and false imagination—the dogmas, and traditions of bygone days, together with acquired prejudice and pride—are banished from the soul, it sees the truth, knows reality, and is confirmed by the signs of proof. In like manner its hearing is most acute. It knows the true note from the false and can absorb the wholesome melody even amid the contending symphony of error. It can feel the warmth of the vibrations of divine love even amid the icicles of selfishness,

prejudice and the hatreds of the worldly tempers.

It may know certain things without being able to produce material proof of such knowledge other than the fulfilment of the thing known. It may hear without the use of the organ of hearing.

These powers of the soul strengthen and multiply their strength in the degree that the soul throws aside the weight and hindrances that it has inherited from the graveyard of the past and as completely breaks the chains of the pride of personal attainment and the resulting prejudice and bias.

The Free Soul is the soul purified of the errors of life; is one whose consciousness is as a clean globe to a lamp. It gives out unhindered the best light that it has, and as naturally takes in the light from without.

The Free Soul is as a perfect mirror, clean and bare. It images the truth of the objects that pass before it and reflects that truth for the profit of others.

He is truly Healed who is truly Free. The Great Healing is in knowing the Truth. "If ye be my disciples indeed, ye shall know the truth and the truth shall make you free."

Now Freedom is born of Knowledge, but knowledge is taken through two vistas of the soul. One is the material vista and the other is

the spiritual vista. The deduction from the material vista is often delusive because the conditions of that vista is subject to the law of change—organization, disintegration and reorganization—but when the soul learns to use its spiritual vista all things become plain, even the apparent delusiveness of the material vista becomes clarified and co-ordinating.

The spiritual vista is but seeing through the eyes of Him who sees all things in proper relations; hearing through the ears of Him who is able to make all notes harmonize with the music eternal; feeling through the medium which is in sympathetic accord with the needs of life on every plane of existence. It is tasting through the source of desire and response of life eternal. It is smelling the fragrance of the flower of the life terrestrial in the bosom of the life celestial.

The spiritual vista is the poise upon the mount of certainty from which the soul may look in all directions upon all things, fully conscious that all are moving together in the great plan of God for the higher good of his most advanced creatures upon this earth plane; that for man all things below him are made to serve and bless him, not to master and curse him, and that all men and women are made to help and bless each other, not to hinder and curse each other.

TRUE HEALING is in consciousness of Oneness with God in Spirit, Life and Aim. TRUE HEALTH is in lovely and harmonious relationship with all mankind.

That man or woman is the True

Healer who seeks, in thoughts, words and deeds, to remove false pride, prejudices and selfishness—the sources of most physical ills—from the consciousness and conduct of men; and who seeks to fill up the void with the Spirit of justice and fair play in human relationship.

That leader of men is THE REAL LEADER who leads men in the paths of Justice and Generosity.

That RULER OF NATIONS is THE DIVINELY APPOINTED RULER AND HEALER of the nation's diseases who is aiming above all things to pull down the walls of separation; in social standings, in business relations, in ethical dicta and religious conventionalities: Who sees the wisdom of sacrificing the products of the past upon the altar of the present for the future Good.

He is the great ruler ordained of God and destined for Immortal Glory who in this hour of the world's crucifixion banishes the conditions that build the cross and exact blood and tears.

He who tears away the walls of the prejudices of nations, of races, of colors, of religions, of social intercourse of business exchanges, of educational preferments, and sets up in their stead the Temple of Unity; uniting all the peoples and nations of the earth in the Spirit of Oneness in interest and aim in the spirit of justice and fair play to all. He is the hand of the Great Healer in action. He is the chosen of God. and though he wades through blood and fire and tears he will reach the goal and plant the flag of world Democracy upon the shore of Hu-



man Freedom. He shall clear the edges from the kingdom of God among men and lay the foundation for the Visible Kingdom of God. The Spiritual is already established. Look for that ruler and finding him strengthen his hands and renew our strength in the service. Thus will you become a healer indeed, applying the great need. Unity is the real health. Unifying the ends of the earth in thoughts, words and deeds is the Great Healing. The healer stands in high estate.

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### INDIVIDUALITY.

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"Nature arms each man with such faculties as enable him to do some that impossible to any other," says Emerson. The great tendency of modern life, with its enormous combinations, its concentrations of interests and effort, is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment, or his environment to rob him of his instinctive personality, or efface the stamp placed upon him by the divine and to distinguish him from all other men. It is his duty to preserve his individuality, as he would his character, for it is a part of himself. Each one should say to himself: I have no double. When Nature made me, she distinguished me from my fellow-man. There is no one else like me in all the universe, no one else who can do quite as well the thing I was especially made to do, and I have some advantages over every other being ever born. These

advantages I want to make the most of."

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

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### THE GREAT FOREVER.

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I stand in the Great Forever,  
I lave in the ocean of Truth,  
And I bask in the golden sunshine  
Of endless love and youth.

Oh, the glory and joy of living!  
To know we are one with God!  
'Tis an armor of might to the spirit!  
'Tis a blossom that crowns the  
sod!

Thus I stand in the Great Forever  
With Thee as eternities roll;  
Thy Spirit forsaketh me never;  
Thy love is the home of my soul.  
—Eliza Pitzinger.

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It is impossible to be plain, ugly or uninteresting in late life, if the mind keeps itself occupied with right thinking.—Ella Wheeler Wilcox.

## ANCIENT STUDENTS OF TRUTH

**T**RADITION, history and the remains of the temples bear witness to the existence, many thousands of years ago, of secret brotherhoods in Egypt. They were schools of a higher wisdom than that evolved by the intellect and are termed "mystical" and "occult." But in fact these "mystics" were studying the greatest of all sciences—the Science of the Primal Mind.

It is claimed that these students found that in certain stages of high understanding, the result of systematic training along definite lines of thought, they came into such harmonious relations with this Primal Principle or First Cause, that they were themselves endowed with causing power. They found that by living right and thinking generously and unselfishly they awakened new faculties within themselves. They sought the good, or God, and through that universal law by which like attracts like, the good or God sought them. They also found that when they came into right relations with the principle of good that they had apparently supernatural powers. They also discerned what Jesus called the "kingdom of heaven within," and all things were thereby added unto them. They are said to have had the power to cause rain or sunshine, heat or cold, and produced at will all the flowers and fruits. They could also bodily fly through the air, having acquired an understanding of that which overcomes gravity. They controlled all the ele-

ments by the word or thought and proved that we become like that which we study. They studied Cause and became masters in that realm.

They found that by coming into relations interiorly or upon the spiritual plane with the Source of all things, that they were moved by it to give expression both in thought and speech to certain words, and that when those words were expressed through them in certain ways, wonderful transformations occurred in their surroundings. The conditions which they had always supposed to be impossible of variation from what is known as the laws of nature were, in the twinkling of an eye, set at naught. They had always believed that sickness, decay and death were part of an immutable law. Yet they found that words which in meaning were in harmony with the pivotal truth that God or First Cause is Spirit, and all good, healed the sick, made happy the sorrowful and filled the coffers of the poor.

They thus found that the principle of causation was pure intelligence and that it expressed itself only in the words or thoughts of like character. They also found that the words which worked wonders in transforming their surroundings always represented those qualities which by deductive reasoning they knew could originate only with a being or principle of intelligence which was the essence of goodness. Thus they not only knew God or Primal Cause as good through the

intuitive faculty, but proved him so by demonstrating that he responded only to the words which represented attributes of the good alone. These words which produced the happy results, and which they knew corresponded to an all-good principle, they called words of Truth or Reality.

On the other hand, they found that certain words or thoughts that did not correspond to nor harmonize with the attributes of a primal cause of good, produced conditions of inharmony in those who uttered them and in those about them. Under their expression people became sick, sorrowful, and generally unhappy.

Thus by comparison, under spiritual illumination, logical deduction and practical application, they arrived at the words of Truth and their opposites or words of error. They knew that the words of Truth must proceed from the cause to which they corresponded, and consequently must represent the Real. As they could find no tenable point of origin for the opposites or words of error, they necessarily classified them as the unreal, the nothing, the dropping away from the One Principle of the Universe.

Thus they arranged and classified the words of Reality and Unreality, as the electrician of our day classifies the negative and positive poles of electric action. In the realm of mind the effect of the expressed words of Truth are fully as potent as is the positive pole in the realm of electricity. It is an exact science and can be demonstrated as such by all who will study it assiduously. It is the Science of Life, and upon it

hinges the happiness or unhappiness of existence. It is not a science whose laws were discovered and classified arbitrarily by those students of the past, but is universal in its unfoldment and application. Every man works in its laboratory every day of his life and is using its principles with every thought he thinks and can demonstrate the law himself independently. Hence no one should be ignorant of the effect which the manipulation of unknown forces produces in his character and surroundings. Jesus said that a man should be held accountable for every idle word, and those who have studied these higher metaphysics know that in words or thoughts originate all the conditions and things of the universe. Words are a dynamic force in the realm of effects, and should be studied carefully by those who would have that harmony which leads to heavenly conditions.—Unity.

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Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands in prayer,  
Both for themselves, and those who call them friends?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.  
—Tennyson.

**GOD HIMSELF WITHIN.**

You are a distinct portion of the essence of God, and contain a certain part of Him in yourself. Why do not you consider whence you came? You carry a god about with you, wretch, and know nothing about it. Do you suppose I mean some god without you, of gold and silver? It is within yourself you carry Him, and profane Him, without being sensible of it, by impure

thoughts and unclean actions. If even the image of God were present you would not dare to act as you do; when God Himself is within you, and hears and sees all, are not you ashamed to think and act thus, insensible of your own nature and hateful to God?—Epictetus.

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

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# A MOTHER'S HEART

Ethel M. Murray.

**I**T IS as fresh in my memory as if it were a few days ago, when I sat by the cradle of my little boy—my precious babe. I bathed him, powdered him, comforted him—my boy, my child; then put him to sleep. I rocked him, sang to him a song; yes, a mother's song. He—oh, he looked at me—smiled to me. His beautiful eyes; mama will never forget them. Sh-h, he has gone to sleep—my boy, my babe. How peaceful his angel face looked, I remember. I desired to kiss his sweet little lips, but was afraid to disturb my son, my babe. I looked at him, looked at him, could hardly tear my eyes away from his beautiful face. He smiled from his sleep—oh, how divine! Mother will never forget it.

Twenty-two years have passed; with them various conditions—good ones, bad ones, mother endured them all. He's twenty-two years old; a man, so handsome and bright.

"Mother," he said, one evening, while placing his precious hands on my shoulder, "did you see last night's paper?"

"No, my son; what is the news? Have they sunk another ship with food for starving children?"

"No, mother; you remember when I registered? My name is in the paper as being drafted."

"What, my son? You may be taken away from — from your mother? No, no; they will not be

so cruel, they will not take you—my boy, my babe, from me," I cried.

"But, mother, what about other mothers' sons?"

"I don't want to think about others." But, oh, what is this vision which suddenly appears before my imagination? Letters in the air—Selfishness; Justice—and what are these tears; where do they come from? Yes; I see skeleton hands of crying mothers begging for food for their starving babies.

"Yes; it is coming, it is coming," I excitedly cry out. "Wait, I see the ocean, ships loaded with food for you; just keep up, poor souls, America will provide for you."

"Boom, boom — what is that? Something from under the water struck the ship. And then a smoke. The ship is sinking, sinking. Yes, I see! it is a submarine. 'Beasts!' I cried out, 'why did you destroy the food? It was for starving babes!'"

She crew laughs. They say, "We are commanded to do so," and then rush away.

My God! and what is that horrible vision? Children scattered on the ground—why don't they move, are they dead? Where are their mothers?

Here is Belgium. My God, brutes! Stop, stop; don't stab the children in the presence of their mothers. You cruel fighting nation! And here is the ocean again; and from the waves many skeleton hands ap-

pear—innocent victims of the Lusitania.

The visions disappear, and hysterically I fall into the arms of my boy. He pets and comforts me. "Mother," he says, "the world is in a sick condition. There is a germ which eats human society. This dangerous germ must be done away with, so that society may be cured. Autocracy, false authority, and the might which makes right, must be abolished. The spirit of this age is to establish a world democracy, where humanity shall rule. People must select their own destiny, instead of leaving it to a rotten autocracy."

"Mother," his voice changed to a tender tone, "give up your selfishness, and let your boy go with a free heart to a battle which is a fight for justice and human rights."

I look at my boy—my babe; I look at him and cannot find any arguments. "Go, my son, and may God lead you in the right direction."

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### I HAVE NO FEAR.

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I have no fear;  
I know that the world  
And the whole universe  
Was created by an Infinite Power—  
By an Infinite Wisdom  
That also created me;  
So why should I fear?  
I know that the Power  
That controls all, sustains all,  
Operates unvaryingly for Good.  
The Creator's plan never varies,  
But remains ever the same.  
Infinite Wisdom and Love  
Are over all—control all—

So what should I fear?  
Love will guide my feet aright,  
I cannot stray;  
Love shall guide and lead me  
Into the Perfect way.  
No harm shall befall me — life's  
troubles cannot annoy  
When Love, unselfish Love, leads me  
on my way.  
Fear and Doubt are but shadows,  
Casting their gloom before:  
That Hope and Faith shall banish  
Forever and ever away.  
Perfect Love casteth out all Fear.  
'Tis the Light that dispels all darkness,  
Making us brave and strong;  
Lifting us up into heaven—  
Making Life's Duties a joy.

I have no fear,  
The Sun of Truth is ever shining—  
None need go astray.  
Knowledge is the rock  
Upon which I build my Faith.  
God is wise—  
God is good—  
And He wills that all should share—  
In His blessings, in His Love.  
There is no Hell—  
There is no Death.

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"I slept and dreamed that Life was  
beauty;  
I woke and found my dream was  
true:  
That Life is one and ever free.  
Work on, brave heart, with certainty.  
The sleeping state, as the awakened,  
Reveals Life's truth and beauty.  
And thus I've found my dream to  
be:  
A noonday sun of Truth to me."

# WHAT THE DIVINE IMAGE MEANS IN HEALTH

E. S. Holmes in The Truth.

**M**AN is made in the image of God. What does this mean? We look into a mirror and we find that an image is an exact likeness. So if man is the image of God, he is in the likeness of God. What is God that we may find out what man is? The first thing that we can think of is that God is good. So the man who is His image must also be good. Jesus said God is Spirit, so the man made in His image must be spiritual. God is love, so man must also be an embodiment of love. God is life, so man also must be life. God is eternal, so man must have eternal life. "I am come that ye might have life and that ye might have it more abundantly." God knows, so man, also, must know, and to the extent that a man puts on God he will know.

God works through spiritual law, so man, if he does as God does, must also work through spiritual law. God is creative, so man must also have this same attribute.

## MAN CAN USE CREATIVE POWER.

Here is the great point in healing—man can really use creative power at his will. On the knowledge of this power and on an understanding of it, all mental healing by whatever name it is called, is done. This creative power is spoken of in

the Bible as being man's soul. Man is spirit, soul, and body. God is the same. He is Spirit. He is creative and manifests his creation in concrete form in the visible universe. But before the form was the Word and the Word was God. Man then being like God, has this same power of creation in his own world, in his own body if you will. And before the creation is the Word. Now this Word must be the thought, so before the body comes the thought. This is why we have all kinds of bodies; all kinds of thoughts are making them. This is a gift of God, and for the most part we are not using these creative thoughts in harmony with the divine will. We are using them from the standpoint of the outside or world thoughts. If we want a good body, we must get back to good thinking—to God thinking. We must work as God works, if we wish to make the highest use of the great power that is within us. The Bible tell us to stir up the gift that is within us. This is just what we must do in order to work as he works and by so doing we shall find that we will be changed.

## WHAT TO KEEP IN MIND.

Instead of all the discord in our minds we must put there, for creative purposes, thoughts of harmony, thoughts of trust, thoughts of good. Good is but another name for

God, so we must fill our minds with God thoughts. This is honoring God. If our mind is creative as far as our bodies are concerned, then it is reasonable to say that the thoughts we are planting in them are the seeds which are to bear fruit and this fruit is to be our body. Does it not follow that we must be very careful what kind of seed we sow in the garden of the mind? Can you get health by thinking of sickness? Does not like produce like in the soil of the mind as in the soil of the ground? Does not a potato produce a potato? Does not one potato produce many potatoes? We are dealing with creative power in the mind just as we are dealing with creative power in earth. Who, if he were a gardener, would plant weeds in place of corn, who would plant tares in place of wheat? No good gardener would do this. And yet is this not what we see doing in the garden of the soul, the garden of our minds? Nature should teach us the greatest lessons of life, for nature is always natural and always true to its God. If we were as natural as a lily and should grow in faith in the same way we should also be clothed as a lily, in beauty and without effort. How simple is the process, and yet we have thought it to be so hard! Does a bird spend its time being unhappy and feeling bad all the day long? A bird has too much good sense to do this, so it sings and spends its time being glad.

#### BE HAPPY, YOU CAN.

Just be glad like Pollyanna and see what will happen. See what a change will come over you. Are you

robbing the world when you are glad? Did it ever help the world when you were sad? Did people love you and try to make friends with you when you were sad all the time? When you looked sick and talked of your troubles, did it help the world in which you lived to feel better? I will let you answer these questions for yourselves.

#### FEEL BETTER EVERY DAY.

Now then, suppose you try to feel a little better every day—try to sing a little, try to smile a little. Rejoice in the goodness that you see all around you. Feel happy over everything. Begin to say, "I believe that everything is all right." If you don't feel well, say that you expect to feel better tomorrow, and see what will happen. You will be planting good, wholesome thought seeds in your mind, and they will be growing into the image of the things that you think and mentally dwell on. Live, love, trust, laugh, sing, be happy and see the effects. It will energize the circulation of the blood, it will give you a free action of the limbs, it will give you life more abundantly.

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Cruelty to animals is sometimes justified with the plea that man was made to have dominion over them. In the first place, the dominion which was given to man was within himself and over all his thoughts and feelings. In the second place, if it were true that he should hold the animal world in bondage to himself he should remember that dominion should be exercised in love and mercy, and not in cruelty.—Unity.



## THE SPIRIT OF TRUTH

**T**HE FAILURE by the orthodox Christian church of today to recognize the Holy Spirit as the one and only Guide and Inspirer, is the fatal departure from the teachings of Jesus Christ which has made possible all the worldly methods and spiritual atrophy so painfully manifest in the so-called followers of the true church. But what is the status of our ministry—the rebirth of the primitive church? What is our attitude toward this Holy Spirit, this sent of God for the guidance of men? Is there not a tendency in many of the schools of modern Spiritual Science to ignore this “Spirit of Truth who will lead you into all Truth”? When spiritual information is wanted, does the Truth student always go into that “upper room” of the mind and seek for the descent of the Spirit of Wisdom, or does he consult a teacher? or does he rely upon the so-called “common sense” of human reason and experience?

We all admit that man has faculties that link him with Divine Mind, but we are in such a rush to get quick results that we do not apply the proper methods of development. The spiritual man has a domain in consciousness, and its cultivation is a necessity to all who would discern spiritual things. These higher faculties are latent in all and can be brought into activity in various ways. Paul was an example of unusual awakening of the faculty that

cognizes the light of the Spirit; being struck down by its brilliancy at noonday on his way to Damascus to persecute the men whose cause he from that time espoused, and whom he ever afterward championed. Paul’s mind was aflame with zeal to do the work of the Spirit, as he understood it. This opened the way for the Spirit of Truth. Prayer, supplication, song and soul fervor are the doors that open the man to spiritual inspiration. If these are linked with understanding the Christ-Man is revealed.

But divine revelation is much more common than is understood. The Spirit of Truth is revealing the hidden wisdom to thousands on every hand. There are more prophets of God now speaking than ever before in the history of the world. A man does not have to proclaim himself a prophet—his wisdom speaks for itself. Poets and writers of Truth, both profane and sacred, are being inspired of the Most High. Quiet citizens in every walk of life are the recipients of the Divine Word. Every man and woman who has earnestly asked for divine guidance, or who has earnestly desired to do right in the sight of God and man, is becoming the guest of the Holy Spirit.

Jesus promised that he would come again “as a thief in the night.” At his ascension he disappeared from the sight of those with him, in a cloud, and his witnesses said that he would “come in like manner.”

The "cloud" here mentioned represents the obscurity of man's understanding. Christians are gazing, like the men of Galilee, into the heavens for Jesus when he is right in their midst as a Holy Spirit working in the minds and hearts of the people. The literature of the world is being saturated with a new and strange spirit of justice and uprightness. Honesty and open-minded candor are taking the place of trickery and deceit. Love is being recognized as a law that never fails. In this connection let us quote from an article in the "Chicago News":

Victor Hugo declared that there is nothing in history more fascinating and wonderful than the realization of "an idea whose time has come."

Men at the crossways of the world's events are speaking their views and reactions to history now in the making.

Charles M. Schwab, addressing a public school alumni association, asserts that "We are at the threshold of a new era," and "the man who labors with his hands, who does not possess property, is the one who is going to dominate the affairs of this world."

Lord Northcliffe, ordinarily a decisive analyst who speaks with an assurances of finalities, while in Chicago observed with hesitancy and the manner of one baffled that "a mysterious something is sweeping the world" and actuating masses of men to inexplicable deeds.

Is the world witnessing the birth of "an idea whose time has come?"

When men as far apart hitherto arrive at an explicit understanding

that a reorganization of the fundamentals of human society is on the way, then the world must be near to acceptance of something strikingly new.

In more than one sense this war is not "merely another war." The readjustments of the future will show that this war more truly than any other war ever fought is "a people's war."

What, then, is the new thing that stands so close behind the veil of the future?—Unity.

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By some, Christian Scientists are considered presumptuous when they claim that the sick are healed in the name of Jesus Christ without the aid of *materia medica*; but if they really believe Jesus Christ to be the Son of God they can no longer doubt, if they will consider what Christ himself said on the subject, as recorded in the fourteenth chapter, twelfth, thirteenth and fourteenth verses of St. John, as follows: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father; and whatsoever ye shall ask in my name that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

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#### FINDIN'S KEEPIN'S.

"What if we loses this blinkin' war, after all, Bill?"

"Well, all I can say is — them what finds it is quite welcome to keep it."—Tit-Bits.

# DOMINION OVER ENVIRONMENT

Ruth P. Tobin in "Daily Studies in Divine Science."

**I**T IS important to be master of the environment rather than have circumstances or conditions rule, for, if we give place to inharmony, we reap the fruits of inharmony, and our lives are weak, useless, miserable.

On the contrary, we must have dominion over every adverse condition, and so live that the environment may be redeemed, for there is no phase of inharmony that cannot be mastered.

"I am where I am by Law"—my environment is what I make it—so that instead of criticising, fault-finding, and complaining of surroundings, it is well to look first to the self and begin the work there.

I can never grow out of this environment until I out-grow it, cease resisting, and so develop in love and power that the Law will take me on, for no person, circumstance nor condition can prevent my taking my own place.

As the center of a world of my own, it is my work, as it is also my privilege to see that all goes well in my world. There must be faith to know that within the self is the Power to meet, with strength, any problem that comes. The method: to hold an attitude of non-resistance, of love.

By what am I environed? By the God Presence. In reality God is my environment.

Is some one in the family cross, irritable, "hard to get along with?" Let me first be sure that I am always poised, self-controlled, loving and patient, and this attitude that co-operates with the God-Presence will dominate; a quiet, loving atmosphere will prevail in the home.

Is some one gloomy, sad, always "looking on the dark side?" Then must I know that in this God-Presence is light and good cheer, and when I am with this one I must make a point of being the very essence of optimism and joy, until he catches the spirit of cheeriness.

If I seem to lack friends, to feel the need of companionship, then I must forget to criticise, must feel a loving, congenial unity with those I meet; I must be smiling and happy, and so develop in character that my very presence suggests good will; above all, prove myself friendly to others; then shall I be sought after as a companion and a friend.

By realizing the God-Presence, living the God qualities, an inharmonious environment, whether in the business world, social relations, home life, or because of any person or condition may be overcome.

I accept the place Divine Love has given me, knowing I need these experiences in my unfoldment; knowing that I am responsible for the improvement of conditions; for the environment is the external

manifestation of the inner attitude, and if it is to be manifest in the outer, I must find peace, joy and power within the self.

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### POVERTY.

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The other day I met one of those all to common persons, a poor rich man. He owned several farms, besides houses in town, stocks and bonds in the vault, and money in the bank.

Yet he was poor. He had the essence of poverty in his mind. Because he was afraid he might come to want, because he was suspicious of everybody, because he worried over his possessions, and because he wanted more.

For poverty is not lack of things; it's a state of mind.

Rich folks are not they who have abundance, but they who feel abundance. As a man thinketh, so is he.

You are rich only when money doesn't worry you. And if you have only \$2, and don't fret over what you do not have, you are richer than the man who has two million dollars and can't sleep o' nights because he hasn't four million dollars.

Poverty is not lack; it is the pressure of lack.

Poverty is in the mind; not in the pocket.

This poor rich man I spoke of was fretting over the grocer bills, and the cost of ice and gas and electricity. He was fighting to keep down the wages of the servants. It hurt him when his wife wanted money. He complained because his daughters spent so much. The demands of his workmen for more

wages pained him like a sore toe. He haggled over the price of everything he bought.

In fine, he had every last one of the symptoms and inconveniences of poverty that his washerwoman had. And more. And if he felt the pangs of poverty, and if money worried him, and made him miserable, can you tell me what difference there is between him and a hobo?

The only use of money is to give you ease and comfort, to drive away your fears and enable you to live in spiritual freedom. If it does not that, then, no matter how rich they may call you, you are poor.

And, if you can have that feeling of freedom, that sure belief in tomorrow, that sense of abundance, which money is supposed to bring, but hardly ever does bring, and if you can have all this just by using your will power, and changing your attitude of mind, in other words, by rich thinking, which is easily attained, instead of by accumulation, which is slow and laborious and uncertain, isn't this "the more excellent way?"

Think of this! If you want to be rich, why, be rich; it's easier than getting rich. Try it.—Frank Crane.

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The simplest flowers with honeyed sweets are stored,

The simplest thing may happiness afford;

A kindly word may give a mind repose,

Which, harshly spoken, might have led to blows.

Naught is so small but it may good contain,

Afford us pleasure or award us pain.

# BE PATIENT

Bishop Sabin in "Does God Heal the Sick?"

**T**HE students of Christian Science need to exercise patience in an eminent degree in their associations with persons who do not understand this Truth. When we look back only a few years we can see how utterly unreasonable we were in our thoughts. It is impossible for any person who has not studied these Truths and does not know more or less of the practical facts connected therewith to believe that God does heal the sick, destroy all evil and restore perfect harmony here with us on earth.

The human family has been taught many hundreds of years that these things were miraculous in their character, and came only by special visitation of God's power to the favored few. We do not understand that this power is but the natural result of the exercise of God's law, and that it does not belong to any favored few; but that it belongs to all the children of men. God created all alike. He gave to each wisdom and spiritual understanding, and He gave to each power and dominion; and the reason why these powers are not exercised by all the children of men is the barriers which they place before themselves, their denial of their God-given power and their refusal to exercise it.

This Science is like all others of God's sciences. In order to be beneficial to man and to be exercised by him, it must be understood, and

there is nothing difficult in the understanding, provided you do as Jesus says. We must come to God as little children; that is, come with an honest and sincere purpose to know the Truth; divest ourselves of all prejudice, all self-opinions, and give to God fruitful soil in which to sow seed; and then when we ask, when we seek, and when we knock, our request will be granted and we will find that for which we seek and the doors of God's knowledge will be open unto us. If people come to God with self-opinions, with a denial of Truth, and then with a further disability caused by the assertion that "This Truth was not intended for me," then it is that such persons have placed themselves in an impossible condition, and they never can learn; they never can practice, and they never can be benefited so long as they thus think.

The Christian world refusing to study this Truth are simply the blind leaders of the blind, and as a consequence they are falling into the ditch of sin, sickness and death, and will so continue until they repent and learn the Truth which makes them free.

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He who is filled with happiness, though seemingly absorbed, emanates pleasure on whoever crosses his path. There is no other such agent for diffusing joy as the heart that itself enjoys.—From Life of Alice Freeman Palmer.

### LOVE.

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It is not the love we receive which gives us the greatest joy; it is the love we give which makes the soul on fire with bliss and praise. So it is in all our intercourse with one another. The words of praise given to us never lighten our soul as do the words of praise we give to others.

The Soul has acquired such a habit of condemning and blaming, and it devotes so much of its time to this acquired habit that it hears little of what Love is telling it hour by hour, moment by moment.

But Love never stops its song. It sings its sweet music, knowing full well that one day Soul will weary of condemnation—knows that Soul will be exhausted, and will have to lie still for a time, and then will the sweet inner ceaseless music of Love be heard by Soul.

Then will dawn a new day for Soul. She will never stop seeking for the source of this music, and will never know real rest until she finds it. Her search may last many years. During her search she will meet many things and many powers—powers, too, which she thinks have made the melody. Many times she follows them, and sometimes serves them for months and even years, but sooner or later she finds that serving them does not produce the satisfaction which she is seeking.

By and by she gets so interested in her search, so hungry for a sound of the wonderful voice, so absorbed in the memory of its marvelousness, that she has no time or inclination

to condemn anyone or anything.

And, behold, she hears it again, and, having heard, will listen to nothing else. She forgets to blame. Unheeded is the voice of criticism, and condemnation is silenced, as music rings through all Soul's being. Rich and full its tones roll forth, sweeping all else before its power and grandeur, and Soul knows that her King has come.

And then?

Her house is set in order, cleaned, and made fit for the glory within it. All false kings are put aside, for the true King has come.

All the members of Soul's household are made fit to serve the King and to do Him honor. As by magic, the dust and dirt of piled-up condemnation fall from them; they stand fearless before the King and declare their allegiance.

One by one, Will, Reason, and Memory, followed by all the rest, vow themselves to the eternal service of Love. "Though I falter and fall, I will call none other King," are the words which fall from the lips of each in turn.

Aye, the King has come!

In all His greatness He waited as an hireling upon His Soul, doing Soul's bidding as the veriest slave might do, in meekness and content. But now He stands revealed in all His magnificence, known to be the beginning and the end, the Creator of all, the Source of all, and King over all Kings.—Expression.

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From joy are born all creatures, by joy they are sustained, through joy they progress and into joy they enter.—Tagore.

# MUST HAVE ETERNAL HEALTH

**The Body the Manifestation of God's Spiritual Power—Truth Obliterates Error.**

Bishop Sabin.

**G**OD IS good and God is all, man is His image and likeness; we live, move and have our being in God; therefore, man, living in God, is good. Therefore, he lives in universal good. Living in universal life, all life, he has eternal life and must have eternal health. It is impossible to have anything else. Man, furthermore, is not the physical being that we have been taught to believe. He is nothing more nor less than the manifestation of God's spiritual creation. You say, Isn't that body real? Is not that a physical manifestation? I say, No, it is nothing of the kind in the sense that we have been taught to believe.

We go over here to the river and look at the river. Ye ask me, Is not that river real, is not that a reality? Is not there a river? We go back tomorrow and you ask me the question, Is not that the river? I ask you, Where is the river that we saw on yesterday, and you tell me it is down toward Chesapeake Bay, or it has gone out into the ocean on its way to Infinitude. It is nothing but the manifestation of God's creation. In the beginning God created the heavens and the earth. In the beginning, creation is today. There never was a beginning and there never will be an ending. Now, is the beginning. Today is the day of

creation. It is going on today, a manifestation of God Almighty's spiritual power. This body is but the manifestation of God's spiritual power. There is nothing in the universe, in heaven or in earth, except God, Universal Mind, and its manifestation. It can't be physical, so to speak, because all substance is spiritual. Now, when you realize that, then you can see that all these things which we call sickness, while in reality they look real, are unreal.

Let me illustrate it further. Here comes a messenger boy with a telegram with the statement that a friend has been injured and wants you to come immediately. What is the effect of that telegram? Suppose further that that telegram is false, came here through a misapprehension? What is the effect of that telegram upon you? It strikes what we call mind first, and instantaneously goes down through the body, and the body becomes distracted because of that story. Suppose before you have time to leave the room, here comes another telegram stating that the first telegram was based upon misinformation, and that it was somebody else that was hurt. What is the effect of that second telegram? It annihilates the first one. Don't you see it simply annihilates the first one? The first statement was a lie, it

never had an existence. Then the last simply annihilates the first, because the last was the truth. Whenever truth comes in contact with any kind of error, it destroys that error.

Now, for instance, here is a person before you with so-called fever, in its most virulent form. You make the realization of perfection, that that person who is said to have the fever is the image and likeness of God, lives, moves and has his being in God. You make that spiritual realization perfectly, and the fever is instantaneously killed. The only reason why we ever fail to make an instantaneous healing is because we can't make the perfect realization. There are but very few healers who take an acute case and treat it for an hour or an hour and a half but that the fever is destroyed. The only reason why there are ever longer cases is because the cases have been longer in their inception, and this universal thought, this universal error, is that they must run their course. You can't always get rid of this thought. We have had two cases of fever where the fever had run two or three weeks, and with all the work that we could do we could not get them out before four or five weeks. The universal thought around them was that the fevers had to run their course. We could keep them out of delirium, we could keep them comfortable, but to get them out of the hospital was impossible because of this universal thought. But if you can apply the Truth absolutely and perfectly against any kind of error, you destroy the error, you annihilate it.

## OUR BLESSED LITTLE MOTHER.

Sitting in the hammock  
Neath the trees,  
Busy little mother  
Shelling peas.

Smiling on the children  
At their play,  
Wise with love that keeps them  
Glad and gay.

Fragrance of sweet roses  
Rich and rare,  
Finest of bird concerts  
Thrill the air.

Willing hands so busy  
All the day,  
Loving heart that bravely  
Seems so gay,

Just to keep the shadows  
Out of sight  
So that loved ones 'round thee may  
Walk in light.

Full of loving service  
Faithful, sweet,  
Making rough paths smooth for  
Tender feet.

Close to Mother Nature  
Leans thy ear;  
Sweetest of her secrets  
Thou dost hear.

When earth life is ended—  
Heaven's begun,  
Thou shalt hear thy Father  
Say: "Well done."

—E. D. Williamson.

The noise of the moment scoffs at  
the music of the Eternal.—Tagore.



**BRIEFLETS.**

—  
Clericus.

Without reform there can be no progress.

Bitter beer often brings a man to an early bier.

The Devil is always deaf to angelic harmonies.

Hypocrites, like water, ultimately find their level.

Commit trifles to God, for to Him nothing is trivial.

The streams of small pleasures fill the lake of happiness.

The soul never slumbers, but is as the eye of the eternal.

Prayer is the cure for all cares—the panacea for all evils.

Let the cool streams of prudence temper the hot springs of zeal.

Better is wrong with sincerity than right bolstered with falsehood.

A wise man commends all things to the righteous wisdom of God.

Godliness coupled with contentment formed the pillars of felicity.

The Holy Bible is a glorious sheet anchor to the storm-tossed mariner.

Love is a mighty spiritual force, warring against the dullness of matter.

The cut of the cloth does not improve the personal qualities of the wearer.

A prudent person will not lay siege to the stronghold of ignorant bigotry.

Speech is the golden harvest which follows the flowering of ripened thought.

A prattling babe in the home is a well-spring of pleasure—a messenger of peace and love.

Vastness is merely the aggregation of smallness; little drops of water making the salt ocean.

Conscience is the silent monitor which invariably suggests down brakes when danger is ahead.

Some Sabbatarians profess to be so straightlaced that they would thrash yeast for working on Sunday.

Unadulterated Truth is a very bitter dose for some people to swallow, especially when they have long been attuned to concentrated lie.

Heresy is an evil having shame for its pride.

A look may work ruin or a word create wealth.

He alone is really free whom the Truth makes so.

A thing is great or little only to a mortal's thinking.

The man who doesn't know God is a stranger to himself.

Reason is the follower of faith when not its precursor.

Ardent desire implies the power of early manifestation.

Gospel ships are sometimes wrecked by clumsy sky-pilots.

Learning delights to discover the affinity of seeming opposites.

Virtues slumber where there are no opportunities for evil-doing.

The innocent pleasures are the cheapest, and the sinful the most costly.

To seek uninstructional pleasure is to slumber on the couch of indolence.

Evil spirits born of darkness dissolve completely in the light of divine love.

No man is so wise but that he can

learn something valuable from some one else.

The powers of the human mind can never be hedged by dogmatical limitations.

Better is he who carefully stores knowledge than he who seeks to make it for himself.

The prison house of bigoted self reclines upon the sandy foundation of worldly wealth.

Malice is the glowing ember which quickly kindles hell-fire in the hearts of the unregenerate.

Good nature, unless tempered with prudence, often proves to be a misfortune to its possessor.

People who burn life's candle at both ends do not march long in the procession of human progress.

The hand of compassion never clings tightly to a fat money purse when dire suffering needs speedy assuagement.

As wrong thinking causes all our ills, we have merely to think correctly to remedy such evils.

The primordial elements of all things are the same, though nature's lavish hand has mixed them differently.

Dissipate the mists of matter, and lo! the soul is clear.

Reason has nothing positive, while faith has little doubtful.

The mind and nature of God are shadowed in all His works.

Nature is the chart of God mapping out all His attributes.

The sincere prayer of the humble penitent is always answered.

The properties of mind and matter are but the flats of divinity.

Limitation in thought ultimates in the restriction of advancement.

Playing-cards may be regarded as the Devil's kindergarten pictures.

Envy is a vile cankerworm which gnaws insidiously into the vitals.

Some people who claim to know God never speak to Him through prayer.

The ideals of earlier epochs frequently become stern realities in succeeding ages.

Malevolence can and does wound deeply alike with thought, word and dagger.

The devil when upon dress-parade makes many conquests among vain spectators.

The slavery of enthralled mind is ultimately eradicated through freedom of expression.

Every self-respecting citizen ought to be thoroughly loyal alike to his God and his country.

Some people are scrupulously honest after the fashion of the hungry cat when meat is out of reach.

Christianity is the radiant light in the lantern of progress destined to illumine all the world's theologies.

Some men who have no ready cash in their clothes often have rich treasures stored up in Heaven.

It is worse to lose one's character than one's coat, as the latter can be replaced while the former cannot be recovered.

Anger is a consuming fire which cooks no victuals, but it does broil and burn those in whom it suddenly rises.

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Any person who will not accept what he knows to be the truth, for the very love of truth alone, is very definitely undermining his mental integrity.—Luther Burbank.

**SPARKS OF TRUTH.**


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The cross, a symbol of the Rejected Christ.

The Christ is the Gift of God for the Renewing of Life.

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To be born again, regenerated, is to awaken to consciousness of Oneness with God in Spirit and Oneness with men in life.

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Believe not in the world ideas of material worship, but believe in God the All Loving and All Good.

Be not a slave to heredity, or luck, or numbers, or opinions handed down. Your life is independent of every other life, subject to its own laws, and not to the laws and rules of bygone days.

Center in God, through the light of the highest manifestation of Divine Reality that has come to you. The heart of God—Divine Love—is **THE ONLY LAND OF FREEDOM**; all else is slavery.

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Every man and woman must needs reflect at some moment upon life—What is real? and what is unreal? What is worth while engaging your mind upon and energies, and what is a mere dissipation of energies? The soul is conscious that it must render just account and insist from time to time on reflecting upon its state. Wise is that man or woman who does not drown his or her soul in the sea of worldly pleasure.

Every life is a book, a sealed book of many mysteries, and every soul has the key to his own seal, the index to his own pages of many mysteries. He is wise who patiently

applies the key, who studies the indices and with care develops the subjects that are rare.

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Victory is not in vanquishing an enemy, but rather in making the would-be enemies true and loyal friends.

Real victory comes through a change of heart. The will and affection of the vanquished become at one with the will and affection of the victor. True victory is victory for all parties.

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There is no turning back now. The nations must drink the cup, dregs and all. Long have they repeated "Thy kingdom come, Thy will be done." The Kingdom has come. God's will of right and justice toward men, of all nations, classes and station, must now be done. It must be done, if it shall cost the disintegration of all that remains of bygone civilization and the dissolution of all the doctrines and teachings that have been dear to men hitherto. Wise is he who hearkens and moves with the tide and not against it.

Many, nay countless, discoveries lie within easy reach. Just across the border line of the change of the heart of a myriad of souls is the key to many blessings in discoveries and inventions; but short of the border line of regeneration is danger through human selfishness.

Seek first the Kingdom of God, the highest Good in yourself, for your own happiness and for the happiness and uplift of your fellowmen. Finding this and finding a sufficient number of souls besides yourself

who have found the Kingdom of God within, you will be led to the sacred chamber of mysteries, from which to draw countless ideas, inventions and discoveries.

Man for the most part is but a child awakened from a nap. His vision runs neither to the past nor to the future; he is absorbed with the desires and passions born of the moment. If he chances to dream of what has been, the dream is too often distorted and made uncertain of interpretation. If he meditates upon what is to be, his boat of imagination too often founders in the sea of fancy before reaching the shore of certainty. Like the child that he is, man looks around about him, amusing himself with the immediate environment of flesh and associates, sees day and night, awakes and sleeps, never stopping long enough to behold the sun, the source of light, the source of the bounty of heat and vigor, and of the life that he lives.

Find your God and you find yourself. Find yourself and you find your God.

Bless all experiences in yourself and others, and never condemn or predict calamity or destruction. Make to yourself, as well as to others, suggestions of regeneration and victory, even from the observed facts of sin. In the form of death and failure see only life; for every movement is a manifestation of life and means overcoming to the Son of God, man, when it is finished and the lesson is learned.—A. P. Barton.

## YOU ARE CHILDREN OF LIGHT.

The lamp is trimmed,  
Comrades, bring your own fire to light it.

For the call comes again to you to join the star pilgrims crossing the dark to the shrine of sunrise.

The day was when you went forth in your glad adventure of light and the star of hope thrilled in the sky and kissed your banner. But as the dark deepened you fell behind in the march and slept with your lights gone out, while your dreams grew discordant like the ominous cries of night birds.

Yet though it is dark, and the wind in the forest is like the wails of lost souls, has not the breath of that prayer already touched your foreheads which comes from the past echoing from age to age:  
"Lead me to Light from the dark, from death to Everlasting Life"?

Sleepers, arise from your stupor of dim desolation and know once more that you are the children of Light. — United India and Native State.

We live in deeds, not in years; in thoughts, not breath;  
In feelings, not in figures on a dial;  
We should count time by heart throbs.

He most lives who thinks most,  
Feels the noblest, acts the best.

—Bailey.

**WHILE I AM ALIVE.**

How much would I care for it, could  
I know  
That when I am under the grass or  
snow,  
The raveled garments of life's brief  
day  
Folded and quietly put away,  
The spirit let loose from mortal bars,  
And somewhere away among the  
stars—  
How much do you think it would  
matter then  
What praise was lavished upon me,  
when,  
Whatever might be its stint or store,  
It neither could help nor harm me  
more?  
If, while I was toiling, they had but  
thought  
To stretch a finger, I would have  
caught  
Gladly such aid to buoy me through  
Some bitter duty I had to do;  
Though when it was done, they said  
(maybe  
To others—they never said to me—  
The word of applause so craved,  
whose worth  
Had been the supremest boon on  
earth  
If granted to me then), "We are  
proud to know  
That one of ourselves has tri-  
umphed so."  
What use for the rope, if it be not  
flung  
Till the swimmer's grasp to the  
rock has clung?  
What help in a comrade's bugle  
blast,  
When the peril of Alpine heights is  
past?

What need that the spurring paean  
roll  
When the runner is safe beyond the  
goal?  
What worth in eulogy's blandest  
breath  
When whispered in ears that are  
hushed in death?  
No! no! if you have but word of  
cheer,  
Speak it while I am alive to hear!  
—Margaret J. Preston.

**HAS THE WORLD BEEN A  
FRIEND TO ME?**

Don't ask, "Has the world been a  
friend to me?"  
But "Have I to the world been  
true?"  
'Tis not what you get, but what you  
give,  
That makes life worth while to  
you.  
'Tis the kind word said to the little  
child  
As you wiped its tears away,  
And the smile you brought to some  
careworn face,  
That really lights up your day.  
'Tis the burdens you help another  
bear  
That makes your own seem light.  
'Tis the danger seen for another's  
feet  
That shows you the path to right.  
'Tis the good you do each passing  
day  
With a heart sincere and true—  
For through giving the world your  
very best,  
Its best will return to you.  
—Mabel Browning Denison.

### MAN! STAND UPRIGHT!

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Man is timid and apologetic; he is no longer upright; he dares not say "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf bud has burst, its whole life acts; in the full blown flower there is no noise; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eyes laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he, too, lives with nature in the present, above time.

This should be plain enough; yet see what strong intellects dare not yet hear God himself unless he speak the phraseology of I know not what—David, Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by rote the sentences of grand-dames and tutors, and, as they grow older, of the men of talents and character they chance to see, painfully recollecting the exact words they spoke. Afterward, when they come into the point of view which those had who uttered these sayings, they understand them

and are willing to let the words go, for at any time they can use words as good when occasion comes. So was it with us, so will it be, if we proceed. It is as easy for the strong man to be strong as it is for the weak to be weak. When we have new perception we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brooks and the rustle of the corn.—Emerson.

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### HARMONY.

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Preserve harmony in your own soul, and it will flow out to all others, for its effects are more powerful than you understand, and more far-reaching.

Sink all thought of self, all personal ambition, the small jealousies and suspicions that mar the heart's melodies.

Listen to the great song of love, compassion, tenderness, and losing yourself in that, forget these passing shadows. United, harmonious, your power is limitless; without them we can do nothing.

See to it, then, that your note in the great instrument be pure and clear, else discord will result. Back of all our pain and suffering there lie the Divine harmonies of Reality. These seek, and finding, lose not.—The Theosophical Forum.

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If you wish success in life make Perseverance your bosom friend, Experience your wise counsellor, Caution your elder brother, and Hope your guardian genius.—Addison.

**DIVINE PROSPERITY.**

"All that the Father hath is mine."

"Then why am I not in possession of it?" asks the average man.

We answer, "Because in the 'brawl for the means to live' you have overlooked the important fact that the possessions of the Father are not in stocks and bonds, but are the divine possibilities implanted in the mind and soul of every man."

It is through the mind of man that ideas are born into being. It is through the soul of man that God's wealth of love finds its avenue for expression.

It has been said that the mind of man is a crucible in which the ideal is transmuted into the real, and that this process of transformation is the spiritual chemistry which we must learn before we are ready to enter the great laboratory of the Father's Substance. There is no lack of material there. Every one of us has the opportunity to bring forth from this Resource according to his thought and purpose.

Health and prosperity and all our good comes through the awakening consciousness of spiritual power. When we understand this, every man becomes the supreme being of his own life and affairs, and no good nor evil can come to him except he make it possible.

Opulence of consciousness will express itself in opulence of manifestation.

Spiritual power is creative, and is not dependent upon material securities.

The inexhaustible energies of na-

ture are at our service when we learn to make confident demand upon them.

Disease and poverty will never enter our domain unless we invite these ideas through belief in them, and they will never stay unless we entertain them. This consciousness of power is one of the delights of our Divine inheritance, but we must know how to apply it righteously.—Exchange.

**VOICE OF THE SOUL.**

The Bounties and Blessings of spiritual truths are falling in copious showers. He who gathers to the profit of his own soul, and for the good of men, shall sow again for the profit of the world and to the glory of God. But he who refuses to gather shall hunger and thirst and his name shall perish from the earth.

As with individuals so with orders of men. So with races and nations. God is no respecter of persons.

The temple of human relationship is being rebuilt and the stones that have long lain at the bottom will adorn the top. The stones that other builders rejected will become keys of the arches, heads of the corners and parapets of adornment.

God chooses those who choose Him; honors those who honor Him; makes great those who make great His spirit and life among men.

Bless the divine Good in word and thought and deed and that divine Good blesses you. Curse it and you curse yourself for now and for ages.

### A BEAUTIFUL FAITH.

A beautiful faith is the rock foundation for the right method of living, the faith that illumines our daily life, our home and our environment. 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 only as 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 highest purposes, 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 love is the great power of life.—Kathleen M. H. Bealy in *The True Art of Living*.

### BUY IN THE MORNING — ADD A FEW AT NIGHT.

One little Thrift Stamp, sitting by its lone,

First seed of saving carefully is sown.

Then number two is pasted by his side,

Uncle Sam's workers, glad and full of pride.

Thrift Stamps now sixteen, sitting in a row,

Soldiers of Freedom bring to Germans woe.

A few cents then added buy a "Baby Bond,"

Five silver dollars to this correspond.

Buy them from banks and buy them from the store,

Buy them from the postman, buy them more and more;

Buy them in the morning, add a few at night,

Then make your friends join in this new delight.

Pennies now saved mean, when their work is done,

Gold to rejoice with, when the war is won.

—Felice Davis, Denver, Colo.



**LOVE.**

Love gives, because to give is its desire and its joy. Love gives just to give.

Every giving brings forth a return giving, but — and this is the all-important point — the return giving does not enter into the motive of Love's giving.

With Love it is never a question of the amount given. The strength, the efficacy, the beauty, the value of the gift, lies in the fact that it is freely and gladly given.

Life seems complex only because all people are not free givers. It is the bargaining and the selling of feelings which makes the complexities and complications of existence.

The one who steps out into the light of free giving finds that he has left all complexities behind him. He feels as though freed from innumerable bonds which held him down and rendered him helpless. It is for him literally another existence, so different is it from the old and dark world he lived in for so many years. He has entered a beautiful new world which reveals new wonders every moment.

It is as necessary to get a new and true idea of Love as it is to get a new and true idea of man. It is necessary to know that there are as many standards of Love as there are people. This being so, whose standard must be taken as a guide for what is loving?

Love is the one and only worker. The soul which knows this is able to see Love's face and to hear Love's voice, whatever dress it wears. — Alma Gillen in Expression.

**MY DAILY PRAYER.**

Oh, Master God, give me the power to be

A great God-woman, treading fearlessly

The path that now is mine, howe'er beset

With petty cares that irritate and fret.

Help me to be so calm, serene and strong,

That souls that know Thee not shall see and long

For thy sweet presence; help me, God, I pray,

To pass none by who need me day by day.

Help me to know their loneliness and pain,

Help me to bring the sunlight back again;

To dry the tears that fall in silent woe.

Give me, oh, Lord, the power to see and know.

And now, oh, God, one more great boon I ask.

'Tis patience to strive on, whate'er the task.

Help me to do my work, however mean;

Teach me, oh, Lord, to be indeed a queen.

—Evelyn Buechner.

"In Thee I have no pain, no sorrow,  
No anxious thought, no load of care;

Thou art the same today, tomorrow;  
Thy Love and Truth art everywhere."

**THE RED CROSS.**

The Red Cross of Mercy—the one  
dear tradition

That shines like a rainbow above  
the black storm.

For freeman or dupe of the mon-  
arch's ambition

It serves to the end where the  
War Devils form.

With the tenderness shown by a sis-  
ter forgiving,

With all the soft sweetness a  
mother can show,

It comforts the dying and cares for  
the living—

An island of peace in an ocean of  
woe!

The Red Cross of Mercy — man's  
greatest assurance

That Right is not rotting, that God  
is not dead—

With the softness of Strength, with  
patient endurance

It creeps to the soldier whose  
power is sped.

It laves the hot brow with the touch  
of a mother,

It closes brave eyes that are swim-  
ming with pain;

It comes as a friend or a sister or  
brother

And seeks out the wounded who  
rest with the slain.

The Red Cross of Mercy! The Cross  
of The Master!

It shines o'er the shambles the  
tempest has made;

It shines o'er despair and it shines  
o'er disaster

As shone the First Cross on dark  
Calvary's Grade.

Give! Give! Not one patriot falters  
or pauses

In doing his mite for his brothers  
abroad,

For clear is the call of this greatest  
of causes—

The Red Cross of Mercy! The  
Red Cross of God!

—William F. Kirk.

**JESUS' PROMISES TO US.**

Ye shall know the Truth and the  
Truth shall make you free.

Ye shall never see death.

Power to tread on scorpions and  
nothing shall hurt you.

Ye shall heal the sick.

The works I do shall ye do also  
and greater works.

Nothing shall be impossible unto  
you.

What ye shall bind on earth shall  
be bound in heaven.

All these things shall be added  
unto you.

Your Father's good pleasure to  
give you the Kingdom.

Ye shall be perfect.

Ye shall become a well of living  
water.

Ye shall see heaven opened.

Your name shall be written in  
heaven.

Ye shall inherit eternal life.

Ye shall receive the Holy Spirit.

Love much. There is no waste in  
freely giving.

More blessed is it, even, than to re-  
ceive.

He who loves much alone finds life  
worth living.

—Ella Wheeler Wilcox.

**WE BELIEVE THE PROMISE.**

Where the religion of Jesus Christ is taught and where it is followed, invention, intelligence, colleges, school houses, churches, everywhere, are pointing their spires toward heaven and God Almighty's power is working through them in the name of Jesus Christ, controlling the world.

That is the difference between the Evangelical Christian Science Church and others. We join hands with the orthodox people upon this thought that Jesus Christ is the Son of the living God, and in Him we trust and rely. Through Him God Almighty works through man.

We differ a little from the orthodox churches, because we are more literal. We believe the promise when it is made. They came to Jesus and asked Him when this kingdom of heaven should appear, and he told them that it did not come in such a way that you could say, "Lo here it is, or, lo, there it is," but that the kingdom of God is within you. We live in the ever-present, never-ending and forever Now, and we take God Almighty's promises and we have our heaven today. Not that we will not have it in the sweet by and by, for in our Father's house are many mansions. The mansions are there, but our friends that have passed on everywhere, while they are not near us in the body, in the visible form, are here, there. They are anywhere; they go as thought goes.

When we receive a cablegram from South Africa to treat a sick person we send that person the

Thought and the transmission of the Truth is instantaneous. Sometimes most miraculous healings are done on the instant. The Thought goes out and the work is done. There is no time, there is no distance in God Almighty, because we live, move, and have our beings in this great Infinite Love, the beautiful Father, and when we make that realization, God Almighty hears us and the answer is manifest.

It is not always instantaneous. Jesus Christ, when He went down into His own country, could not do many mighty works because of their unbelief. Send a person, for instance, to me for treatment. If I should tell that person that he could not have a doctor, the whole community would rise as one man and say in their hearts that murder is being committed. What is the result? All of my prayers are not strong enough to overcome that thought of universal belief. In some cases that come to me the very first thing I do is to say, "You get a doctor, or I will not touch it." Why? Because I want that unbelief satisfied, destroyed.—Bishop Sabin.

**STATEMENT OF FUNDAMENTALS.**

God is ALL, both invisible and visible.

One Presence, Knowledge and Power is All.

This ONE that is ALL is Perfect Life, Intelligence and Substance.

Man is the Expression of God, and is ever One with this Perfect Life Intelligence and Substance.—Daily Studies in Divine Science.

### LOVE AND THE CROSS.

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We love our friends. Christ loved His enemies and gave Himself for them. There were no attractions in them. They were steeped in hatred, besotted with sin, and yet His love takes hold upon them. Reaching beyond the range of human affection, it lays its hands upon the vile and the corrupted and the unholy and transforms them by its touch. It stoops to conquer. It humbles itself that its objects may be exalted. It comes like a thing Divine, seizing upon the low and the mean and the vile, and presenting them glorified and beautiful in the presence of God. Oh, the uplifting power of the love of Christ revealed to us in His life and death, breathing the Spirit of Love into the heart of humanity, forgetting brotherhood, reconciling enemies, ending wars, stilling strife, preventing wrong, procuring peace, succoring want, comforting the sorrowing, curing disease, confounding opposition, conquering death, in profound compassion shutting itself into and under the woes of the world and lifting men out of them into the Peace and Rest and Joy of a life in harmony with the Life of God!

The cross is the center of it all. The Spirit of Him who died upon it is in all human progress, breathing warmth, giving light, inspiring thought, stirring action, promoting ministry, caring for the poor, providing for the aged, nursing the sick, visiting the imprisoned, nourishing the orphans, founding asylums, building hospitals, erecting churches, disseminating the gospel

of purity and peace, and furthering every relief and every betterment that has come to the race of men.—  
Rev. J. W. Wightman.

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### THE BLUE SKY.

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I did not know the sky could be  
So very soft, so very blue;  
I did not know the land and sea  
Could spread so fair before my  
view  
Until I learned one cloudless day  
To banish hatred from my heart,  
To put my foolish doubts away,  
And bid my envy to depart.

I did not know how richly I  
With priceless gifts had been en-  
dowed;  
With health and strength, I knew  
not why  
I might be glad and brave and  
proud;  
Until I learned to cease to grieve  
Because some other won success,  
And strove the harder to achieve  
The fair rewards of worthiness.  
—The Truth.

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Therefore to whom turn I but to  
Thee, the ineffable Name!  
Builder and maker Thou of houses  
not made with hands.  
What! have fear of change from  
Thee who art ever the same?  
Doubt that Thy Power can fill the  
heart that Thy power expands?  
The evil is null, is nought, is silence  
implying sound;  
What was good shall be good, with,  
for evil so much good more,  
On earth the broken arcs; in heaven  
the perfect round.  
—Browning, in "Abt Vogler."

**SPIRITUAL HEALING.**

“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.”—Mark 16:17, 18.

There is a widespread belief in the world that health can be obtained through things external, but one who understands Spirit and its laws knows this to be untrue, for health is not something to be manufactured from without; it is fundamental in Being and the normal condition of all things. It is a reality, permanent, unchanging and unchangeable, and the one and only way to attain it is through recognizing and obeying the Law at all times. This Law is exact and un-failing, and disobedience to it brings results in the form of inharmony in mind, body and affairs. All this Jesus Christ taught us, and his activity as a physician is most impressive. At no time did he teach that health could be obtained from any other than the One Source, nor did he claim any power for himself in healing the sick, raising the dead and casting out demons, but he made it plain at all times that “The Father within me, he doeth the works.” Through his recognition of oneness with the source of life he was able to minister life unto all who sought his aid. He never failed in any case he undertook to heal, nor were these cases always the so-called “imaginary” ones, a great many being those which people to-day call “incurable.” Jesus Christ gave us the injunction to preach the

gospel and heal the sick, and he promised that he would be with us always, “even unto the end of the world.” It is our firm belief that he is with us now, helping us to demonstrate the mighty Law for ourselves and others, and we know that it is possible to efface sin, sickness, disease and poverty in the name and through the power of the Lord Jesus Christ.—Unity.

To be Spiritual is to be Pure, Peaceful, Poised, Powerful, Perfect.

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, and you will then radiate power and manifest a great dignity that will carry a holy influence through any 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.—Anna L. Palmer.

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.

### DO ALL THINGS FOR THE GLORY OF GOD.

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Man is, in his real nature, the Will of God, representing the active side of Divine Mind. Without the co-operation of man, ideas of Divine Mind would be unmanifest and unknown, and heaven could not be established in the earth. The truth of this statement is verified in the world of affairs. Regardless of God being "closer than hands and feet," the world is full of ungodlike manifestations. Until man gives the substance of his thoughts to contemplation of godlike ideas, there is no opportunity for Divine qualities to manifest themselves. A proper realization of this Truth will enable one to recognize the importance of doing all to the glory of God. God, like any other friend, does not force his attentions upon us. He must be invited to express himself. In fact, we must woo the Spirit with intense desire and interest if we are to feel its guidance in all our activities.

The idea of partnership with God brings one into closer relation with him. We find it easier to act upon Truth discerned when we realize that through man's righteous activity, God's will is manifested. When Jesus uttered the memorable words, "Not my will, but thine, be done," he had arrived at that point of trust and confidence in the Father's perfect will for him, that he could proceed with the further crucifixion of the personal man, knowing that all would eventually be well. He did not passively fold his hands and await a revelation, but having spoken a Word, the sub-

stance of which is perfect activity, he aroused the sleeping disciples and said, "Arise, let us be going."—Charles Fillmore.

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Do you know that we each have an innermost I Am Corner in our being, where "Truth abides in fullness"? And just in proportion that we recognize the Truth Corner in ourselves, which is God in us, shall we brighten the little corner in life we occupy, for this I Am Corner is Love, is Life, is Joy and Happiness, and it radiates as we realize it.

Brighten the corner where you are. Now there are certain scientific methods for finding out where your corner is, and there are certain scientific ways of changing yourself to fit the corner where you are, and of changing the corner to fit yourself.—The Builder.

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Man can only be regenerated from within. The forces of mind which have been used almost entirely for the creation of machinery for commerce and comfort must now be used as never before for building up the moral fiber, the social conscience, the spiritual ideals of life. In the day when we shall use these inner powers for constructive rather than destructive purposes, we will mobilize the mental forces of the nation in times of crisis and by right thinking solve the vexing problem and keep the peace of the world.—Bernard C. Ruggles in Power.

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You cannot dream yourself into a character; you must hammer and forge yourself one.—James Anthony Froude.

## GETTING NEW THOUGHT OVER TO THE SOLDIERS.

Everybody's heart goes out to the soldiers these days, and everybody's soul goes up to God asking how to help them win the war for all of us, and come back safe.

Everyone of us can decree for all our soldiers sure and swift success and safety!—whether we can do anything else for them or not.

We can decree God's world democracy here and now in Truth: God's Oneness organizing all the peoples of the earth to express that Truth of our Oneness.

We can decree all individuals and nations functioning in Freedom, each after his own soul's divine wisdom, aided by all others to express his own peculiar divine Self for the joy of all.

We can remind ourselves and others that what God in All of Us desires, World Unity for God-Expression, is swiftly manifesting the world round; that all things are working together for the good of all, here and now.

We can decree democracy to the Germans. And innocuous desuetude to the Hohenzollerns et al.

We can decree swift and sure work for war winning, to Woodrow Wilson and to Hoover; swift repentance to the profiteers; and one hundred per cent taxes on "excess profits" and on "land values."

We can "delight in the Almighty One, and lift up our faces unto God;" we can "make our prayer unto Him" and "pay our vows to Him," the One.

For is it not written in Job xxii

that if we do these things we shall "Decree a thing and it shall be established unto us?"

We decree autocracy the obedient servant of world democracy.

We work with All Good Will—God's Will—to this end.

We go into this war to win, and we stick to it till our decree becomes manifest, even to Blind Bill Hohenzollern.—Elizabeth Towne in *The Nautilus*.

How often do we see two youths with equal ability and equal opportunity start out in life with the same ambition — in search of happiness and success. One faces toward the right and spends his energy in the path of rectitude, of justice, of a worthy career. He spends it not only in working in his chosen calling, but in helpful service to others, in uplift and in everything that is good. The other faces in the opposite direction and expends his energies in just the opposite way,—in dissipation, catering to his senses, his passions, and in gambling with his chance in life, with precious life assets. He uses the same kind and the same amount of energy, but because it is expended in the wrong direction he is led to the penitentiary. The right spirit is not in him; and he has turned his energy into negative, destructive expression, while the other youth turned his into positive, constructive expression, both seeking the same thing—happiness. The difference in results came from their facing in different directions from the start.—Orison Swett Marden.

### MAN AS SEEN BY SOME OF EARTH'S GREATEST.

His substance is not here;  
For what you are is but the smallest part  
And least proportion of humanity;  
But were the whole frame here,  
It is such a spacious, lofty pitch  
Your roof were not sufficient to contain it.  
—Shakespeare.

What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself.—Emerson.

Man—though based to all seeming on the small visible, does nevertheless extend down into the infinite deeps of the Invisible, of which Invisible, indeed, his life is properly the bodying forth.—Carlyle.

A truly good man is possible upon the earth, a thoroughly bad man is not possible.—George Meredith.

Yes, be man, that is to say, be nature, be spirit, be the image of God, be what is greatest, most beautiful, most to fly in all the spheres of being, be infinite will and idea, a reproduction of the great whole. And be everything while being nothing.—Amiel.

### CONTROL.

He who created me soul and body is no apprentice. Of his own work He said, "It is very good." Therefore I am no weakling, who must be weak today, and strong tomorrow. I am power. I can be what I will to be. I will be strong, stable, calm, and conscious that, however disturbing may be the people, or circumstances about me—I am su-

perior to it all. Nothing can move me, unless I allow it power to do so. I should only remember that those who seem unkind and antagonistic are to be pitied instead of blamed, and resisted because no one is so foolish as to do evil for evil's sake. We must not be overcome by evil, but overcome evil with good. A word of retaliation, however just it may seem, only adds fuel to the fire of the opponent, and the more just it is, the more it seems to arouse the indignation of the offender. Such is the power of Truth. It cuts like a two-edged sword, but it does not always heal. But love and forbearance arouse no opposition. They tell of the spirit of Love within, and in most cases it disarms the opponent. We must never forget that the opponent always makes use of such weapons as he has built out of his own being. With other weapons, he is unfamiliar but love is a language which all can understand, so its tones are never lost. We must realize that in self-control we control others and environment as well, and self-control is a very reliable gauge of one's advancement and ability to uplift others, and to exert the healing power.—Practical Ideals.

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Impressions.



**SENDING OUT LOVE THOUGHTS**

I know of no better practice than that of a friend who continually holds himself in an attitude of mind that he continually sends out his love in the form of the thought, "Dear everybody, I love you." And when we realize the fact that a thought invariably produces its effect before it returns, or before it ceases, we can see how he is constantly breathing out a blessing not only upon all with whom he comes in contact, but upon all the world. These same thoughts of Love, moreover, tokened in various ways, are continually coming to him from all quarters.

Even animals feel the effects of these forces. Some animals are much more sensitively organized than many people are, and consequently they get the effects of our thoughts, our mental states and emotions, more readily than many people do. Therefore, whenever we meet an animal we can do it good by sending out these thoughts of Love. It will feel the effects whether we simply entertain or whether we voice them. And it is often interesting to note how quickly it responds, and how readily it gives evidence of its appreciation of this Love and consideration on our part.

What a privilege, and how enjoyable it would be to live and walk in a world where we meet only Gods! In such a world you can live. In such a world I can live. For in the degree that we come into this higher realization do we see God in each

human soul; and when we are thus able to see Him in everyone we meet, we then live in such a world. And when we thus recognize God in everyone we by this recognition help to call it forth even more and more. What a privilege—this privilege of yours and mine!—Ralph Waldo Trine, from *In Tune with the Infinite*.

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## OUR BOOKS

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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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### SUCCESSFUL THINKING.

A young man wants to know if there is anything in the system of "New Thought" as related to success in life.

Yes, indeed, my son.

The essence of the New Thought is in the Scripture which says, "As a man thinketh in his heart, so is he."

If you think you are going to succeed in life you have already won half the battle—always provided you keep on thinking so.

"He who hesitates is lost." Hesitancy and doubt, put into a composite, spell failure. The person that admits the thought of failure into his mind and lets it lie there will find that it will gradually penetrate body, mind and spirit. It will become a part of him. It will weaken him. It will change him. It will pull him down.

No young man can afford to think otherwise than that he is fore-ordained to succeed. Any other kind of thinking is an element of weakness that will surely paralyze his ability to do and to be.

Do not allow your mind to dwell on the obstacles that confront you. By doing so you will build up a wall that will block your forward passage. That way lies no thoroughfare.

Think success. Say success. Dream success. And never quit thinking and saying and dreaming success.

Saturate yourself with the success thought and feeling.

Your state of mind has every-

thing to do with your ability to overcome.

Sure, son, the ability to persistently think success is the surest way to attain it.—Kansas City World.

There shall never be one lost good!  
What was shall live as before;  
The evil is null, is naught, is silence  
implying sound;  
What was good shall be good, with  
for evil, so much good more;  
On the earth the broken arcs; in  
heaven the perfect round.  
All we have willed or hoped or  
dreamed of good shall exist;  
Not its semblance, but itself no  
beauty, nor good, nor power  
Whose voice has gone forth, but  
each survives for the melodist  
When eternity affirms the concep-  
tion of an hour.  
The high that proved too high, the  
heroic for earth too hard,  
The passion that left the ground to  
lose itself in the sky,  
Are music sent up to God by the  
lover and the bard.  
Enough that he heard it once; we  
shall hear it by and by.

—Browning.

### MILITARY PRECISION.

A negro drill sergeant was addressing a squad of colored rookies under him. He said: "I wants you niggers to understan' dat you is to car'y out all o'ders giben on de risin' reflection of de final word ob comman'. Now, when we's passin' dat reviewin' stan', at de comman' 'Eyes right!' I wants to hear ever' nigger's eyeballs click."—Selected.

**FEAR.**

"Fear is the parent of doubt, worry, despondency, and of so many other inharmonies, that it may be likened to the 'old woman who lived in the shoe.'

"What is this kill-joy of the race? It is nothing of itself, only a lack of something, a lack of trust, of faith, of understanding.

"It has only the power we choose to give it, no more, no less.

"When understanding comes, fear

departs. Primitive man feared electricity and many other things that are now used to benefit mankind, since they are understood and properly handled.

"As we grow in knowledge of Truth, we learn to face our problems and handle them, not to run from or dread them.

"'Fear of anything must go if we attain realization of harmony.'"

"Faith is the power that dissolves fear into the nothingness from whence it came, and thus shows forth the salvation of the Lord."

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**DON'T.**

Don't attempt to force your latest ideas of science or religion upon those who are opposed to them, but prove the truth of your position by example rather than precept. That is the better way.

Don't allow your imagination to be distorted by the occasional whining of your friend or neighbor who solicits your sympathy in order to belittle or villify an imaginary enemy. This is your opportunity to become a peacemaker.

Don't be afraid to change your thinking in the direction of new ideas, when you can by personal demonstration, prove the value of the change by improved conditions.

Don't think that by studying science for a few months you have nothing to do but sit quietly down, fix your mind upon what you want, and it will then appear, or that you will be able to eliminate every trace of weakness and disorder from your environment after one or two courses of lessons. Co-operate with your ideas by constant, intelligent effort, and this will lead you in the way you should go.

Don't become impatient, if, after some time, you are unable to experience the condition of health and mental satisfaction you have been seeking. The writer, along with many others, has reached his present position only after several years of persevering effort. Conquer your doubts. Try again, for the Truth must set you free.

Don't too hastily condemn these statements of Spiritual Science because you have not personally real-

ized its promises. Take a retrospective survey of yourself. Try to discover your weak points. The next attempt may bring you success. —Thought Waves.

“Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely; and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and invitations to waste a moment on yesterday.”

Man is greater than the world. than systems of worlds; there is more mystery in the union of a soul with the physical than in the creation of the universe.

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency. — George Washington.

Faith and obedience are bound up in the same bundle. He that obeys God trusts God; and he that trusts God obeys God.—Spurgeon.

“Let each man think himself an act of God,  
His mind a thought, his life a  
breath of God.”

**THE CITY OF HAPPINESS.**

A party of youths were pressing forward with eager feet along the road that led out of the mountains into the great world below. They were traveling toward gold and sunshine and fame, spurred on by that mysterious impulse which through the ages has ever drawn men and nations westward. And as they journeyed they met an old man, shod with iron, tottering along in the opposite direction. The old man bade them pause for a moment, questioning them as to whither they were going, and the youths answered in one voice: "To the City of Happiness!" The aged pilgrim looked upon them gravely. "I have sought," he replied feebly, "over

the most part of the world for the city of which you speak. Three such pairs as you see on my feet I have worn out upon this pilgrimage. But all this while I have not found the city. Yestertide I fainted from exhaustion by the roadway, and as I lay there I seemed to hear an angel saying, 'Behold, the City of Happiness lies at every man's threshold, and there be no need for him to journey far in its search.'

"And so now I am going back, after all these years, to my little mountain home, and, God willing, I shall find there the happy city."—Robert Louis Stevenson.

Promises may get friends, but it is performance that must nurse and keep them.—Feltham.

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### WOULD YOU CARRY YOUTH INTO AGE?

Expect a good, long, useful life.  
Hold young thoughts persistently.  
Simply refuse to grow old by  
counting your years or anticipating  
old age.

One of the best preventives of age  
is enthusiasm and interest in affairs  
of the day.

Keep in the sunlight; nothing  
beautiful or sweet grows or ripens  
in the darkness.

Avoid fear in all its varied forms  
of expression; it is the greatest en-  
emy of the human race.

Nature is the great rejuvenator;  
her spirit is ever young. Live with  
her; study her; love her.

Avoid excesses of all kinds; they  
are injurious. The long life must  
be a temperate, regular life.

Contemplate beauty in all its  
forms and you will drive everything  
that is ugly out of you life.

Keep mental cobwebs, dust, and  
brain ashes brushed off by frequent  
trips to the country, or by travel.

Don't allow yourself to think, on  
your birthday, that you are a year  
older, and so much nearer the end.

Never look on the dark side; take  
sunny views of everything; a sunny  
thought drives away the shadows.

Be a child; live simply and natur-  
ally and keep clear of entangling  
alliances and complications of all  
kinds.

Cultivate the spirit of content-  
ment; all discontent and dissatisfac-  
tion bring age-furrows prematurely  
to the face.

Keep your mind young by fresh,  
vigorous thinking, and your heart

sound by cultivating a cheerful, op-  
timistic disposition.—Orison Swett  
Marden, in *Success*.

### YOUR PLACE.

Just where you stand in the conflict.  
There is your place!  
Just where you think you are useless  
Hide not your face.  
God placed you there for a purpose.  
Whate'er it be.  
Think He has chosen you for it;  
Work loyally.

Gird on your armor! Be faithful  
At toil or rest.  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight or on picket  
Stand firm and true;  
This is the work that your Master  
Gives you to do.  
—Helen M. Richardson, in *Church-  
man*.

\* \* \* \* \* All things  
Are of one pattern made; bird,  
beast and flower,  
Song, picture, form, space, thought  
and character  
Deceive us, seeming to be many  
things,  
And are but one. —Emerson.

There is a presence ever with the  
soul,  
That dwells by faith 'mid things  
that are above.  
There is a power thy anguish to  
control,  
When thou dost pine for unfor-  
gotten love.  
Peace, peace, be still!

## THE FATHER STANDS READY TO HELP US.

While we are on this plane, the Father knows we have material needs, and has furnished us with the ability whereby they may be satisfied.

Stop worrying over financial difficulties. Talk to God about it, which means, think With God about it.

In what way are you talented? If, heretofore, that for which you seemed best suited, or most talented has proven a failure, then, perhaps, the Spirit will open up a new line of work for you. If so, enter into it with confidence and enthusiasm; it may be the means of developing some latent power that will lead to great possibilities. Remember always: that the work which is worth while is not for selfish ends, but must be beneficial to the many.

Be confident, enthusiastic, expectant, cast the financial burden into the current of the Law, and it will be swept out to the great ocean of Success, being a burden no longer, but a blessing, profitable to yourself and others.—Studies in Divine Science.

---

The body is not You!

You are you—the eternal you of the universe.

You are not sick or troubled—your mind and body is dis-eased and disturbed—not You.

Take your mind off the body and let it dwell on You as a perfect eternal soul; contemplate the self as the most perfect, enduring and beautiful simple in the Universe.

You are never sick.

## LOVE.

Love is the ideal thought or essence of the soul. Love is the highest expression of human thought or life. It is a flame that consumes as by fire all evil desires, all imperfectness, all suspiciousness, anger, hate, malice, "and every sin that doth so easily beset us on the path toward truth and right." It is a regenerator and a reorganizer—a distributor of increased good. Love is creative; it is masculine and feminine; it includes all that is good in the universe.

Love helps us to know no limitation, to become universal in thought. It helps us to radiate light and truth. Love is law; it helps man to become master over himself; it makes him wise and steadfast, hopeful, courageous, peaceful and happy to the extent he is supplied with it. God is Love—pure Love—and man is his offspring. The regenerated man is filled with pure Love; but in his mortal state he comprehends but little of that Love Divine that uplifts, spiritualizes him to find the within of himself, and to become a law unto himself.

Love redeems, saves and perfects. The Infinite storehouse is full; let us find it.—M. Van Algea Reed.

---

Behind thee leave thy merchandise,  
Thy churches and thy charities;  
And leave thy peacock wit behind;  
Enough for me the primal mind  
That flows in streams, that breathes  
in wind;  
Leave all thy pedant lore apart;  
God hid the whole world in thy  
heart.—Emerson.

## SERVICE AND LOVE.

Lord, how would I best serve thee?  
 Not as the serf, with cringing mien  
     and menial tasks,  
 But as a prince would serve his  
     king—  
 Most regally and royally,  
 With crowned head erect, in royal  
     garments clad,  
 And all the jewels of my soul  
     ablaze:  
 In Spirit and in Truth would I serve  
     thee.

Lord, how best show my love for  
     thee?  
 Not with the pomp and riches of the  
     world;  
 But let me hold the cup of water  
     cool for thirsting souls,  
 Carry the basket with the bread of  
     Life,  
 And give my bosom for the weary  
     head—  
 Loving my neighbor as myself,  
     would I love thee.

—Eva Mignon Armisted.

"I harbored a thought, an evil  
     thought,  
 And it grew, and it grew, and it  
     grew,  
 Till at last I was bound like a  
     leashed hound.  
 To do as my foe bade me do.

"I harbored a thought, a Christ-like  
     thought,  
 And it grew, and it grew, and it  
     grew,  
 Till at last I was free, peace abided  
     with me,  
 Love hallowed the world through  
     and through."

## THE WAY TO KNOW.

Would you believe in presences un-  
     seen?

In life beyond this earthly life? Be  
     still.

Be stiller yet! and listen!

Set the screen of silence at the  
     portal of your will;

Relax and let the world go by un-  
     heard;

Seal your lips with some all-sa-  
     cred Word;

Breathe God in any tongue—it  
     means the same — Love abso-  
     lute.

Think, feel, absorb the thought,  
     Shut out all else—

Until a spark from the Divine Cen-  
     ter caught

Shall permeate your being and shall  
     glow,

Increasing in its splendor, 'til you  
     know.—Anonymous.

Truth, \* \* \* the truth which  
     draws

Through all things upward—that a  
     two-fold world

Must go to a perfect cosmos. Nat-  
     ural things

And spiritual—who separates those  
     two

In art, in morals, or the social drift.  
 Tears up the bond of nature.

—Mrs. Browning.

All day he scans the horizon's blue.  
 And asks, Will earth and Heaven  
     ever meet?

While all around, deep-dyed with  
     Heaven's hue,

The violets are blooming at his  
     feet. —Lippincott's.



## THE SHINING WAY.

On from strength to strength I go,  
 Conscious more and more of God;  
 Leaving lower things below,  
 Prompted both by staff and rod.  
 More and more possessed of peace,  
 Less and less disturbed each day;  
 Mounting by each new release  
 Higher up the Shining Way.

Closer drawn to all race  
 As to God I closer draw,  
 Seeing Christ in every face,  
 As Himself the Master saw.  
 Let me bless whome'er I meet,  
 Wheresoe'er I lodge or stray.  
 Always leading other's feet  
 Up and up the Shining Way.  
 —H. Edward Mills, in *The Truth*.

\* \* \* We must be here to work;  
 And men who work can only work  
     for men,  
 And, not to work in vain, must  
     comprehend  
 Humanity, and so work humanly,  
 And raise men's bodies still by rais-  
     ing souls,  
 As God did first.  
 —Mrs. Browning.

Love is ever busy with his shuttle,  
 Is ever weaving in life's dull warp  
 Bright, gorgeous flowers, and scenes  
     Arcadian;  
 Hanging our gloomy prison-houses  
     about  
 With tapestries which make its walls  
     dilate  
 In never-ending vistas of delights.

Truth is as impossible to be soiled  
 by any outward touch as the sun-  
 beam.—Milton.

## THE THINGS I PRIZE.

These are the things I prize  
 And hold of deepest worth:  
 Light of the sapphire skies,  
 Peace of the silent hills,  
 Shelter of forests, comfort of the  
     grass,  
 Shadows of clouds that swiftly pass,  
 Music of birds, murmur of little rills,  
 And after showers  
 The smell of flowers,  
 And of the good brown earth—  
 And best of all along the way,  
 Friendship and mirth.  
 —Henry Van Dyke in *The Master Mind*.

I have said that the soul is not more  
 than the body,  
 And I have said that the body is not  
 more than the soul,  
 And nothing not God, is greater to  
 one than one's Self is,  
 And whoever walks a furlong with-  
 out sympathy, walks to his own  
 funeral dressed in his shroud,  
 And I or you, pocketless of a dime,  
 may purchase the pick of the  
 earth. —Walt Whitman.

I will not doubt the love untold  
 Which not my worth nor want  
     hath bought,  
 Which wooed me young, and woos  
     me old,  
 And to this evening hath me  
 brought. —Thoreau.

“Christ alone is Savior,  
 He alone can save;  
 Other lips may teach us,  
 Other tongues beseech us,  
 Other hands may reach us;  
 Only Christ can save.”

**BE FILLED WITH THE SPIRIT.**


---

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." This is the melody of love and of joy; the hymn of praise, the song of faith and the psalm of peace everlasting. This is the song of liberty that breaks the chains of bondage, and opens the prison doors, and sets the prisoners free; it flows from the love of God shed abroad in the heart by the Spirit of Christ within, our only hope of glory. This is the freeing song that Paul and Silas sang; and we may sing it too, and free our feet to walk in the Truth, and open the door to the Light and Life and liberty of Spirit.—Unity.

---

Though there are as many ways into the Kingdom of Being as there are individuals to enter it, Love's way of unconditional lovingness ever remains the most precious of them all, and the one open to every one. It is a way which, from the very beginning, is filled with the flowers of Life and the fruits of Love. The harmony of Being is ever to be heard there, and the music of it is always an inspiration and a joy.—Alma Gillen.

---

Great is the condition of a man who lets rewards take care of themselves—come if they will or fail to come—but goes on his way, true to the truth, simply because it is true, strongly loyal to the right for its pure righteousness. — Phillips Brooks.

**WRITE TO YOUR SOLDIER BOYS!**


---

Every one who casts his eyes upon these words can aid in the work of the American army in Europe, by sending home news and words of love, appreciation and encouragement to our loved ones who are fighting for home and country across the ocean. If you have a son or friend in France, or elsewhere, in our armies, or in the armies of our allies, write to him. Do it now! Send him your "God Bless You"!

If you owe a letter to a lad in home cantonment or in foreign lands answer it today! Tell him how we love him! Send him a message of affection and tell him that the wireless of human God-given Love is sending by day and night a current of good wishes and encouragement over the ocean and throughout the States to the soldiers wherever they may be! Tell them the Nation's prayers are for their success and restoration to their homes.

Write today!

---

O may we ever bear in mind that we are not sent into this world to stand all the day idle, but to go forth to our work and to our labor until the evening! And \* \* \* let us see that our goodness be not "as the morning cloud, and as the early dew which passeth away."—Newman.

---

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

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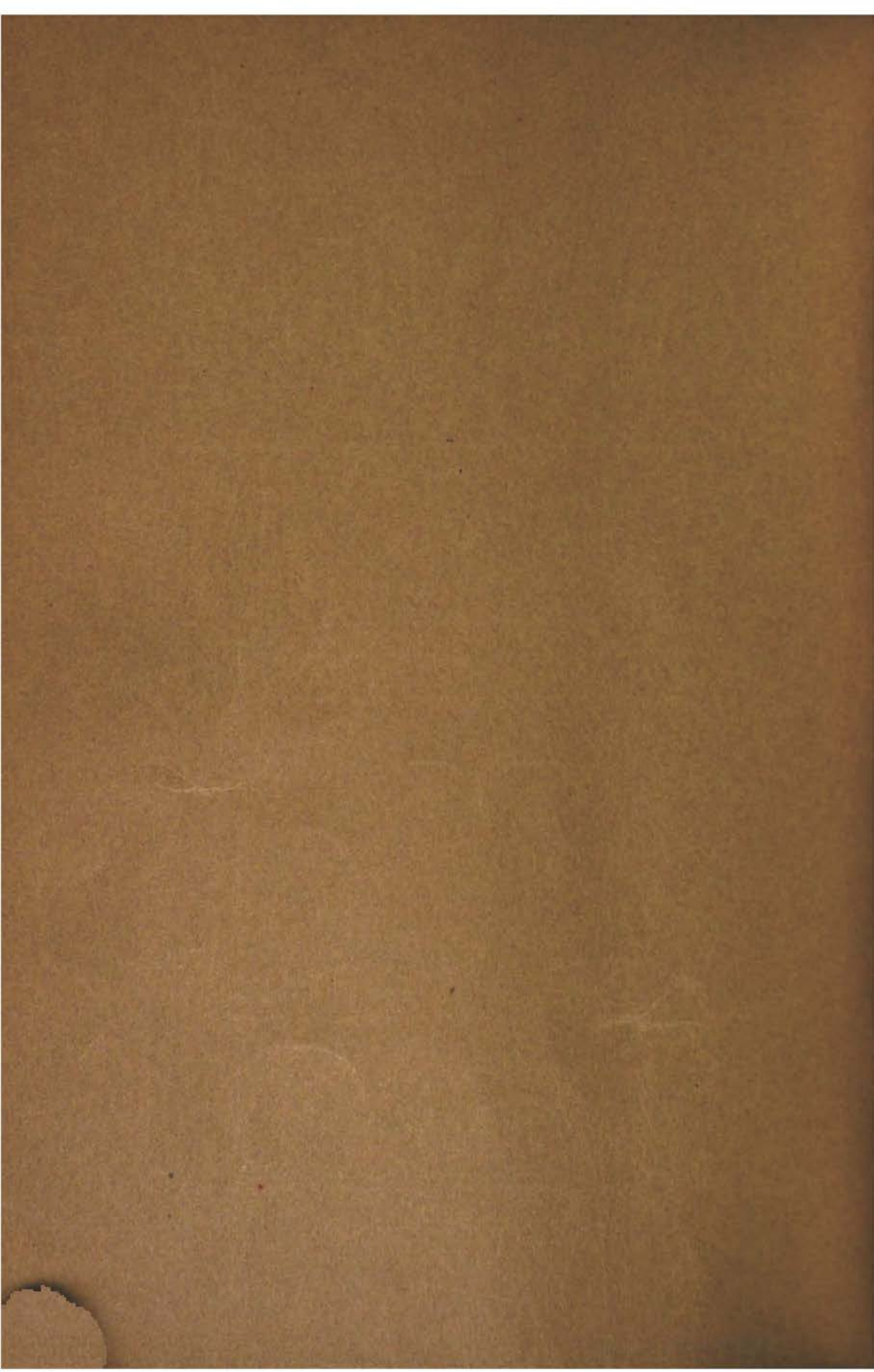
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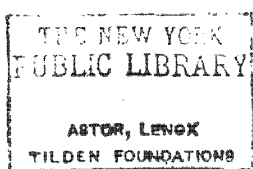
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*Oliver C. Sabier Jr.*





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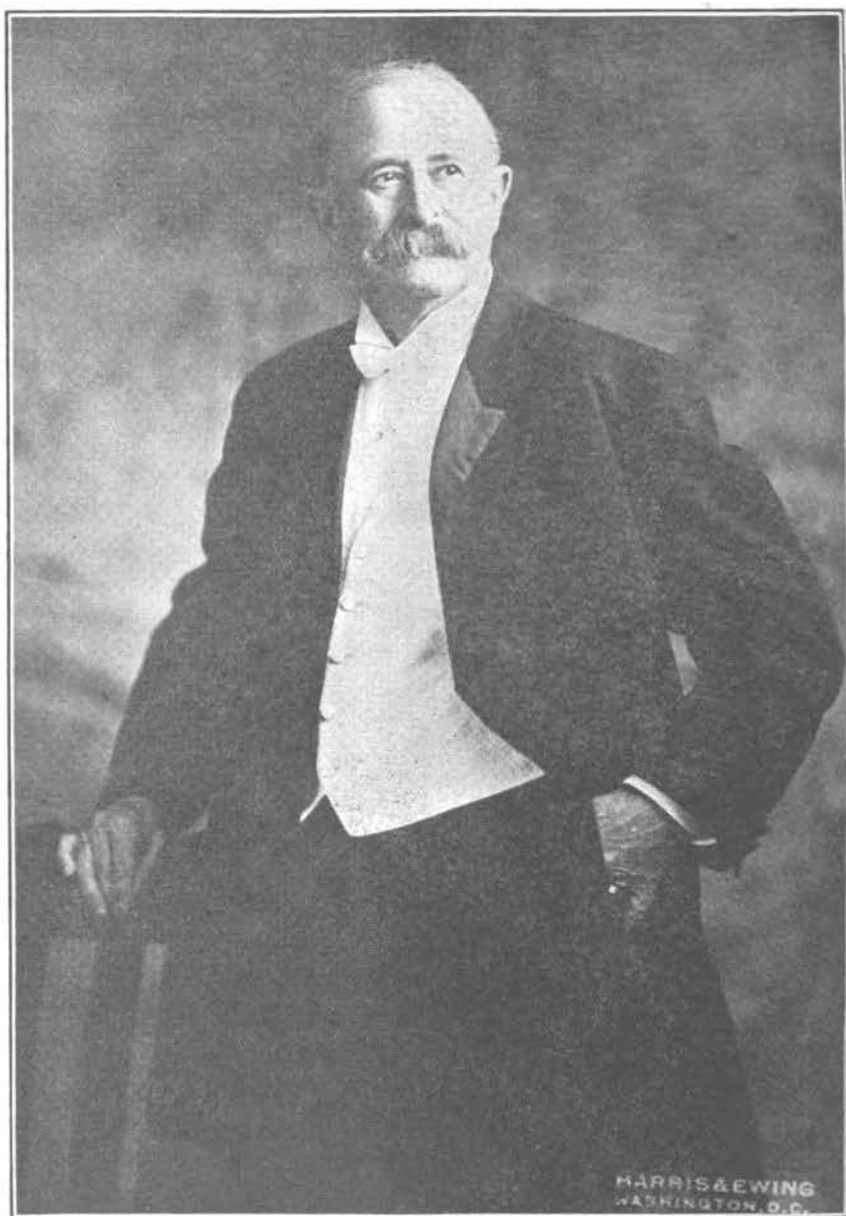
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## SPECIAL NOTICE TO SUBSCRIBERS.

*In sending in subscriptions please do not fail to state whether it is for a new subscriber or a renewal of an old subscription.*

## FOR THE WORLD'S REDEMPTION.

The work of world salvation and world redemption is now in the hands of the United States. The Star Spangled Banner floats at the head of the forces that must bring the world back to righteousness and decent living and put an end forever to war and cruelty and barbarism. It is grand to be a citizen of the nation that is leading the hosts who will put out of existence the oppressors of mankind. The people of America are united as never before, religious and political differences are laid aside, racial antipathies have passed away in the flood of patriotism; the rich and the poor, the cultured and the uncultured, American citizens of American birth, the American citizens of all lands who have made America their home are standing shoulder to shoulder in this conflict. The women of America are as brave, if not braver, than the men.



*Oliver C. Sabin.*

They are all standing up for the Right and for Home and Their Own Land. Men and women, have trust in God, know that the Good is non-destructible and must prevail.

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### SPECIAL BOOK OFFERS.

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The attention of the reader is directed to special offers in the prices of the Bishop Sabin publications, which are set forth on other pages. These offers are made in order that those who have had the benefit of the two special Courses of Lessons in Christian Science given by the News Letter within two years may have the opportunity to continue their work along higher lines. No better books for this purpose than those written by Bishop Sabin can be obtained, and all who are inter-

ested in the Science as students or practitioners should avail themselves of the opportunities now presented.

A copy of the \$2.00 book, Sacred Science, will be furnished for 50 cents extra to each person who pays \$1.00 for a year's subscription to the News Letter.

The smaller publications, which are 25 cents per copy, will be furnished for \$2.00 per dozen; this special offer being for September and October only.

Back numbers of the News Letter containing the two Courses of Lessons already mentioned cannot be furnished now, being out of print, but the course of twelve lectures by Bishop Sabin upon which the Lesson Course published in this magazine in 1916 and 1917 was based, can be had bound in paper for \$2.00.

*Oliver C. Sabin Jr.*

# Chain of Golden Thoughts

## September

PAULINA B. SABIN

There was not found in any age of the world, either philosopher or sect, or law or discipline, which did so highly exalt the public good, as the Christian faith.—Bacon.

True faith and reason are the soul's two eyes;  
Faith evermore looks upward, and decries  
Objects remote; but reason can discover  
Things only near—sees nothing that's above her;  
They are not mates—often disagree,  
And sometimes both are clos'd and neither see.  
Faith views the sun, and reason but the shade;  
One courts the mistress, th' other woos the maid;  
That sees the fire, this only but the flint;  
The true bred Christian always looks askint.

—Quarles.

Faith builds a bridge across the gulf of death  
To break the shock blind nature cannot shun,  
And lands thought smoothly on the further shore.

—Young.

If faith with reason never doth advise,  
Nor yet tradition leads her, she is then  
From heaven inspir'd; and secretly grows wise  
Above the schools, we know not how or when.

—Davenant.

True faith nor biddeth nor abideth form,  
The bended knee, the eye uplift, is all  
Which men need render; all which God can bear,  
What to the faith are forms? A passing speck,  
A crow upon the sky.

—Bailey.

Therefore love and believe; for works will follow spontaneous,  
Even as the day does the sun;  
The right from the good is an offspring,  
Love in a bodily shape;  
And Christian works are no more  
Than animate faith and love,  
As flowers are the animate springtime.

—Longfellow.

Faith is the subtle chain  
That binds us to the Infinite; the voice  
Of a deep life within, that will remain  
Until we crowd it thence.

—Mrs. Smith.

# THE PRAYER WHICH HEALS

The Science Prayer—What We Have the Right to Ask For and How to Ask

Bishop Sabin.

**T**HE PRAYER which heals must be taken analytically—properly divided, and properly explained—so that when you come to pray to God, whether you are sitting or standing, you will know that you are not guessing, that you are not stumbling in the dark but that you are in the immediate presence of God, and that God does hear you and that God does answer you. For this purpose we have divided this prayer into four parts. The first part is termed the Introduction; the second, the Denials; the third, the Affirmation; the fourth, the Praise. You must learn this. This is the a, b, c of healing, the knowing how to pray.

In the first place, you have to have a pure heart, an honest heart; that is, your conscience must be pure; you have to love God; you have to love your fellow; and you have to be an honest man or an honest woman. God handles no dirty linen.

Nothing impure can come to purity.

Jesus Christ tells you when you take your gift to the altar, and there rememberest that thy brother hath aught against thee, lay thy gift upon the altar, and go and be reconciled to thy brother, and then come and offer thy gift upon the altar; and it will be received. If you attempt to pray with malice in your heart, you

will never receive an affirmative answer. You can't have it, that is not for you.

The first part of this prayer is to put yourself into a position where God will hear you. This is not hard to do. If you have learned the rule right, you will get to where you had rather be good than to be bad. You keep on with this study and you will find by and by that God will bless you when you are good; and when you are not good, the evil you do curses you itself. God curses nobody; but the evil you do curses you itself. Every one that commits a sin is punished, and until he stops sinning he will be continually punished.

Let us keep to this thought. Purify the thought, purify the mind. You want to understand another thing, that you are in the presence of God. First, God is omnipresent life. You have to understand that God is life, that God is omnipresent life. That means this, that God is everywhere, that everywhere life is that is God. God being everywhere, life is everywhere. God is everywhere. Then you understand when the apostle tells you that you live, move and have your being in God that you are in God, for God is everywhere; and you understand further that God is in you and you in Him. "I and the Father are one," as Jesus Christ told us. Then you

must understand that God is omnipresent love, that God is omnipresent good. Then when you go to pray, you have a right to understand, that you have a right to ask for all love to be yours, for all good to be yours.

Many of my students ask, How do I know what to pray for? It is the simplest thing in the world to know what to ask for. You are entitled to all good to commence with. Then you are entitled to all good, and you can ask for all good. Anything evil you cannot pray for. God will not send it to you, but the evil will meet you if you will go and hunt it. But the rule is this: That God gives you all and all is good. Therefore, you have a right to pray for all good; you have a right to pray for all love; you have a right to pray for all life, eternal life. God is eternal life, you live in eternal life.

We ask what is life? Life is considered the antipode of death. Here in the east, we will say, is life; here in the west, is death. Now how absurd this doctrine is, that you have to go away from eternal life to its antipode, and go down into death, to get back to where God created you. If you live in eternal life, you have eternal life. Therefore, every symbol of so-called disease, of sickness, is absolutely false, false and all belongs in this region of materiality.

You see the river today, tomorrow morning you see the river, but you see no part or parcel of what you saw the day before, but you see the river. You see this human body. You see it today and in twelve

months from today you see it again; but you see no part of that body that you see today. It has passed on, goes on all the time. This we understand, that the river, or the body, is so-called material; but in fact, it is nothing but the spiritual manifestation of God's power; God Almighty's creation goes on all the time, this so-called passing out goes on all the time. Creation is now, and creation goes on forever and forever. Everything has life, and God is life. God is everywhere; therefore, everything is life. When you realize that God is all and God is life, then you are in the presence of life; and you know that you have the right to affirm that you have no death in you and no sickness and no disease in you, that it is all false, unreal and untrue. God does give us all Eternal Life.

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#### SPECIAL MAGAZINE OFFER.

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The price of the News Letter will remain at \$1.00 per annum for the present despite the great increase in cost of production and distribution, which has compelled most of the publications of the United States to raise their prices. What future increases in cost may compel the publishers to do remains to be seen.

Old subscribers can aid the publishers materially by sending in their renewals as early as possible, and by obtaining new subscribers among their acquaintances.

To every subscriber to the News Letter we will, for 50 cents, send a copy of the \$2.00 book, Sacred Science.

## *The Flag of My Country*

**I** HAVE seen the glories of art and architecture and of river and mountain. I have seen the sunset on the Jungfrau and the moon rise over Mont Blanc. But the fairest vision on which these eyes ever rested was the flag of my country in a foreign port. Beautiful as a flower to those who love it, terrible as a meteor to those who hate, it is a symbol of power and the glory and honor of one hundred millions of Americans.

*Senator Hoar.*



## RAYS OF TRUTH.

Wm. E. Gibson.

You sow as you go, but you must surely reap as you sow.

This is true of individuals, true of nations, true of men in all station.

Sow pride and you will reap "The fall." Sow prejudice and you disease society, you make for bickerings, riots and war.

Sow selfishness and you scatter thorns for your own feet, thistles instead of flowers for the hands of your children, and sour grapes for the teeth of the unborn.

Sow the spirit of hatred and you poison your own mind, disease your own body, and infect much of your environment.

Sow the spirit of greed in your conduct and you fondle a lion's whelp that will one day devour his master and take his place; to be feared and hated, haunted and hunted. Rest will deny him a place. Peace shall flee from him and death, which must ere long take him, cannot find him a grave of solace.

But sow the spirit of Justice and Love in thought and deed, and you lay your paths in pleasant places, you soothe society, and make firm foundations of states and nations. In this you sow the seeds of Peace—the seeds of positive power that shall bring forth general prosperity; otherwise you sow for war and strife, for destruction of property and life.

Some men's lives are like calm rivers of deep waters, moving powerfully but noiselessly. Others are

like ripples and cataracts, noisy but shallow and weak.

Each life is the product of a general design, but this design is only the potter's clay in the shaping; and each one may change the shape as he wills.

He who fashions his life so as to attract the greatest good for his fellow-men shall have the greatest good for himself. But he who seeks his own good alone shall surely find disappointment.

In every life there is a gem of rare value, bright and radiant in possibility, but it too often remains forever clothed in the dust,

" . . . buried in the tomb of time,  
Thoughts of revelation die stillborn,  
Words of power pass unknown,  
Deeds of kindness for the general  
good left undone."

Men pass upon the stage of life but play no part for the general good in their day. They are as ships that pass in the night, having neither outlook nor light.

He who works in the spirit of service is most worshipful—the greatest servant is the greatest master.

He who does his bit as best he knows for the general good, fulfills the law of the moment and lays the foundation for greater service and larger life.

He who looks for himself alone shall lose his sight for larger things. But he who lives for the general good shall discover mysteries within and without, and in uncovering for others he finds his own.



The citizen is best able to back his soldier when his own back is straight and knees strong. Illfed stomachs make weak backs and feeble knees.

If food prices treble and the wage scale does not double, the foundation is laid for trouble.

Beware! A just cause for disgruntlement and disease among the people undermines the states and lays mines under the nations.

But that country, that people and that nation which wisely dispenses justice to its people of all classes, ranks, stations and races, builds upon adamant, and not outside winds can disturb or disrupt it in any way. Justice is to be respected above all things.

Let no passion, no frenzy of desire, of anger, jealousy, prejudice, selfishness, hatred or revenge swerve you from the straight path of Justice and Square Dealing. God, through the heart and voice of the executive head of the American Nation, has called upon this people to refrain from injustice, impassioned cruelty and inhuman conduct; that they may, in the spirit of Truth and in the life of actuality, be fitted to lay the foundation and ensemble of world democracy.

Thus this Charity of noblest virtue, beginning at home, will spread unhampered and unhindered to the remotest realms of human society. The wheels of true progress are turning in the right direction. Profiteers that block its way shall be ground to powder by it. The selfish and prejudiced individuals and nations shall perish before it.

## SEVEN SENSES.

There is more than a theory to justify the opinion that humanity has a sense or two yet undeveloped. We are now in unquestioned possession of five, and if there is anything in analogy, there are two more yet to come to our consciousness, to be developed. We have seven primary tones, seven primary colors. There is belief that there are but seven primary or elemental forms of matter, and that these are but separate manifestations of one elemental substance. We should have, to keep the analogy perfect, seven senses to correspond to the sevens of Nature's series of phenomena. The best explanation of much of the occult and the mysterious is not to falsely ascribe favoritism to the Deity by asserting that He consorts with some rather than other of His creatures, but that some have progressed further on the highway to universal knowledge than others. It would require not more than one extra sense to explain most of the mysterious occult phenomena of the day. Yet perhaps there are two senses yet to be received into use.—  
Views and Reviews.

## MAKE NOTE OF THIS.

For \$1.50 we will send a year's subscription to the News Letter and a copy of one of the finest books in the list of Sabin publications—Sacred Science, a \$2.00 volume. This is a special offer and will be limited in duration. Those who desire to avail themselves of it should send in their requests at as early a date as possible.

### ROSE OF THE FLAME.

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Rose of the flame immortal!  
 Flame from on high;  
 Piercing the heavenly portal,  
 Here let it lie!  
 Green grow the graves of passion;  
 Silent the slain!  
 Blood-red roses are blooming  
 On hill and plain.

Heroes, life's wine are spending;  
 Drenching the soil;  
 Crimson the flow—unending  
 The torture and toil.  
 Flowers of passion, burning  
 Under blue sky;  
 Heart-beats of hope and yearning  
 Throb endlessly!

—Rose de Vaux-Royer.

### SPECIAL BOOK OFFERS.

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Attention is directed to other pages of this edition in which the prices of the Bishop Sabin Books are set forth and special offers, for a limited period, are made.

All of the smaller books will be sold at 25 cents each, as heretofore, but will be furnished for \$2.00 per dozen. Those who wish to obtain these books at this remarkably low price should order them at once, as the supply on hand is being reduced rapidly. These

little books are especially desirable for travelers, tourists and army men. They can be easily carried and were written especially for those who have only short periods of reading, study and contemplation:

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

# CHRISTIAN SCIENCE HEALING

Wm. E. Gibson.

**C**HRISTIAN SCIENCE, when considered from the standpoint of Jesus the Christ, is reasonable and practicable. It is based upon the fundamental law of cause and effect. Certain causes produce certain effects, and to change the effect is to first change the cause.

Jesus found the world suffering the consequences of wrong choice. Pride, prejudice and greed everywhere rampant, the pride of the priests and upper castes and classes had destroyed the natural social relations in both Church and State, had driven the masses from religion and the lower classes from proper regard for the State.

He found this true among His own people, the Hebrews, and also true among the other nations and religions of the earth.

## SOUGHT CORRECTION OF THE EVILS.

He sought to correct this reckless tendency of mankind by teaching humanity a mental attitude and a system of conduct that would change this baleful effect that was bringing increasing misery and unhappiness to men.

These religious prejudices, class hatreds and national greeds were tending more and more to embitter the hearts of men, to poison their minds and to bias their conduct.

The seat of human affection was becoming more and more the seat

of hatred, selfishness and vengeance. These mental states were poisoning, with countless manifestations of diseases, the physical organisms.

Prejudices of religion, race, business and class were segregating human society, making for increasing enmity instead of fostering friendship and profiting by hearty cooperation. All of this was clearly apparent to Jesus the Christ.

THERE WAS BUT ONE SANE COURSE for man's redemption from the abyss toward which he was headed. That course was, and is, to change his attitude, first towards God, and then towards his fellowman. In very truth the change in one case is also a change at the same time in the other case. He lived the plain, simple life, the life of least attachment to things of material nature, knowing as he did that materiality was unreal in the sense of permanency of design and structure. The law of materiality is that of change and apparent decay. Things of material nature are designed and organized to serve the needs of certain limited periods, then to disintegrate and to serve in other relationships.

If man sets his affections too firmly upon the things that appeal to his mental taste in early life, the time surely comes when both he and those things radically change, and that which yesterday was a source of pleasure, today has become a

cause for pain, and that which brings joy today, brings sorrow tomorrow.

#### COOPERATION.

The great law for success is cooperation. If men get the best good out of this life they must live together in harmony—think together, act together, work together. "In union, absolute union, there is strength, absolute strength."

All men reverencing The Supreme Cause of All Things and working together for the highest good of each other is God Supreme on Earth. Humanity, in this attitude, is at the Fountain of Omniscience, Omnipotence and Omnipresence.

In this blissful state man can have what he needs and wills to have, without restriction.

The same law that prompts wrong designs also prompts restrictions. Humanity is now restricted because of selfishness, prejudice and greed in men's designs, but remove these causes and their kindred kind, and let men design in righteousness and justice and all limits fall away.

There is supply in the universe for the filling out of every conceivable design, but man must become attuned to the harmony of God to be able to unlock that supply at will.

#### JESUS THE CHRIST

came living the life of the law and teaching the doctrine that brought redemption to as many as accepted the teachings and manner of living.

"Love God with all your heart  
\* \* and your fellowman as your-

self," was the keynote of His Gospel. If men love God, the All Good, have reasonable reverence for the origin of creation, and a just and generous attitude towards their fellowmen, there could be no cause for discord. The essential attitudes of men would accord and natural cooperation in spirit and conduct would bring the greatest blessings of body and mind and soul relations.

Now that is just what the teachings and life of Jesus the Christ tended to do for men, but men having this pattern of life and message that Jesus brought; and testing and finding it effective; then rejecting the true spirit; and weaving out of the latter a cloak for every sort of masquerading, have brought upon themselves a pestilential evil from which there is no redemption but back to

THE LANDMARK OF THE CHRISTWAY, through a sea of blood and tears.

Christian Science again lifted the banner of the life of Love and Justice and by the spirit Christ has demonstrated wonderfully, that power for bringing harmony to the lives of men, peace to their minds and health to their bodies; but alas for the spirit of this age, commercialism, that deceiver of the nations, has limited the power and extent of the possible blessed effect of Applied Christian Science.

Christian Science is limited much as Jesus the Christ was in His day. He healed those who wanted His help and were really willing that He might help them, but where the Christ spirit and the man Jesus

were rejected He could do no works of healing.

### JESUS THE CHRIST'S WORK

was first of all to create that spirit in the human race which would so reform human affections as to remove the cause of every kind of disease. His healing of individuals was merely to relieve men temporarily that the Christ spirit of Love and Justice might find fertile soil in human lives.

These healings of the physical ills were not intended to be permanent, even resurrection from death was not permanent. For all that He healed in due course of time sickened and died. That is, all of those physical bodies that were made healthy by His words or His touch, in course of time decayed and the life and spirit passed from them. So with Christian Science. As with Jesus the Christ, the body of Jesus was murdered and the life went out and the Christ went forth to serve in the will of God.

### SO WITH ALL THE FOUNDERS OF CHRISTIAN SCIENCE,

none live in perfect health and eternal life in this physical relation.

Fundamentally Christian Science teaches and stands for Justice and Square Dealing, a fraternal attitude of men toward each other.

Practically it stands for good and just laws and for a proper respect for such laws.

It stands for the freedom of men, freedom of individuals from those warping and biasing mental states and attitudes which bring the nat-

ural harvest of unhappiness of soul and diseases of body.

Freedom from those social relationships which sow the seed of discord and bring the harvest of unhappiness. Freedom from those tendencies in the life of peoples and nations which separate, segregate and embitter men.

It stands for all that tends to create harmony and accord among men, and is opposed to all causes for discord and disunion.

It realizes, as did the Christ in Jesus, that cooperation, union and accord—harmony with men—was harmony with God, and that harmony with God was

### THE KEY TO ALL GOOD.

Should men practice healing?

Yes, in the spirit that Jesus the Christ practiced it and for that end.

Offer men, in your spirit and conduct, as well as in your teachings, the means of changing the causes that are bringing to them bad effects, but if they do not appropriate the essential remedy you must not withhold from them one iota of help that will relieve their sufferings.

If you cannot correct the root causes of disease, in the tree of human life, you can lop off all of the dead branches and keep pared away all of the fungus growths that tend to burden the outer life.

In short, the attitude of Christian Scientists and of all followers of the Christ is to bring all of the harmony and happiness to men possible, irrespective of their attitude towards the great overruling law of Good.

This is The Christ Life, The Di-

vine Love, going out to reach the true hearts of men; to awaken in men The Divine Life, to uncover and set aflame the fire eternal, "the light that lighteth every man that cometh into the world."

### THE JOY OF ORIGINATING.

What a joy it is to really do something worth-while. To take a few thoughts and mold them into some new form through the great foundry of the Soul.

To be a Creator-in-the-World-of-Mind, to really be original, to get away from the Canneries of Thought, to Burbank ideas and then watch them grow.

To plant our own seed in the soil of our surroundings, to be a surprise to one's self and to others, never to be classified, but always keep the world surprised.

To know that every day is a day spent in the University of Life and that experience gained is the material from which we can put up new buildings when the old ones are out of date.

To be sure, some people are dreadfully shabby mentally; they have been wearing the same old garments all through life that grandparents wore before them—"hand-me-downs" from many generations!

Come, let us get a new outfit; be the tailor "on the job" and cut and design for ourselves. And while we are at it, let us build a new dwelling place; discard the prison-house of Limitation and Tradition and walk forth into flower-gardens of Originality where one can breathe free

air. Dare to think in the garden of liberal minds—the free country of the world, the heaven of the Soul.

Original people are always interesting and refreshing. They are the wine of life. The sunlight that clears away dull monotony; the real teachers and joy-bringers. All originators are the inventors of the art they represent. Very few people are original, the masses seldom try to improve methods. They live in mental molds made thousands of years ago—old, cracked molds.

With the unthinking, original thinkers will always be viewed with alarm, for it oftentimes means the tearing down of the old, that the new may be created. The original thinkers are pioneers who enter the wilderness of the Mind—oftentimes with axe and gun, and make new trails to undiscovered lands. Such are the discoverers, inventors, educators, and the "God's Men," who master Natural Law by the Law of Mind.—Harold Palmer.

Men will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade—in all life, indeed—the children of God called by a Savior's voice, will wish to live in the common cause. They will live for the common weal—this is the modern phrase. They will bear each other's burdens—this is the phrase of Paul. They will live the life of Love. And it will prove true, as it was promised, that all things are added to the community which thus seeks the Kingdom of God and His righteousness.—Edward E. Hale.

# HEALING THE POVERTY THOUGHT

**A**S PREVALENT as are inharmonies of body, yet, I believe, more deeply fixed in our human thought, is belief of lack. And I think every truth seeker and teacher will say with me that this is one of the hardest habits of thought to root out—the habit of belief in lack. The Bible is full of promises of supply for those who fulfill certain conditions. “Trust in the Lord and do good, and so shalt thou dwell in the land, and verily thou shalt be fed,” is one of the many like promises.

The prophets knew how to meet supply, they knew God as the source of supply and we have many stories like that of Elisha and the widow's oil. Jesus knew how to meet the demand of the moment, so when he needed to pay tribute to Caesar, he knew how to get the money; when he met his disciples who had fished all night and caught nothing, he knew how to show them where to get their supply; and when he was surrounded by the hungry multitude, he knew how to multiply the loaves and fishes.

Notice, however, Jesus' use of this power to help others, not for any personal luxury. And here is another interesting thing, these great souls that saw the God as their supply, lived simple lives. And I have come to see that the closer one gets to the consciousness of God's presence and the certainty of supply, the less attention one pays to things, to the getting of things. Now, lest I be

misunderstood, let me say that we believe in beauty in the good things of life; we know that they are ours, they are intended for us, for our use, and yet we do not center our attention upon them.

The healing of the poverty thought comes in the same way that bodily healing comes, through the consciousness of God's presence and power. We read of a great many wonderful stories of supply through faith and they are true. Some of them are stories of the meeting of conditions through the old way of praying, the beseeching God, asking of this Infinite One to give supply. While we have come to see another way of praying, yet we know the power of that kind of prayer; it lifts the soul into a great confidence in God's presence and power, and that is the secret of the saving of life and the secret of supply.

A story has come to me of the wife of a pastor who was sending her boys to college, she had undertaken to meet the financial obligations. For certain reasons her supply was very low and the tuition for the three sons was due. She had not a dollar. She had a room at the top of the house, a quiet little room, and whenever she was in trouble she went there and stayed until the trouble had been lifted from her soul. Then she came down because she knew that her prayer was answered. One day when a letter came from the principal of the school asking her to bring the boys

home, her husband said, "There, I told you you would never be able to pay the bills," but she did not answer the letter until she had a little quiet. She went up stairs and stayed all that day and all night and they did not disturb her. She came down the next day about ten o'clock and her face was radiant, and one of the children said to her, "You have the answer." She replied, "No, dear, not yet, but it is coming." Just then a boy brought a note to her from the hotel keeper in the town. The note said, "I do not know why I tell you, but I have some money that I have been wondering how I could invest, and a message has come to me to let you know about it. You can have it if you wish." She took it and afterwards was able to pay it back in full. We wonder how it came about. We do not have to know how or why, but we do know that it comes about.

I have never had any tremendous demonstrations along financial lines except one, and since we are talking here in a heart to heart way, I am going to tell you about it. I have had realization and very interesting experiences but nothing that seems marvelous except one. When I was in Denver, after several months of the Spirit's telling me to ask for a year's leave of absence, I did so, though it seemed a very foolish thing to do. So far as the financial side was concerned, I did not have the money, and you know it takes a great deal of money these days to do anything. And still this persistent conviction stayed with me that I was to ask for that year's leave of absence. I asked for it and

went ahead making arrangements. But once in a while the thought would come, what are you going to do if the money does not come? Then I would remind myself that I was following the guidance of Spirit, and I knew that Spirit knew what was to take care of me that year.

After a while I got a letter from a lady, one of several that came then, enclosing twenty-five dollars, saying, "Perhaps you will not remember that when I was in great trouble you let me have twenty-five dollars seven years ago. I know you are going to need the money if you are going away, and I am glad that we are in position now to return it to you." That was very pleasant, but of course it was not enough for my needs. Later another letter came containing fifty dollars which I had let a family have but I did not remember about at all. Other sums came and a much larger income from some of the work I did then, and a gift from the church itself of five hundred dollars that I knew nothing about. I had not opened my lips to anyone as to the need of money and I think my congregation believe I have an independent income. And I had another present of five hundred dollars from another person who does not live in Denver and that I did not even know at that time. All during the time of my absence there came to me in unexpected ways, my supply. Do you think that was chance? Since I was following the guidance of the Spirit—I believe, no. I do not BELIEVE, I KNOW that it was the Spirit that was seeing that thing through. And



so I believe fully with all my heart that whatever need there is in our lives, if we follow the inner voice, the supply for that need comes. I have seen it over and over again.

I remember a gentleman who came to me and said, "I really do not know why I am coming, but I am feeling very down hearted, and I want to talk this over with you and if you can tell me what to do I will try to do it. We live very simply and yet my salary pays just half of our expenses." I knew they were living simply. We talked a little while and I gave him some advice, then I said, "Let us have a time of silence." I said to him, "You believe in God." "Yes." "Do you think He knows your need and supplies it?" "I am inclined to believe it. I think it is reasonable and I have a certain feeling that if we could know how, we could lay hold of the Law that supplies every need."

And so we went into the silence and in that silence there came to me a wonderful perception of our relation to God. We are in the center of the activity of life, life is surging through the world and through us all the time. I saw that that Life power was conscious, intelligent, living. It knew our need, the supply for that need was at hand, and when we let go of our fears and our belief of lack, when we turn to that Infinite Supply until there comes a great confidence in it, then we begin to see demonstrations in our lives. I do not mean abundance beyond our need, but every need is supplied in this conscious presence.

I saw him in this great Life, I saw

his wife in that great Life activity, and his children and his mother-in-law—all of them there. I saw this Life surging through them and about them. I also saw this, that while from the world's point of view he was the supply of every need of that family, yet I saw that each one in one way was independent of him—God was the supplier of every individual in that family. I saw him freed from the sense of burden, the burden of the support of that family at the very time when it was very hard for him to meet that need. So I had this realization very strong upon me when I opened my eyes and I said to him, "You are not the supporter of your family." He replied, "Who is?" I said, "God is the supporter of your family, God gives them their life."

In about two weeks he came back to me looking like a different man, and told me his salary had been raised exactly double and the present needs of his family had been met. I said, "How did you do it?" "I went away thinking I never heard anything so foolish as your remark, but that kept appearing before me, 'God is the supporter of your family.' At night I thought what did she mean by that and after a few days the burden was lifted from my shoulders onto the shoulders of the Infinite Power and I knew it would be brought about as it should be." After that he went steadily forward with his work. What did that do? I do not know all that it did, but the fact that he got assurance that here was an Infinite Power that was caring for his family freed him so that he was

more normal, more powerful to do his work better.

One of the first things we must learn is that we must quit worrying about our supply, learn to have a fine confidence in the law of Life that is working for everyone. Here is one thing very important. The moment we know God is the Universal Presence, we are in a universe that is full of everything that we need. There is no lack in God's kingdom, we cannot conceive of lack there. When we are looking at things in man's way, then we see lack and we believe it, but when we look at the universal presence and power of God that is eternally circulating its living substance through the universe, there is no lack anywhere. Then belief in lack falls away as we come to the reality. Then some very interesting things occur.

About ten years ago I had one winter in Denver when my income did not seem to meet my expenses. It was not agreeable. I knew intellectually that God was the supplier of every need and I tried to do away in myself with everything that could block that vision of Infinite supply. I tried to straighten myself out mentally so that I should forget lack, not seeking the thing itself, but seek God and realize His infinite supply. After several months the feeling of lack fell away and while the appearance had not changed, I felt different. The next year, having exactly the same income, and apparently the same expenses, my supply covered everything that I needed, it seemed to go so much farther than the year be-

fore. Perhaps I had gained wisdom to spend better, I do not know. But without any change in the outer circumstances, I was supplied. It may come to us in so many different ways. We have greater abundance or greater wisdom in the use of money that we have. I hesitate to ask for a certain amount of money. I do not wish to limit the amount that the Spirit will send me, but turning to the Infinite Source to meet that need, I would speak the word for the supply of every need. The Spirit knows and the Spirit brings the amount that we need.—The Truth.

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Modern physiologists know that our bodies are completely made over every year, by the throwing off of worn-out cells and the formation of new ones, that is going on every minute. Nature will take care of the making-over process, but we are responsible for the plan of reconstruction. Man must learn to run the machinery of his body with the same mathematical accuracy as he now displays in control of an engine or automobile, before he can lay claim to his divine heritage and proclaim himself master of his own.—Dr. George W. Carey.

# A SICK WORLD AND ITS HEALER

Wm. E. Gibson.

**H**UMANITY is suffering the pain of its own creation; the poison of man's mixing is sapping the life out of the human race. The venomous serpent of the lower selfishness is stinging the life out of the nations. Selfishness, prejudice and greed are the major maladies from which the people perish. War is but the breaking out of the indwelling disease? Is there no healer? Is there no remedy? There is a remedy. There is a Healer. In the desert of the world's confusion is reared the Serpent of the Higher Self. Over and above the world's confusion, amidst the roar of the war machines and the smoke of battles, is the still, small voice of the Lord of Hosts—the Christ of Ages—saying, "Come unto me all ye that labor and are heavy laden, take my yoke upon you; learn of me, for my yoke is easy and my burden is light." "I am come that men might have life and have it more abundantly."

You have been hating, avenging and dying. Now begin to love, to help and to live.

You have been lying, cheating and stealing; face about and begin honoring Truth in thought and word and deed.

Let the liar become the symbol of Truth, the cheat become just, the rogue become honest, the evil-doers become workers of good only.

This is within your power and is

the urge of The Christ of this Hour. This is the healing oil of the Great Physician offered for your salvation, oh, sons of earth!

Reverent Love for God the Father—for Good; the Divine, permeating and interpenetrating presence and power back of all creation. Unswerving reverence for that Supreme presence, power and intelligence declared and depicted in the phenomena of creation; declared and revealed in the lives and utterances of noble souls who have lived and served for the good of men and to the glory of God.

Love, Divine Love, worked out in the spirit and conduct of Justice and Fair Play to your fellowmen—all men.

This is the remedy. It is the remedy for the individual. It will cure his mental maladies, correct his physical disorders, cast out his social distempers and open the only door to true wealth and healthy opulence.

It will heal the nations and peoples of the dire consequences of selfishness, prejudice and greed.

This is the remedy for the world of humanity. Give it what name you please, clothe it in what vesture you may, it is the remedy of the Divine Physician, and the only remedy that will heal men, lift up society, save the world.

The Healer now walks the earth, the remedy is heralded by land and

sea. Appropriate it and you bring the Kingdom of God to the consciousness of men. Reject it and you kindle the fires of hell and prolong the agonies of death.

There is but a step to life and a step to death. You may take the yoke of Divine Love upon your shoulder, learn of the Christ, God's plan, and reap the blessed reward of peace and prosperity for time, and peace and progress for eternity.

It must now be clear even to the most worldly, to the atheist and the agnostic, as well as to the most inhuman of men, that the way of kindness and justice is the only safe and sane course for the sons of men.

All of the ills of the human race are the direct consequences of discord with the True Way of Life.

Man in his primitive and animal-like stage developed many erroneous tendencies, resorted to many practices which have brought a train of evils for the soul, mind and body. But great souls inspired with the life and message of the Plan of God for man's redemption have, from time to time, come among men to teach them the truer and better way of life, to bring them a remedy for their maladies. Such souls embodied the descending Christ of God. They became mouths of the speaking voice, the channels of the words of Truth for the healing and uplifting of men.

They were clothed with power to tear down institutions, to overturn corrupt and corrupting civilizations and to set up new orders.

Again the Christ is present, again the revolution is on. The

stone hewn out of the mountain without hands is rolling. All who fall across its way shall be ground to the powder of first principle by it. All who lift their hand against its onward move shall perish from the earth.

But those who seize hold of it, cleave to it, shall become living stones in a living and moving wall. For the stone shall roll until it fills the earth with its might, power and presence. **IT IS THE KINGDOM OF GOD IN THE CONSCIOUSNESS OF MEN.**

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Spiritual-minded men grow to wisdom without any strenuous mental efforts; they love, pray, meditate, listen, and obey, and then all Love, Light and Life is theirs. The nearer man is to God, the omniscient One, the more he knows; and the more we know the less we have to tear and wear our minds with mental schemes to gain the Kingdom.—Frank Harrison.

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The individual is not limited by externals because the Infinite dwells in him. The only limitation is found in the fact that, being ignorant of his divinity, he makes no use of the limitless power that dwells within him.—Henry Harrison Brown.

# WHAT AND WHERE IS HEAVEN?

By **RABBI LOUIS STERN,**

Washington Hebrew Congregation.

What is heaven? Eye has not seen, nor ear heard, nor mind can compass it, yet it is! Hope and faith in a life to come lives eternal in the human breast. A just and loving God, having created man "in his image," has thus implanted within us immortal life, and will not, cannot deceive us in our hope.

Heaven is purely spiritual—in no wise physical—and so must be future reward and punishment. Heaven is where, after death, kindred souls shall meet again, where perplexing doubts shall be removed and hidden secrets revealed; where all earthly seeming wrongs and incongruities shall be happily adjusted and souls shall rise to greater heights of glory and perfection in God's eternal presence.

"From night to light,  
From doubt to sight,  
The soul, God's breath,  
Is led by death."

By **HENRY COUDEN,**

Blind Chaplain of the House of Representatives.

One's mind may be perfectly clear and his conceptions adequate to his own needs, but when he tries to put them into language for the enlightenment of others, he finds language all inadequate.

First, then, where is heaven? It is the home of God, and since He is an imminent God, objectively, then, heaven is everywhere. Subjectively, the home of heaven is in the indi-

vidual soul. It is, therefore, a condition. To reach it one must follow the path of development. The more one knows God, the closer he comes to heaven. The more he knows of himself, the more one knows of God, since we are created in His likeness. The more one becomes God-like, the more he reflects His image.

I count this thing to be grandly true:  
That a noble deed is a step toward  
God,  
Lifting the soul from the common  
clay  
To a pure air and broader view.

Heaven is not reached in 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.

Selfishness is the great barrier  
twixt man and Heaven. To reach  
its gates one must forget self and  
live with God, who poured Himself  
out on the hill of Calvary for hu-  
manity.

O Love! O Life! our faith and sight  
Thy presence maketh one;  
As, through transfigured clouds of  
white,  
We trace the noonday sun.

So to our mortal eyes subdued,  
Flesh-veiled but not concealed,

We know in Thee the fatherhood  
And heart of God revealed.

The old conception of heaven sprang from a selfish and sordid desire. It was pictured as a place to be reached after death. This life was held to be a state of probation, or a place where man was on trial for his life. When he passed from this world, he stood before an implacable judge and received sentence. If his life had measured up to the creeds and dogmas of the so-called orthodox churches, he was allowed to pass into heaven; if not, he was cast down to hell, to dwell in everlasting punishment.

But God is the father of all souls and his love is boundless. He knows His children, the foibles of His nature. His judgments are true and righteous all together.

Heaven is ours, now. Can be entered and enjoyed in this life. For, as we have said, it is a condition, and is peace and joy in the Holy Ghost.

Faith in God and eternal verities lead ever onward and upward to larger life and greater activities in the promotion of God's plans. Says the Master, I am come that ye may have life and that ye may have it abundantly.

Life, activity, purity, nobility of soul is heaven here, now and everywhere.

The life in God, the activity that springs from love, the hope that leads ever onward and upward is heaven, now and always.

By REV. E. HOLMES LAMAR,  
McKendree M. E. Church.

I once heard an aged ministerial brother preach upon the subject of "Heaven." In this discussion he dogmatically declared that heaven is a place, a city of most wonderful architecture, where streets were paved with pure gold, over which the feet of the redeemed and the ransomed hosts of humanity shall walk in endless peace and joy.

The conception of heaven as entertained by this aged minister of the gospel is the one that is held very generally by the rank and file of the laity.

But is heaven a place, a city? While it is true that the Bible speaks of heaven as a place, and while it is also true that John gives us a magnificent description of the beauty and the blessedness of the Celestial City, we are of the opinion that the language so employed is to be construed figuratively.

The fact is, that notwithstanding the marked progress that has been made in all departments of human learning since the Bible was written, heaven still remains terra incognita. Its latitude and longitude remain a vast, impenetrable mystery.

In my humble judgment heaven is not a place, a locality, but a condition, a state of being unfettered by material conditions, in which are perfect peace and happiness.

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"Little deeds of Kindness,  
Little words of Love,  
Make the world an Eden  
Like the heaven above."

# ALL SUFFICIENCY IN ALL THINGS

From Miscellaneous Writings of H. Emilie Cady.

**T**HERE is that within every human being which is capable of being brought forth into the material everyday life of that person as the abundance of every good thing he may desire.

Here and there a soul who is consciously abiding in the secret place of the Most High, and being taught by the Spirit of Truth, dimly recognizes this and says, "The Holy Spirit abiding within us is able to do all things for us"; while occasionally a metaphysician, in whom the intuitional is largely developed, is beginning to apprehend it as a demonstrable truth, and, carefully avoiding all pious words, lest he be considered in the old rut of religious belief, he says, "The outer or visible man has no need which the inner or invisible man cannot supply."

Let us not haggle over terms. There need be no schism. Each means the same thing. The only difference is in words. Each one is getting at the same truth in his own way, and eventually the two will clasp hands in unity, and see eye to eye.

This Spirit of the living God within us, fed ever from the All-Father fountain head, is not only the Giver of all good gifts, the Supplier of all supply, but it is the gift itself. We must come right up to this point. The Giver and the Gift are one.

God Himself is the fulfillment—or the Substance which fills full—of every desire.

Truly our eyes have been holden

until now in these later days we are coming to know of "God in His world"; of Him, the immanent creative Cause of all things, ever dwelling in man, ready and willing at any moment to recreate or renew our bodies and minds, or to manifest Himself through us as anything needed by us.

The certainty of this manifestation depends entirely upon our ability to recognize and accept this truth.

One recognizes God within as indwelling purity and holiness. To that one He is sanctification; and just in the proportion to the recognition and the trust with which this Divine Presence is regarded as immanent holiness does it spring forth into the outer everyday life of a man as holiness, so that even they who run may read a something more than human in him.

Another recognizes and accepts the God within himself as the life of his body; and instantly this Divine Life, always perfect, strong and vigorous, and always desiring with the mighty desire of Omnipotent Love to manifest itself through somebody or something as perfection, begins to flow through his body from center to circumference until the entire body is charged with a fullness of life which is felt even by others who come in contact with him. This is Divine healing; and the time required for the process of complete healing depends, not upon any changeableness of God—for God knows no time but

the eternal now—but entirely upon the ability of the person to recognize and trust the Power which works in him.

The one who recognizes the indwelling God as his holiness, but cannot mentally grasp any more truth, lives a holy, beautiful life, but perhaps lives it all through years of bodily disease and sickness. Another who recognizes the same immanent God as his health, and is made both holy and physically well, by the recognition and acceptance, stops there, and wonders, when he is well and is living a life entirely unselfish and God-like, why he should always be poor, lacking even the bare necessities of life.

Oh, fools and slow of heart to believe! Can ye not see that this same indwelling God who is your holiness and your health is also your sustenance and support? Is He not our All Sufficiency in All Things? Is it not the natural impulse of the Divine Being to flow forth through us into all things, "whatsoever ye desire when ye pray?" Is there any limit except such as our poor human minds have set? Does He not say, "Every place that the sole of your foot shall rest upon, that have I given thee?" What does this mean? Is it not saying, "Whatsoever you dare to claim, that will I be to you?"

This Divine Energy is the substance (from sub—under, and stare—to stand), the real thing which stands under or within the visible or unreal of all things—food and clothing as well as life and health.

How do we get holiness? Not by outside works of purifying ourselves,

but by turning to the Holy Spirit within and letting it flow forth into our human nature until we become permeated with the Divine all through. How is perfect health through divine or spiritual healing obtained? Is it by looking to or trusting external efforts or appliances? Surely not; but rather by ceasing entirely from the without, and turning our thoughts and our faith to the Father in us.

How, then, are we to get our abundant supply—aye, even more than we can ask or think (for God gives not according to our need, but "according to His riches" we are told)? "Acquaint now thyself with Him and be at peace; thereby shall good come unto thee," saith our God. Cease to look to outside sources and turn within. "If thou return to the Almighty, thou shalt be built up. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver."

It is not enough to believe simply that God is our Supplier—the One who shall by His omnipotent power influence the mind of some one possessing an abundance to divide with us. This is limitation. God being our health means far more than God being our healer. God as our supply is infinitely more than God as our supplier.

When Elisha multiplied the widow's oil, he did not, recognizing God simply as the supplier, ask, and then for answer receive a few barrels of oil from some one overrich in that commodity and in whose heart the spirit of God was working. That would have been a good but a very limited way; for had the demand con-



tinued, in time not only the village, but the whole country around would have been destitute of oil.

Elisha understood the Divine Law of working, and putting himself into harmony with it, God Himself, the substance of all things, became manifest as the unlimited supply.

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### EVIL IS, ONLY BECAUSE WE THINK THAT IT IS.

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It is time for us to create a world that shall be founded on Faith—faith in the living presence of a living God amidst a living people. Most of us accept traditions of a God who lived down through the Hebrew prophets and the early Christian Apostles. But the idea that God is living now, in the midst of a living people, inspiring and teaching them even more directly than he inspired and taught the people of centuries ago, with revelations concerning our present problems as sure and safe as any revelations of the past, and with judgments as swift and immediate as any judgments of the future—at such a faith we grow pale, or turn from it in anger. The reason, of which we are unconscious, lies deep in the spiritual and intellectual requirements of such a faith. It is easy enough to assent to formulated beliefs, coming from constituted religious authorities, concerning the God of yesterday and the God of tomorrow.

Evil is, only because we think that it is. It has no reality beyond our belief in it; no power save such as our belief invests it with. Evil exacts tribute because we are stupid enough to come to terms with it. The devil exists because we unconsciously

worship him as the real power, when we think we are worshiping God. We have strife, competition and struggle because we believe in strife, competition and struggle. We have the palace beside the sweatshop, the wretched tenement behind the church, the monstrous lobby in the legislative hall, the swarms of political and commercial parasites on the social body, because we believe in all this hideousness and tyranny as real and potent, as having always been, and as therefore always to be. But there is no evil except our belief in evil.

The real faith of man consists in urgent and steadfast fidelity to his noblest ideals. To believe in the practicability of the highest conceivable righteousness in human life, by whatever name we call that righteousness, is to have the faith that makes and remakes the world—the faith that finds the real presence of God in the living people and their problems—whether that God be named or unnamed. This sort of faith is the substance out of which society and the soul get their building material; the substance from which great ideas and lofty ideals rise to lead the world toward perfection.—Prof. George D. Herron.

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That brilliant physician who declares that people who wear beards are more apt than others to have the grip, because the beard obstructs the free flow of air in breathing, should venture another opinion—that ideas get into a bald head more freely than into one covered with a profusion of hair.

## ENVIRONMENT.

Within the love of God I safely rest  
As rests the babe upon the mother's arm;

My only consciousness that I am blest

Beyond all possibility of harm.

It lies about me like the atmosphere,  
Viewless, intangible, a thing of naught,

To human reason, yet how close,  
how near,

To inward vision and to silent thought!

It lies about me like a warm embrace

Of mother tenderness and mother care,

Still touching life with sweet, benignant grace,

And filling it with gifts divinely fair.

The babe looks up, but cannot understand

The brooding love that every want supplies;

It only feels the soft, caressing hand,  
And sees the love-light in maternal eyes.

So I, who can but dimly comprehend  
The fullness of the love that blesses me,

May deem that sweetest influences blend

In more than human tenderness can be.

And as the baby feels a responsive glow

Within its frame, for her who draws it near,  
And nestles closer, though it cannot know

The mother love that soothes its every fear—

So I, who can but understand in part  
The love that keeps, whatever may befall,

Will nestle closer to the tender heart

Of God—that heart which is the heart of all.

—Helen Chauncey.

## AN ANSWER.

How can I sing of Cheer in days like these

With all the world aflame, and lands and seas

The scene of wicked murder and rapine

Beneath the frown of Thor of hateful mien?

I sing to Cheer because it thrills my soul

To see the Righteous on to battle roll  
That Wrong shall not prevail, that out of Pain

A stricken world may rise to Love again.

I sing of Cheer because amid the strife

A wandering world has found the way to life,

And every song that glorifies the day

But serves to drive a mead of tears away.

—John Kendrick Bangs, in the Washington Times.

# DUTY OR DEBT

William E. Gibson.

**W**E COME to life so environed that we cannot move without affecting some other life by that movement.

We cannot go forward or backward, upward or downward, but that the very expression of ourselves mentally and physically is registered upon some other life, and we are truly responsible for the effect of that registration.

Every thought and act, yes, every expression of our lives, is first registered and filed in our own souls.

If they are helpful to others they are due to others, and in sending them out we are doing our duty; but if they hinder or harm others in the smallest possible way, they bring us under obligation to others, and hence we become debtors and must remain debtors until the debt is canceled.

Strange as it may seem, we are debtors to God only as we are debtors to His creatures. We cannot draw nigh to Him, except as we draw nigh to Him through them.

This being true—and it is true—how serious should be the business of living, of thinking, of acting.

Now think a moment on these expressions, catch their full meaning:

All sins against God are the sins against his children; are the debt we owe to our fellow-beings. Never can one be canceled, except by our own conduct, our own effort.

But you say it is impossible to undo much that I have in error done. Those

to whom I am indebted have passed from this life.

Yes, they have passed from this life-plane, but they have not passed from life and never can.

Life is one and universal, and every conscious soul, as well as every life manifestation, no matter on what plane, is a part of that Universal Life; each separate entity being as an atom composing the body of the great whole.

Bruise your finger with a hammer—there is no means of restoring that finger to normal condition apart from the co-operation of the rest of the body. But you can give the body proper nourishment and the mind proper mental stimulus, suggestions, etc., and the combined co-operation of mind and body, or mind acting harmoniously and intelligently upon the body, effects the restoration of the finger to normal condition. In some such manner that which we contribute to the whole of life affects every part of life, for good or ill.

We cannot go back in years to the days of our youth and gather up the wild oats we have sown; nor is it wise to pull up tares while the wheat is yet growing.

But we can be careful, henceforth, to sow only best seeds and to show so bountifully that there will be a harvest for many.

So, after all, the business of your life now and forever is not the undoing of the past, for those days and

years cannot be lived over again, but rather the doing well the business of the present. "Now is the accepted time. Now is the day of salvation."

If you stumbled while walking in the dark, make good time when the light comes.

Life is so planned that we can draw large interest on every wise investment. As already said, that which is good to others is our due to them. Then when we do our duty to others we are simply supplying a need that they have, but in supplying that need we give them strength to supply the needs of others.

Our children are born to us, little plastic entities, to be developed and shaped to fit most harmoniously in the great social fabric.

They will fit best only as they serve best. They can serve best only as they have knowledge of that which is best service. In their plastic stages they can receive this knowledge only as it is impressed by others. O! what a struggle the poor children have! what a confusion of ideas and suggestions they have to wade through! Mother is influenced by one set of ideas and father by another; all of their teachers have pet hobbies of ideas that the young ones are induced to try. Is it any wonder that at maturity our children seem to look upon life as a mere play? And when they do begin to think with any purpose, they begin by thinking and acting for themselves selfishly.

They join in the great scramble for possession, wealth and fame with no thought of who shall perish by their gain.

Jesus expressed a teaching that if

impressed upon the child from infancy to maturity will make that child's life fit naturally and harmoniously in the fabric of social life, as well as anatomically in the great body of Universal Life.

"Love God with all your heart \* \* \* and do to others as you wish them do to you."

If the spirit that is embodied in these thoughts dominated and actuated all of the expressions and conduct of mothers, fathers and teachers, what a different attitude would the young men and women have toward life?

Life must then be real, simple, loving, natural.

Now, these expressions of the Master were not new, except as He expressed them newly. They were but the expression of natural law.

It is but natural that man should love that Something (God), which made his existence possible. It is also natural that man should be fair in his appreciation of the rights of other existences like himself.

Now, if the Spirit of Love and Fair Play dominates the home life, the child has a splendid asset with which to begin its education. If its teachers are wise along this line, the young man or woman will become a real factor in society, a receiver and a dispenser of good. And that is just what we must all realize, that we are ever receivers of good and must ever be dispensers of good.

We must ever do good, because we love to do it. We must learn to be in love with the highest good. In doing good we are doing our duty. In neglecting our duty we become debt-

ors to the world, and as such debtors to the great universe, of which the world is an atom.

It is your duty to do the best you know how in everything you undertake. This is acting out knowledge. Acting increases the ability to act. Knowledge increases by use. Increase of knowledge also increases responsibility.

The more we know the more we owe.

The more things we can do the greater is the call to service.

The dispensation of knowledge and service is the Clearing House of the Soul.

If we always dispense knowledge for the highest good of humanity and service for the real needs of our fellows, we keep our accounts square, and have a surplus to pay over to the universal reserve.

“Life is real, life is earnest,

And the grave is not its goal;  
Dust thou art to dust returnest,  
Was not spoken of the soul.”

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#### FROM LECTURE BY BISHOP SABIN.

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November 25, 1906.

If I had a written parchment giving to each member of this congregation a deed in fee simple which gave an abundant supply of this world's goods, absolute happiness, eternal life, freedom from every so-called ill of life, and this deed was from God Almighty direct, given by His Son, signed, sealed and ready to be delivered, how many persons do you suppose who believe that I had that document would refuse to ac-

cept it? That would be a wonderful document. Now, my friends, I have that kind of a deed right here today for each one of you, sealed by the promises of God, given to us through His Son, and, if you will accept, it is for you to enter into possession of that which belongs to you.

The only sermon that Christ ever preached, of which we have any record, is the Sermon on the Mount. It gives the perfect beginning and ending. It is the perfect key to every condition of human life that can be met. It is the most wonderful document the world ever knew. None but God, or God manifest in His Son, could have delivered such a sermon. That wonderful Sermon on the Mount is to you and to me today the sheet anchor. If you are suffering from poverty, take the last ten verses of the sixth chapter of Matthew, follow them out strictly, and all of these troubles will pass away most wonderfully. The most wonderful lifegiving truths are in that Sermon on the Mount.

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#### BLESSED ARE THE PEACE- MAKERS.

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It is you and I who can bring world  
peace

By seeing God's Truth each day,  
By filling the place in which we live  
With Love's illumining ray.

It is not through nations that peace  
will come.

Nor can it follow the sword,  
But as you and I show forth in our  
lives

The Love and Peace of our Lord.

## CHRISTIAN SCIENCE TREATMENT.

—  
Bishop Sabin.

We are God's children, created in His image, and in His likeness, spiritual beings, living in spirit, endowed with all power and all dominion. This power and this dominion is ours; it was given to us at our birth, at our creation, and we have it and it is ours; and we thank God for it. God gives us wisdom and spiritual understanding; He broadens and deepens our intelligence; and He teaches us how to use that dominion, how to make use of it in all the various affairs of life.

God fills each one of us here today in this presence; He fills our hearts with love; He fills us with the Holy Spirit. We have it, and it is here now; God Almighty gives it to us. It is our comforter; and God's Holy Spirit, through Jesus Christ, our Lord, leads us in everything we do.

Oh, Father, we thank Thee and we praise Thee for this. We thank Thee, dear Father, that Thou hast given us the knowledge of the Truth which makes us free. We know who we are. We know, dear Father, that we are Thy children, and that Thou, through, and in the name of Jesus Christ, doth give us freedom, and we thank Thee for this.

We know that there can be no such thing as sickness; we know that all so-called sickness is but a belief in the reality of matter. It is false, for all is God, and God is spirit; therefore, we are spiritual children, manifestations of His spir-

ituality, and nothing but spirituality exists, for God is all in all, and God is spirit, and God destroys in our consciousness all of this so-called material mind. He destroys in our minds all fear and gives us perfect trust in God, trust for everything.

We know that we are His children, and we know that He loves us, and we know that he will feed us as He feeds the birds. We know that if we seek the kingdom of God and His righteousness, all is ours; and we do seek it, and we seek it now, and we seek it all the time.

God gives us all, and we have all. We have perfect health, we have perfect harmony; we have perfect happiness; and nothing but contentment, peace and rest, the peace that passeth understanding, is ours and settles in our hearts.

God sends from this room today everyone of these dear children, filled with love, perfect love. There is no hatred in this room; there can be no evil here, for God is here. God fills each and every one with love, and with harmony and with happiness; and we thank Thee and we praise Thee for them, all in the name of Jesus Christ, our Savior. Amen.—The News Letter, March, 1903.

## YOUR OWN AFFAIR.

—  
You laugh sometimes. Sometimes  
you cry.

And then when fate shuts down  
the lid,

And fifty years or so roll by,

Nobody much cares which you  
did.

**NEW VIEWPOINTS FOR OLD.**


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It is a wonderful thing to regain your viewpoint, to believe after doubting that life is worth living and to get a perspective on things.

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The experience of going down into an abyss of utter discouragement and disbelief may be valuable as one of life's lessons, but it is not pleasant. To begin one's work in the world with a boundless enthusiasm and honesty of purpose, and to encounter quicksand under a fair surface, leaves one struggling, with all the chances against getting out alive. And even if one does get out, there is the long, long period of wondering whether fair surfaces are ever trustworthy, and the permanent scar from wounds inflicted by deceit.

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It no doubt falls, at least once, to the lot of every person to have complete confidence in some relative or friend or business associate and to finally have it forced home upon him, that the one he trusted is after all not reliable. When that time comes there are seasons of bitterness and disillusion and heartache.

But, like grief, bitterness and terrible hurt, usually soften with the months. Time does not perform all miracles, however. To get out of hell one must determine to get out. And with that determination, tiny and weak at first, comes a small glow of peace. For life may contain happy surprises if one is ready for them. Some people call this the growth of the grace of God, and other say it is a purely psychological

process. Perhaps it is a combination of both.

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This is a pretty good old world. Petty jealousies and big hates have their place, it seems, in the infinite scheme of things. So also have small kindnesses and big loves. And in attempting to balance them one soon finds that there is a lot more happiness than pain for those who choose to live normal, sane lives and to accomplish something worth while. It is so much a matter of choosing.

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The wonder is that one encounters actual hypocrisy so rarely, when people are forever saying that the world is full of it. Why, then, blot out the whole sunshine of life by looking at the single hypocrite you may ever know?

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So one comes, somehow, to a poise that is not easily ruffled. Whatever one is compelled to believe about the ugly side of things, there is always the certain knowledge that some of the very folks who make fewest protestations of the fact are staunch and honest—and that the sun shines quite as brightly on the just as on the unjust. —Opha F. Wren, Bloomington, Ill.

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"There's a wonderful system of government that directs the affairs of human beings. If you do a good act a good act will be done you. If you deal out an injustice you will be afflicted with like punishment. None can afford to be unkind, for unkindness always returns, and in greater measure."

# QUESTIONS IN RHYME

**They Will Help You Brush Up Your Memory Regarding Other Wars.**

A reader has sent us a most interesting series of rhyming questions on the wars of the world. It will relieve your mind from the day's problems if you will see how many of the questions you can answer.

You might cover up the answers, which are put in small type on the left, in order to test your memory. The answers are printed so that if the family circle should care to go over them, it will not be necessary to make numerous references to the encyclopedia:

## **Battles Fought by Land and Sea Prominent in History.**

Caesar.	Who crossed the famous Rubicon?
William III.	Who battled at the Boyne?
General Ross.	Who burned and ransacked Washington?
General Gates.	Who fought and beat Burgoyne?
Charles I.	Who lost the fight on Marston Moor?
Napoleon I.	And who at Beresina?
Franco-Prussian.	What battles fought at Mars La Tour?
Royalists.	Who fired on Messina?
General Scott.	Who stormed the heights at Vera Cruz?
Brutus vs. Cassius.	Who argued at Philippi?
Saracens.	Who pillaged ancient Syracuse?
Commodore Foote.	Who cleared the Mississippi?
Louis XIV.	Who long beleaguered old Namur?
General Wolfe.	Who fell before Quebec?
Bonhomme Richard vs. Serapis.	What victory did Jones secure while fighting on a wreck?
Commodore Nelson.	Who won the fight at Aboukir?
Bainbridge.	Who whipped the frigate Java?
George III.	Who brought the Hessians over here?
Light Brigade.	Who charged at Balaklava?
Wellington.	Who came out best at Waterloo?
Putnam and Clinton.	Who battled at Long Island?
Decatur.	Who stopped the Moorish pirate crew?
George III.	Who subjugated Ireland?
General Howe.	Who fought and won at Brandywine?
Napoleon III.	Who won at Solferino?
France.	Who lost those lands along the Rhine?
Funston.	Who caught that Filipino?
General Wolfe.	Who stormed the heights of Abraham?
Winslow.	Who sunk the Alabama?
Commodore Perry.	Who cleared the lake for Uncle Sam?



General Taylor.	And who beat Santa Anna?
Alexander.	Who battled royally at Tyre?
The Boers.	Who gloried at Majuba?
Bonaparte.	Who warmed himself at Moscow's fire?
United States.	Who liberated Cuba?
Charles Edward.	Who ran away at Culloden?
Catherine.	Who saved all at Pultowa?
Liberty.	When Yorktown came what followed then?
Prussia won.	How was it at Sadowa?
Commodore Nelson.	Trafalgar owed its fame to whom?
English vs. Boers.	Who fought at Spion Kop?
Chinese Gordon.	What hero held, then lost, Khartoum?
Washington.	Who made Cornwallis stop?
(1) Marlborough.	Who fought at Blenheim and for what?
(2) Ask Southey.	
Charles XII.	Who dared so much at Narva?
Hanged as spy.	What was Major Andre's lot?
Till 1346.	How long did Calais waver?
"Falstaff."	Who fought so bravely at Gad's Hill
	That we are laughing at it still?

### HEROES OVER HERE.

This war has developed some heretofore unexampled deeds of daring; glorious episodes of valor; marvelous exhibitions of courage; heroism and bravery unparalleled in world history.

Wherever and whenever possible, nations have acknowledged their indebtedness with suitable marks and medals.

No longer are these honors and emoluments reserved solely for the sentimental and spectacular feats of battlefield prowess.

Medals have at last been struck for the industrial heroes. There is now inducement, recognition and reward for the patient, straining, thinking toiler whose greater skill, Herculean effort or patriotic sacri-

fice; dexterity, inventiveness, risk of life or loss of limb in the line of duty manufacturing munitions or assembling machinery of war distinguishes him—or her.

We read of a woman filling one hand grenade with high explosives every five seconds. A shipyard worker makes a record "drive" of more than 6,000 rivets in a single day.

Surely such as they, too, deserve a mark of national appreciation and personal distinction.

It is well that we have a "Legion of Honor" for that region of honor bounded by whirr of wheel, clatter of riveter, roar of furnace and sweat of toil!—Washington Herald.

What I cannot praise, I speak not of.  
—Goethe.

### KNOWLEDGE AND BELIEF.

"Our prayers for victory will be answered—I say it who believe and know it."

Such are the words of that grand old man, Cardinal Gibbons, delivered on his 84th birthday anniversary, the other day.

Reason, knowledge; belief, faith! Such is the alignment of human philosophy, and there are those who will maintain that, while the cardinal may believe, he does not know. But let us see if this good old man's faith is not actually knowledge, so far as human knowledge is possible. How comes he to know that our prayers for victory will be answered?

All our knowledge is founded on belief. We know only by believing through our senses—feeling, seeing, hearing, etc.—and the degree of reliability of these means of knowing depends altogether upon their use and upon experience. And our means of knowing are fallible.

Cardinal Gibbons' life experience has been most remarkable. His has been a long life of intimate association with all sorts of people. For many years he has studied men, their passions, aspirations, habits, modes of life and of thought. So far as one may know, he knows the applications of the natural laws to mankind and man's relation to other creations. Oh, yes! He has read Darwin, Haeckel and the rest of the great philosophers, scientists and evolutionists, who delved and dug well and skillfully into the great scheme of creation and who, when they'd got through digging, had

produced—a hole! But from his long years of study Cardinal Gibbons has gathered that the highest progression and highest happiness of man are the purpose of creation. He knows, so far as man may know; and to say that that purpose can be reached under the policy that might be right is to say that the purpose is brutal, farcical and impious.

So, full of the wisdom of four-score years and more, the cardinal prays for victory for the right, believing and knowing that the prayer will be answered.

A faith, so great, so complete that it substitutes for knowledge and goes farther than finite knowledge possibly can! God Almighty rules, and the right always has triumphed and always will!

Beside the glory of such faith and its value to men, how small the odds and ends which we gather into our heads as knowledge, purely!

"Principle heals; not thoughts about principle. Knowledge of principle. Knowledge of principle enables one to demonstrate principle. Thought cannot change either principle or knowledge. Knowingly abiding in principle is health. Holding thoughts cannot change this truth. Then live in principle; in what you are and express your knowledge of it instead of holding thoughts about it, and thus avoid the struggle and anxiety of doubt and uncertainty."

It is better to suffer wrong than to do it, and happier to be sometimes cheated, than not to trust.—Samuel Johnson.

## LOVE THE SOLVENT

**L**OVE is the universal solvent which destroys all evil. God is love. We live, move, and have our beings 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 children, 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 does 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 every one 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."—Bishop Sabin.

### WHAT LOVE IS.

As to the question of Love, in the first place, we must understand that God is Love. Then when we recognize that, we recognize that Love is the mightiest power and all the power in the universe. It is the power that you conquer with; it is your power of defense; it is the power that lifts you up and sustains you. If you have an enemy think what a mean man he is, and go through with the whole catalogue of bad words that you can think of, and what is the result? The very thoughts that you have in your mind register

themselves in his mind, and the very thoughts that you have against him he has against you. That is not Love. But if you have an enemy and you want to conquer him, love him. Peace on earth and good will to men was the song the angels sang, it was the harbinger of Universal Love. If you want to conquer your enemy, love him; throw it out into the vibrations; what is the result? He will come and love you in return, for as the seed you sow, that is what you reap. It is the power that conquers everything, carried out through all the ramifications of everyday life. Love and you conquer; hate and you are always left behind. Love is all; hate is the opposite, nothingness. He who Loves gets all; he who hates gets nothing. Love is God and God is all. —Bishop Sabin.

"Man does not need miracles; he needs Truth. He can daily see the miracle 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 at no time have there been so many open, free and receptive minds. Behold our wonderful miracles in science, art, invention and general progress! It is indeed wonderful, and Prosperity! Bind the mind with superstition and dogma, and the great God does not work in it. Behold 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."

# SOW SEEDS OF LOVE AND TRUST

**Remember God's Promises—Fear Indicates Doubt of God.**

**Bishop Sabin.**

**I**N YOUR sowing of the seed, always sow in love. Remember love alone is the weapon that conquers all.

Under every condition and circumstance in human life, love is the power that will control. When you sow love, what do you receive? You receive harmony, you receive happiness. Heaven is within you. You must get this idea of a far-off Heaven, somewhere, you don't know where, out of your mind entirely. Everything in the religion of Jesus Christ is practical. You have Heaven and you have harmony here and you have it now, or you have the contrary. This idea that we have always been taught about that far-off something and what a blessed thing it is to die, to go through this hell called death, which God never created, in order to do what? In order to get into this Heaven that Jesus Christ told us did not come by observation, is not far-off or anywhere else, but within you.

If you sow the seeds of love you reap a crop of love, of harmony, of Heaven. Therefore, in your sowing remember to sow Love as one of the principal seeds that you do sow.

In your sowing of the seeds, sow healthy thoughts. Sow the thought of health, of perfection, and under no condition ever consent to sow the contrary thought. What will be the result? You will never be sick, but

on the contrary you will walk up this pathway rejoicing in God Almighty's love, and you will have health and harmony. Always sow the seeds of love, always sow the seeds of goodness, and forever and ever and ever denounce and eradicate from your inner consciousness every thought of hatred, of malice, of vindictiveness, of viciousness, and every kind of evil. Blot it out, know that God is love and that you live, move and have your being in God. Drive all those vicious thoughts away.

There is another thing I want to bear down upon, as to the seed you should sow. Sow the seeds of trust in God. How often is it that we hear, Oh, I am afraid so and so will happen! Do you know what that means? Do you know what fear is? Do you know what it is to doubt? Oh, some of the older ones do need trouncing on this subject, they ought to be taken by the back of the neck and mentally shaken good and strong for their having doubts and fears. How wicked it is, how very wicked it is!

God has promised you so and so. If you have fear, you have fear that what God says will not be accomplished, that He won't keep His word. Now, what is the cause of fear? The cause of fear is that you doubt God, and the effect is that it simply destroys everything, every-

thing, every power in you for good. Why? Because you doubt God, and you are fearing that you have been told a lie. Of all the wicked things a person can be guilty of, fear is the most diabolical. But I am afraid I am going to starve to death, says one, and I am afraid I am going to be hard run for money, or my business won't be good, or I will have poor health; I am afraid the servants will not act well, or something else. What is the result of it? As you fear, as you prophesy, you will get just what you fear, and you deserve everything you fear, because as you sow you reap.

I ask you, is there any shortening of God's hand? Isn't He omnipotent? Don't He give us everything? Hasn't He the power to do it? Then for mercy's sake stop this wicked growling of fear, because it is destroying you, body and soul, absolutely destroying you. Drive it out, sow the seed of trust in God Almighty, absolute and perfect.

Remember, in all of your sowing, to never sow the seed of fear. It is the most destructive of any one sin you can commit. Let the thought go out throughout all the world that God is omnipotent, and that God is love, and that God loves us, and that God will take care of us, and that God will lead and direct us; and when we get that thought thoroughly and fully into our consciousness and carry it out in practice, all these things shall be added unto us, because this is the first and last, the alpha and the omega of your duty.

### THE LAW.

'Tis a truth as old as the soul of things—

Whatever ye sow ye reap.

'Tis the cosmic law that forever springs

From the unimagined deep.

'Tis shown in the manifold sorrows

Of the race; in remorse with its secret stings;

That he who grief to his brother brings

In his turn some day shall weep.

To the man who hears his victim's cries

And hardens his heart at the sound,

At last a Nemesis dread shall rise

From out of the void profound.

Who sows in selfishness, greed and hate,

Shall gain his deserts in the years that wait,

For the slow and remorseless wheel of Fate

Forever turns 'round and 'round.

If ye give out of mercy and love and light,

The same shall return to you;

For the standards of right are infinite

And the scales of the Gods are true.

By its good or evil each life is weighed;

In motives and deeds is its record made;

In the coin ye paid ye shall be repaid,

When your wages at last fall due.

## IF IT IS TRUE

**I**F IT IS true, as alleged by the friends and champions of Christian Science, that it it does give the information through Divine Love to destroy all sickness, all illness of every kind and character, and every kind of in-harmony connected with man, either in the mental or physical, or financial, and if such fact, if known to the people at large and practiced by them, would relieve the world of all sin, of all suffering, of all poverty, and of all sorrow, what an universal blessing it is?

The adherents of Christian Science affirm that the foregoing statements are true and that Christian Science does do and perform, or give the information to do and perform, all of those things and that emancipates mankind from all the ills incident to this material life.

The mere enumeration of such an array of facts to a person who does not know anything about this Truth, is almost enough to paralyze (if we may be allowed the expression) his comprehension, because it is so foreign, so much beyond what we have been taught to believe, that the human conception can hardly measure such a condition of affairs.

The writer of this article was, perhaps, as much of a bigot, if we may be allowed the expression, as any person in the world upon the subject of religion, but my bigotry was in the line of no religion rather than too much. I had studied the subject of the Vicarious Atonement

as ordinarily taught in the churches, that God, in order to have His own wrath satisfied, had required His Son to step into the breach and suffer death that I might have life. This doctrine I did not believe and could not believe. I stayed in the churches during my youth years, and found it was impossible for me to be governed by my fear, so gave loose reins to the whole business and threw the churches out of my mind; but I am now thoroughly convinced that that doctrine was not taught by the Bible. Jesus did not come to reconcile God to man, but to reconcile man to God. That God is Love, and that our Saviour came through love for man and not to reconcile God to man. He came to show us the Way to the Father, and to show us how to live, and to show us how to overcome the original sin that was committed by our first parents, that we might have Eternal Life through the perfect understanding of God's perfect love. Christian Science shows by the true status God's relation to man, and in furtherance of that shows us how to live lives of perfect Christianity, so that we do not have to grope along in darkness; but we know that our Father is a God of Love, a God of Goodness and a God of Happiness, and He is our Father and protects us in all ways and under all circumstances. It gives us a closer and more intimate knowledge of God, and proves the position which we take by the healing of our sick, the

destruction of our sorrow, the removal of our poverty, and the giving to us of the perfect liberty, the liberty which is given to the children of God. In other words, "these signs" do follow us, and we hereby know that we are believers, for we fill the requirements of a believer.—Bishop O. C. Sabin.

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### **"WHAT HAS BECOME OF THE BOYS WHO WERE KILLED?"**

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The show window of a famous Fifth avenue bookstore in New York City reveals one of the most interesting signs of the times.

Ordinarily, this window is filled with books on sex problems, travels, languages, history, sociology, fiction, science, literature and art.

But for some time most of the books on exhibition have dealt with immortality, spiritualism, religion and other subjects that discuss the life to come.

Is there a God? Is there a hereafter? What becomes of our dead? These are the questions that the world is asking as never before.

And these questions are being asked not so much because men fear death but because they want to know what has become of the boys who were killed at the front.

But there are two striking things about these books—they are not written by the world's "great authorities" on such matters and they deal with these subjects from a thoroughly human standpoint.

Poets and soldiers and novelists and newspapermen have become

the interpreters of the people's gropings toward the light.

This is so because what the people want is not a cold-blooded dissertation by scientists and philosophers but a warm-hearted appreciation of their emotional and spiritual longings.

The "scientists" have no very fixed and uniform opinion about these things, anyway, and the people have doubts enough of their own, without adding those of the "wise men" who have written only problematical books about such subjects.

We have come to learn that the greatest facts in this discussion are spiritual—and spiritual facts must be spiritually discerned. Thank God that He has given it to you and to me to understand these truths as fully as the scientist does.

It is this longing for light that accounts for the people turning to the Bible, for there is no question that the Bible speaks with the greatest certainty on immortality; it discusses the subject with the utmost sympathy—and the Bible has always been the people's book—Rev. Charles Stelzle.

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### **IN THE MORNING.**

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There's music in the babbling brook,

There's music in the tree,

The bird's call is a living song,

The sunshine is its key.

There's music in the sloping dale,

The rocks, too, have their tongue;

A song is singing in my heart,

All the world's a song.

—C. B., in *The Nautilus*.



# FAITH, HOPE AND LOVE

From Baccalaureate Sermon by President Kent, Illinois Wesleyan University, Bloomington, Illinois.

"Faith, hope and love, but the greatest of these is love."—First Corinthians, 13:13.

“**A** GREAT philosopher has given us the category of his thought. Paul here gives us the categories of the soul. He has said that tongues, knowledge and prophecy shall pass away, but faith, hope and love abide. It is disconcerting to those who have spent four careful years in study, that knowledge shall pass away. But it is a fact that a text book on science five years old is out of date, that a text book on history is out of date before it is off the press. Paul has furnished the arsenal from which doughty champions theologically equip themselves for the fray, but he has, in one compact sentence, given us the vital truths of the soul.

## THE MODERN AGE.

"The modern age looks askance at long creeds. It equally insists that what it accepts must be vital. These three principles are basic and columnar. This generation has put a premium on its interests which lie mainly on the outsides of life. The advantage of physical science has caused this to be chiefly familiar with values that can be weighed and measured. But neither men nor nations can go on forever hampering the flesh and starving the soul. It is true today as it was centuries ago, that 'Man liveth not by bread alone.'

If the manifest duty of the hour is to save civilization and democracy to the world, the supreme need of the hour is the reaffirmation of religion.

## WHO LOSES GOD'S VOICE.

"Faith is a necessity if the sons would be courageous. One who loses God's voice loses his own. 'The man who loses his faith has overdrawn his spiritual bank account and has squandered his own assets.' In this hour of the world's need men seek validity for the truth and eternal sanction for the right. Unless we keep faith in the eternal God, the Bible, like the Belgian treaty, will become a mere scrap of paper, and might would become right. The mariner on the storm-tossed sea watches his chart and compass and seeks to steer his course by the stars. Men and nations on the troubled sea of the world today have too precious a cargo on board to neglect the great chart of religious hope and the north star of the soul.

"Hope is confidence in tomorrow. It is a confidence that arises because we believe that some things will survive from all the wreckage of war. No man can have great hope for his country, or the world, unless he believes in the triumph of right and the eternity of virtue. In spite of all the mad philosophy it elevates the State above the individual and would make might the law of right. Let us believe that because God

lives that justice shall come to the world, that truth shall come out of the dungeon and sway the scepter over men, and that the God of righteousness shall consecrate the banners and give victories to those who would redress the wrongs of men and save civilization from the beast.

#### LOVE THE CROWN.

"Love is the crowning virtue, perhaps the most difficult as well as the greatest. But love will yet take the world. Despite the hate that has been engendered and the black passions that have been turned loose the world is being brought toward brotherhood. The allied nations are forgetting their differences, they are clasping hands across the sea, and a fraternity of nations is being born which will bring three-fourths of the world into the league of brotherhood and helpfulness. Communities, states, nations are finding a common purpose, a common task, and are finding joy in a common sacrifice never known before. Because of our faith in God, our belief in the stability of the moral universe, our confidence in the triumph of virtue, justice and all that is worth while we look forward to the day when men, through faith in God and hope in tomorrow, shall yet clasp hands when the cruel war is done, and form a brotherhood of nations to keep the world's peace; and in that day we shall find the blessed fruits of all the pain, agony and sacrifice of the present days."

We always may be what we might be.—Anon.

#### LOVE'S SUNSHINE.

When I thought how my dear friend, my lover, was on his way coming, O, then I was happy!

O, then each breath tasted sweeter, and all day my food nourished me more, and the beautiful day passed well.

—Whitman.

O, glorious is the morning!

I know the sun is up;

I feel the sweet birds singing;

Dew's in the lily's cup;

My heart is overflowing

With Peace and Love and Joy;

And all my thoughts are flowing,

As free as when a boy;—

Because I had a letter;—

My friend is on his way;

Time has now no fetter

To keep my soul from play!

My friend!—O, heart keep quiet!

Will be here ere the eve!

It's beating!—I know by it;

For Love will not deceive!

And now I raise my curtain;—

The sky is overcast;

And it is very certain

The rain all day will last!

No birds in trees are singing;

The lilies droop their leaves!

And busy winds are bringing

Fresh showers to my eaves.

But still I have the letter,—

And soon my friend will come!

And no day could be better

For him to hit upon!

The day is not my making;—

I know the letter came!

The sunshine may seem lacking,

But it's shining, just the same.

—Henry Harrison Brown.

# "SOMEBODY MUST HAVE BEEN PRAYING"

Extracts from a Leaflet issued by A. E. McAdam.

**E**ARLY in September, 1914, the German legions were sweeping through North-eastern France, the capture of Paris seemed a certainty, and the French Government had removed to Bordeaux. So far the German advance was like a triumphant progress, and the initiative wholly in their hands.

Lord Roberts was sitting with Lord Kitchener of Khartoum when a telegram was handed in, announcing, "The Germans are retreating from Paris." Lord Roberts, a man who had daily family worship in his home, exclaimed, "Only God Almighty could have done this." To which Lord Kitchener added, "Somebody must have been praying."

Sir Oliver Lodge, the famous scientist, has written: "September 3rd, 1914, was a critical day. The Germans over-ran France and were close to Paris. What turned them back? I do not know. It is a war against principalities and powers and spiritual wickedness in high places. I myself believe in assistance from on High."

In those earliest days of the European war there was much appeal made for this "assistance from on High," and we ought to know what turned them back. "Somebody was praying." On the night before the retreat gatherings for prayer

were being held in the Metropolitan Tabernacle, in South London. Doubtless there were many others praying at this critical time, but Rev. A. C. Dixon, D. D., the Pastor of the Tabernacle, relates that a member of his congregation told him he prayed all the night, with scarcely a break of sleep. What was happening in France? A new French Army Corps was formed with the help of the garrison of Paris, the British Army advanced, and 45 of our cavalry squadrons drove before them 72 German squadrons. General von Kluck had to fall back 35 miles in two days, 10,000 Germans were reported as dead, the first and second German armies were in full retreat, and the battle of the Marne had been won by the Allies. German strategy had failed and Paris was saved.

Since then three-and-a-quarter years have passed away, and the need for "Somebody to be praying" is today more than ever the paramount duty.

In the most recent battle at Cambrai we have been told that our brave men in the tanks only caught snatches of sleep for seven whole consecutive days and nights, and never thought of themselves. They are willing to be sacrificed for others, and are trained and disciplined not to think of themselves or to weigh the risk to their own lives.

All that matters in their minds is the success of the movement, the victory in the battle, or the triumph of our Righteous cause. Shall we, whose weapons are not carnal, but spiritual, catch nothing of such a spirit, even if it means taking half an hour or an hour from an eight or nine hours' night of sleep, to "move the Arm which moves the world," and liberate the power that comes through importunate intercession? When we stop and think how we can always make time for anything we want to do of vastly less import than the grave issue now at stake, shall we grudge the deep meaning of this extra half-hour or hour of prayer given in the cause of the land we so much love, and to end this war which we so much desire to see "cut short by Righteousness"? And though our prayers are not yet bearing much visible fruit in answers, never let unbelief whisper they are not prevailing if they are in His Name, for His Glory, and to enthroned His Will. No true prayer is ever lost. They are helping forward the complete answer, which will shortly be visible, but which without them would not, and could not, come.

"Somebody must have been praying." When "the book of the wars of the Lord" (Numbers XXI, 14) is opened, will that "somebody" be you and I, and each member of the little praying circles of the faithful around us?

"Let him pray now that never prayed before,  
And him that prayed before, but  
pray the more."

—Active Service.

### THE SOUL'S OBLATION.

—Jonah, 2.

Tender mercies, loving kindness,  
Have been showered on me of old;  
And though the path seems rough  
today,  
I'll calmly trust—He will uphold!

If faint be my soul, and weary,  
It needs but remember the Lord;  
Looking once more to His holy  
shrine,  
I straightway am freed by His  
Word.

Though bound with bars of the  
earth,  
And compassed by waves of the sea,  
Cast out of Thy sight and alone—  
I only need to turn toward Thee!

From out of the very deeps of hell,  
I'll lift to Thee my Voice of Praise;  
No other sacrifice Thou'lt ask  
Save that of joy in all my ways.

This offering, Lord, I render Thee—  
Gladly I pay the vow I owe;  
Softly singing and giving thanks  
Through years to come I'll blithely  
go!

—Ethelind Lord Campion, San  
Francisco, Cal.

Let us always remember that nothing befalls us that is not of the nature of ourselves. There comes no adventure but means to our soul the shape of our every-day thoughts. And none but yourself shall you meet on the highway of fate. Events serve as the watch for the signal we hoist from within.—Maeterlinck.

## OPTIMISM

**I**F THERE is any one thing that tends to make the world brighter and better, says Ella Martin, that one thing is optimism. Let those who believe that evil can be exterminated by dragging it forth to the light and exhibiting it to the public gaze, at the risk of contaminating purer minds, keep on in their chosen work; let the revivalists continue to warn their audiences, in emphatic and convincing tones, that they are traveling the road that "leads to hell;" the optimist will lead more people to Heaven than all of these, God bless him!

We meet him occasionally, and we feel instantaneously the fellowship with which he is impregnated. How this sort of person diffuses good will and brotherly love! It encompasses one like a dense perfume, and envelopes one like a mantle. We feel the penetration of his personality with the warm, hearty, hand-clasp he bestows, and it invigorates the system like wine.

Always looking for good in the world, the optimist finds it (for people generally do find what they look for) and he himself is happier than he could be were he employed in overturning stones to seek for vermin beneath. He sees all the good there is in you, and is oblivious to your foibles. He loves you because you are you, but more especially because you are a fellow-creature.

Recognizing his own frailties, he

doesn't demand perfection. He does not condone faults, he simply ignores them; and were he desirous of working some reformation in you, in no surer way could he accomplish it. His brotherly interest and sympathy inspire in you an ambition to come up to the standard of which you feel sure he would approve; or at least to be as good as he seems to believe you are.

He may never have distinguished himself, owing to the lack of opportunities, but he makes others happier and more at peace with themselves because of his tenderness and good will. Those who occasionally catch a glimpse of the inner man may guess at ambitions crushed and obstacles unsurmounted. At times the eyes betray restlessness, unsatisfied longings, the aspirations of the lofty soul. But the heroism, the bravery of the invincible spirit that takes life as it comes, and makes the best of it as it is, not once succumbs to that destroyer of happiness, cynicism, though commendable in the extreme, is apt to be overlooked, for he inflicts his disappointments on no one.

How gladly you turn from the pessimist, who finds no good in anything, not even in himself, who sees nothing to live for and very little to die for, to the genial, optimistic individual, who is in touch with humanity in general, and, whilst in your company, with you in particular! He makes you feel as if melancholy has no business in the world.

He also knows your needs, and that lectures and criticisms will do you less good than sympathetic interest and encouragement.

In one sense the man of this type is a leader; for, in deeming the world a very good place, despite the vicissitudes of life, his spirit of optimism is imbibed by the persons with whom he comes in contact, and looking through the same "rose-colored glasses," they conclude that, after all, life is worth living.

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### NATURE.

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Most fortunate is the individual who is enamored of nature and can realize and accept all she holds for him.

All her expressions teem with life. Note how her antithesis artificiality wanes, sickens and dies while she throws off everything that has become effete and by her mysterious process again transforms it into living substance. Does not this teach us that there should be no death? Everything around us evidences life. In our minds we harbor the dead creeds and opinions that bar out new vital truths that if given a natural expression—that is—a free and energetic flow, for in nature there is no bondage or limitation by fear and doubt—we could express more life. If you look at the mountains you will see the vapidness of public opinion, and, like the majestic peaks, ascend over and above petty things that hold you down. If you would unfold and expand look at the ocean or the far-stretching plains and let your feeling nature go

out into limitless domain where it will blend with the cosmic rhythm and vastness.

The fellowship of nature is a great boon and the glorious, inexpressibly happy moments she gives makes us wonder and lose ourselves in her indefinable charm; possibly this is because she is silent and yet through a myriad of mystic impulses that reach and play upon the sensitive chords of souls in sympathy with her.

Many great men have been sons of the tillers of the soil and imbibed the force and power of their surroundings. Abraham Lincoln was the product of grand and noble forest inspirations. Walt Whitman never sang the praises of a drawing room, proving that only life speaks to life, the dead bricks and paving stones have nothing to give us; our homes, though beautiful, must not keep us away from hillsides, rivers and trees. The small enclosures in our habitations dwarf and nullify thoughts that can only thrive in the open air and sunshine. Let us worship at nature's shrine. There we will never find any degenerates.—Henry Clifford, in Freedom.

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### BRAVE WORDS.

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"I would not have had him anywhere else. If he had been at home, with the great need that exists for real men 'over there,' I should have been ashamed of him. I know he died bravely."—From the lips of a War Mother of America when she first heard that her boy was dead in France.

## YOUR DESIRES ARE FOR GOOD

**T**HIS BRINGS us to another problem: what is this GOOD which we are to glorify and enjoy? As individuals, and as groups of individuals, or "powers."

It must be the good which God in us desires to have, to work for, to enjoy.

Naturally God in you desires your personal good. In me, he desires my personal good. And so, in every soul on earth God works to desire, to will, to perform, to ENJOY the good of that soul.

In proportion as we look to God within us, in proportion as we seek good and the enjoyment of good, in that proportion we shall do good and be happy.

But when we seek good at the expense of another person or group of persons instead of seeking it from the good within, then our personal power clashes with another personal power, we RESIST each other, and the result is pain, all manner of dis-ease.

So, if we would ENJOY THE GOOD that we seek and glorify and aim to express, we must needs be careful not to interfere with another's right to follow and enjoy his good.

In other words, no individual can live to himself alone, in glorifying and enjoying good: He must take into consideration, in all his thoughts and acts, the rights of all other individuals to enjoy THAT SAME life, liberty of expression, and conse-

quent enjoyment, which he Himself claims.

We must take into consideration that we are all members one of another, each individual just as near to the source of all good, all wisdom, all right intention, all glory and enjoyment of good.

LOVE LEADS THE WAY TO ALL GOOD.

Love—which is God within us—teaches the way. Think of the individual in the world that you love most; and the one which you admire and glorify most; think of these two rolled into one—why, Jesus Christ is that one! Think of that dearly beloved and wonderful one. Think what you would do for him or her. Think how you glorify or enjoy that one. Think of how FREE you would leave that one, how you would spring to help that one to anything in the world which he—or she might desire, and think how you would enjoy doing it.

Now stretch your imagination just a little farther, by assuming the same divinity, the same freedom, the same glorifying and enjoying on your part, TOWARD EVERY INDIVIDUAL IN THE WORLD; think of a world full of Christs, glorifying, doing good to each other, and enjoying each other.

Dear friends, that is exactly the world we live in, in spirit and in truth. The only reason we do not realize it, and glorify and enjoy every human being, is because we look on the outward appearance of

individuals and call some of them good and some of them bad, some of their actions good and some of them bad, and consequently our enjoyment is clouded by the evil which we get into our consciousness through dwelling upon outward appearances, instead of dwelling upon the TRUTH OF BEING.—The Nautilus.

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### GOOD AND BAD ADVICE.

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When Napoleon was about to cross the Alps, some one emphasized the apparent impossibility of getting an army over the mountains. "There are no Alps," was Napoleon's reply. He crossed them and the world was amazed.

Lots of people are saying every day that certain things cannot be done, others are going right along and doing them.

General Butler was in the War Department at Washington explaining the impossibility of capturing a certain fort, and a messenger came in with a telegram from another general, announcing that the fort had been taken.

Good advice has its place, but if we never did anything except that which we were advised to do, the world's work would be a continuous round of repetition and repetition.

Men base their advice on past performances.

One launching a new idea, attempting a new work, or an ordinary work under extraordinary difficulties, will not find many who will advise him favorably. But if the man believes he is right, if he is a "no Alps" man, he need not be de-

tered by the lack of advice or support.

"Could a poor boy by the reading of borrowed books, before a log fire, prepare himself for the work of a lawyer, and become President of this great country?"

"Certainly not," answers reason. But he did it.

"Could a lad studying a spelling book, as he hauled wood, become a professor in a university?"

It seems unreasonable.

But the lad became a professor and a good one.

Hundreds and thousands of men are doing unprecedented things. A great purpose is before them, they are not looking for difficulties. They are plowing straight through mistakes and misfortunes and pushing forward with iron wills and unfaltering faith.

What is your ambition—your cherished plan? Just meditate for a moment upon the meaning of the four words—"There are no Alps."—Chat.

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### THE GOLDEN AGE.

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The Golden Age we will revive,

Each man will be a brother;

In harmony we all shall live;

And share the earth together.

In virtue trained, enlightened youth

Will love each fellow-creature;

And future years shall prove the truth

That man is good by nature.

Then let us toast with three times three

The reign of Peace and Liberty.

—Robert Burns.



We are all conscripts of the cosmos. Do you think the cosmos is a respecter of persons?

The soldiers of the enemy, as you call the other side, are all conscripts. The planet is drafted and we are all up against it; all in the same boat and bound for the same harbor, the same haven of rest.

War is hell!

Of course, but that is no sign you should not be in it; hell does not call for a yellow streak and a white flag of surrender.

My boys!

O my boys! They may get hurt or get killed!

It is to laugh!

Your boys! Why your boys are the sons of the Cosmic Mother and have been drafted into the service of the cosmos.

Did you, O mothers of men, think that your blood, that flows in the veins of your sons, was not as sacred and holy and true as the blood of Jesus?

There is one Body and one Spirit; the blood of your sons is the blood of the Cross shed for the salvation of the world.

Dry your tears and be upstanding in the truth of your own being; we are all gods and children of the sun.

And the sun is not fooling us in the vibrations of Truth.

We are not subjects of the moon and the night.

We are all children of the light and the sons of God.

So gird on your armor and fight the good fight of faith.

## A FIGHT TO THE FINISH.

**Not Fighting Foreigners—Men of Other Planets Have Not Invaded the Earth.**

Conscription is cosmic; the whole planet is in a fight to the finish.

We are not fighting Germans; we are fighting germs.

Bless your hearts we are killing the germs of disease and death.

Germs of old thought about things; germs of old rusty musty stuff in the psychic air.

Look up into the sky!

The sons of God are fighting in the air; they are looping the loop in the ether.

Look down into the deep!

The sons of God are sending torpedoes from submarines; the bottom of the sea is a battlefield.

And these men are the sons of God and the brothers of Christ.

Don't make a mistake. It is no time for mistakes and you are sure of Yourself in the vibrations of the sun.

And the Captain!

Why the Captain is the Christ in each one of US!

And in our enemies?

Certainly!

We are not fighting foreigners; no men from other planets have invaded our earth.

Our fight is with each other and we are fighting germs.

The germs of kingcraft; the germs of priestcraft; the germs of greed and graft.

Lay hold on eternal life and the temporary life will loose its hold on you.

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I love humanity.

It is because of my love for humanity that I rejoice and glory in the Cross of the Cosmic Christ.

I know that the blood of man is the blood of Christ and the world will be purified and saved by just such a spirit as you see in the Red Cross, in the Y. M. C. A., and in the armies now fighting on the plains of Picardy.

And the Iron Cross is under the dominion and power of the Crescent.

It stands in with the moonmen; the Iron Cross represents just what the vibration signifies, the rule of iron.

We are in another vibration and the rule of Free Peoples of the earth is in the Spirit of fraternity and friendship and Brotherhood; the rights of men, and the individual men.

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Our very flag is the Cosmic Flag; the stars were not placed on our flag by accident.

The blue sky and the stars of heaven are cosmic and it represents the thought of Brotherhood and the desire of all nations.

Love your enemies!

The very best thing that you can do for your enemies is to make them walk the chalk line and obey the truth; the love for enemies and the love for each other is the inspiration behind the movement of force.

You can mouth and murmur and mutter about that motto on the sil-

ver dollar, "In God We Trust!" But it will never amount to a damn unless you say: "In God We Thrust!"

We are making this thrust with a million bayonets of cold steel in France; we are going to have four millions and ten millions. Yes! Twenty millions if necessary!

All of these millions of men represent the Spiritual Union of the free peoples of the earth.—Scientific Christian.

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### A TOAST TO THE FLAG.

Here's to the red of it;  
There's not a thread of it,  
No, nor a shred of it,  
In all the spread of it,  
From foot to head,  
But heroes bled for it,  
Faced steel and lead for it,  
Precious blood shed for it,  
Bathing in red.

Here's to the white of it;  
Thrilled by the sight of it,  
Who knows the right of it  
But has felt the might of it  
Through day and night?  
Womanhood's care for it  
Made manhood dare for it,  
Purity's prayer for it  
Kept it so white.

Here's to the blue of it,  
Heavenly view of it,  
Star-Spangled hue of it,  
Honesty's due of it,  
Constant and true;  
Here's to the whole of it,  
Stars, stripes, and pole of it,  
Here's to the soul of it,  
Red, white and blue.

—John Daly.

**BRANDS FROM THE BURNING.**


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W. E. G.

A great world change is in progress, the wheels are turning fast. Those laws that have made possible the flames of this day of death must now be abrogated in states and nations.

The long-respected and much-conjured-with constitutions and by-laws of peoples and nations must now be recast. They must be purified in the flames of justice and sound reason, smelted to the fluid state of first principles, and when they reflect the image of the Judge of Mercy and Justice, then they may be remolded.

The law is first the product of the people, then the people become the product of the law.

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The people must so reform as to dispense with all causes for discord—social, religious or national.

Those adjustments, in the associations of men and in the relations of nations which have brought trouble to society and grief to nations, must be so readjusted as to bring peace and accord.

This the people and peoples must do of their own accord or be forced to do by the great law of cause and effect.

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"The stone hewn out of the mountain" is now rolling. All who move with it become a part of it, but all who oppose it are crushed by it. It must now roll by the psychic law of the divine cycle.

The cycle is complete, the day of God the Father is at hand, and the

Christ has now returned in the Kingdom of the Father, to drink, with his followers, of all nations, races, religions and peoples, the new wine of the new life.

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Precedents will be broken, nay are now being swept out as so much rubbish of the former tenant. The courts of human relationships and human justice must be furnished with outfits of absolute justice, designed by the Judge of Earth and Heaven.

Many who are wedded to their material possessions and are sticklers for the laws which have made it possible for them to pile up much, while their fellowmen who served their hand, lived scant indeed; many of such souls blinded by the dust of materiality fail to look up to the radiant Sun of Reality.

A new spring time is at hand; the old must now pass that the new may be, for as sure as the herbage of last year fails and falls away before the growth of this year, just so sure will the trappings of the old dispensations pass away before the new. The same law is operative, the same conditions exist, the same consequences must follow. To oppose is merely to stand in the path of an avalanche or to push at the waves of the rising tide.

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No resistance in the great law of this day. Resistance means struggle, worry and trouble, and unless you yield you must eventually be vanquished.

That people shall be the great people who, seeing the irresistible, accept the line of least resistance

and cleave to the rolling stone that shall surely fill the earth with its magnitude; that nation shall be the example and ensample for the nations of the earth, which works most perfectly in harmony with the Divine Law of Justice and Mercy in all of the departments of its activities, internally and externally. That ruler is the crowned king of men and prince of good who fearlessly and yet wisely and tenderly dispenses Justice and Mercy among his own peoples as truly as among the other peoples and nations.

He who, by just and generous dispensations of law, lifts the masses on to the plane of hope and confidence and awakens the classes to their senses, in the sense of right and justice—he redeems the time, saves his nation and revives the world.

Look for such a ruler and, finding him, strengthen his hands.

He bears the flag of world democracy; help him bear it honorably.

He plays the air of human freedom; help him swell the chorus to the ends of the earth.

The unfit in high stations will be cast out. There is abundant material ready and willing to serve honestly, honorably and faithfully.

He who thinks no one can fill his place stands upon a thin crust over a quagmire. He who holds too dearly a foul friend or relative in public service holds in his hand a sleeping adder. Beware!

We must carry the beautiful with us, or we find it not.—Emerson.

### THE RAGGED ROBIN.

As I listened to the melody, from  
airy bird-notes throbbing,  
On the road-side by the meadow,  
where a field of daisies grew,  
There I spied the Ragged Robin,  
waving gracefully and bobbing,  
Swaying gently back and forward,  
as the idle breezes blew.

In the grandeur of its beauty, on a  
stem so tall and slender,  
Rested light its dainty petals of a  
sky-like azure blue,  
That were heated by the sunlight  
into radiance and splendor  
And refreshed after twilight by  
the soft-descending dew.

The lilac, the magnolia, the hyacinth and rose,  
Perfume the air with fragrance,  
and are very beauteous flowers,  
But the blue-eyed Ragged Robin,  
wildly lovely as it grows,  
Will ever bring me memories of  
happy summer hours.

—W. J. Armstrong.

### GOD IS ALL THERE IS.

There is nothing to know but Truth,  
There is nothing to do but Love,  
There is no place where God is not.  
The whole wide world is a garden  
spot  
Where the flowers of Truth eternally  
bloom,  
Where the weeds and the tares can  
find no room,  
For there is no place where God is  
not.

**CONFIDENCE.**

Of all the obstacles which beset the path of the student, none is greater or more disheartening than fear. We meet it at every turn, and it assumes so many different guises that we do not always recognize it. We are afraid of sickness, of poverty, of accident, and of a hundred and one things we meet with every day.

We have been born in this condition; it has come down to us through generations of subjection, of abject submission to circumstances. We have been taught that we must submit to the inevitable; nay, that it is our duty to bow before the "afflictions of Providence;" and when we wake up to the knowledge that it is not Providence which afflicts us, but we who bring trouble upon ourselves by our own ignorance, we cannot altogether shake off this burden which weighs us down.

Just at first, in the joy of knowing that we are free, that all is good, and that there is absolutely nothing to fear, we feel as though we could never be fainthearted again. Then, by and by, we begin, not to doubt the truth of what we have learned, but to feel that we are not quite rid of our "old man of the sea." Perhaps we have been a little negligent regarding our times of concentration, or an unexpected difficulty appears, and, behold! our confidence has vanished, and we find ourselves quailing before what we consider our old enemy.

When this is so, we must rouse ourselves, give ourselves a mental

shake, renew our Affirmations, and realize that this enemy, burden, obstacle—whatever we may choose to call it—has no more real existence than the "bogey" children fear in the dark.

When you feel yourself in the clutches of this phantom foe, never for one moment give place to it as an entity which has any power over you. It is merely a negative attitude, which we ought never to have assumed, and which we must at once set about reversing. "I am positive, radiant, self-poised; I have dominion over all things," is a very good Affirmation for those timid souls who are apt to shrink before untoward circumstances or more aggressive personalities.

"In quietness and in confidence shall be your strength." This quietness and confidence must be cultivated; it will never grow up in us through mere idle longing. We must cultivate it as a gardener does his flowers and fruit. By careful weeding and watering he creates favorable conditions, but it is from Nature alone that the real growth comes; so by steady attention to our Affirmations we create the conditions, but it is Nature alone who gives the increase. It does not work by bringing into our being anything outside of it, but by the unfoldment of that which is already within, which has been within us from all eternity.

The "Divinity that shapes our ends" is not some mighty external force, moulding us as the potter moulds his clay, but an inward power which is ours—ours to use as

we will. Until we realize this we cannot have confidence in anything, least of all in ourselves. The sooner we come to know that

"We are the arbiters of destiny, Lords of the life, we either make or mar."

—J. P. Ovens, in Expression.

### THE RELIGION OF BUSINESS.

The Western Union Telegraph Company endorsed and sent to its thousands of employes for their careful consideration the following "live wires" concerning Service, by Superintendent McGrath.

Money, you know, is little more than a means. Ever since man found it cheaper to grow grain only and then trade some of his grain for bread or saplings or flint, he has needed some means of measuring the value of grain, saplings, flint.

Money makes easy the exchange of goods. Its chief value lies in what it represents—in terms of commodities, services.

We buy food, clothing, furniture, for the service they are going to give us. When we sell a thing we know it is going to make life a little more worth the living for some one.

Preachers sell personal service; the storekeeper sells service in the guise of merchandise. But in the end it is all service.

This is the great religion of business. Though apparently we work for "money," in reality we are paying our price to live—earning service by rendering service.

And our reward is in proportion

to the service we render. We get—what we give. Success in anything—the telegraph, farming, home life—is won only with three things. The first is work. The second is work. The third is work.

The rule applies equally to all. The person who does a little more than is necessary, who does his work a little bit better than it ever has been done before, is giving more service. He gets his reward.

The big prize is for the man who runs his service machine faster, farther, better.

And so we are all busy—at the most important thing in the world.

Let friendly hearts abound, and to every one, his work.—Power.

### TODAY IS THE DAY TO KNOW GOD IN MY OWN SOUL.

Let us no longer postpone. "Behold now is the accepted time."

Today let us look for the "light that lighteth every man that cometh into the world," and follow its guidance. As we do so we will find that the beautiful and true is being revealed to us. Our souls will awaken and rejoice in the companionship found there. Thus we will bring into our daily relations to life all that is practical and helpful for ourselves and for those with whom we cooperate in all our activities.

Then the way will be filled with assurance and encouragement resulting from this ideal adjustment to life.

Our purpose will be to express the very highest, truest and best.—Daily Studies in Divine Science.

## MARRIAGE RELATIONS EVOLVE.

No sex relations except for procreation is the law—

To those who believe it to be law.

And those who believe it will outgrow it.

Regeneration through sex relations is the law—To him who believes it. But I say unto you that all things are good, that "each thing in its place is best," that no one can lay down the law for another.

And that THE SPIRIT of truth within the individual is the only guide that can settle these questions aright; that God guides always in the present tense; not by revealing "laws" for future action.

Two reasonably intelligent persons happily married will find that as they progress in their marriage, in their understanding of themselves and of each other, their expression of sex will change in quality and in quantity of expression.

In other words, circumstances and the length of the association and the growth of the marriage, are the regulating factors. If two people satisfy each other, they will find their interchange growing on the affectional plane and decreasing on the passional plane, as the marriage progresses.

The first plane in marriage is the passional or generative; if the marriage really grows in a satisfying way, this plane gradually disappears from consciousness and in its place comes the consciousness of affectional, mental and spiritual satisfaction, which increases and exalts as the marriage progresses.

For marriage is a growing of two individuals into one; a literal growing.

So far as I can discover there is no end to true marriage, and I will venture to say that there will be no end to a marriage in this life, provided the contracting parties understand their own divinity and the divinity of sex, and provided they follow their desires in loving kindness and mutual consideration for each other.

To accept each other as divine, and to respect and aim to satisfy the desires of each other, is the key to real marriage.

Real marriage is a continuous process of finding the divinity in each other; it is an evolution of the divine consciousness of oneness in God, and with all his world of diversity.—Elizabeth Towne.

Emerson certainly caught a glimpse of this truth when he wrote this: "Nature abhors the old, and old age seems to be the only disease; all others run into this one." We grizzle every day. I see no need of it. Whilst we converse with what is above us, we do not grow old, but grow young. The man and woman of seventy assume to know all; throw up their hope, renounce aspirations; accept the actual for the necessary, and talk down to the young. Let them then become organs of the Holy Ghost; let them be lovers; let them behold Truth, and their eyes are uplifted and their wrinkles smoothed; they are perfumed again with hope and power. This old age should not creep on a human mind. In nature every moment is new.

**THE MEANING OF WAR, AND  
THE BASIS FOR PERMANENT  
PEACE.—BY JAMES W. JOHN-  
SON.**

An estimate of the war, its meaning and its purposes, not by a theologian, but by a Christian layman; not by a diplomat or statesman, but by a practical business man—that is a work which should appeal strongly to the average American citizen. It will be found worthy of the answer to the appeal. Mr. Johnson's little book is instinct with pure reason, the reason which convinces the practical, non-technical mind, and with an ethical spirit so lofty as to be almost irresistibly inspiring. Such words as his should be welcome to every American citizen who believes with the Fathers that righteousness exalteth a nation, but sin is a reproach to any people; and they should be helpful in a high degree to everyone who is in search of spiritual light amid the gloom and the doubt which now so largely enshroud the world.—New York Tribune.

The Washington News Letter endorses the New York Tribune's comment on Mr. Johnson's little book, "The Meaning of the War, and the Basis for Permanent Peace."

The book discusses briefly and answers reasonably and pointedly most of the questions of importance arising out of this world drama—this war of nations.

Get the book, read it carefully, see God's plan and fall in line with it, and win the war for now and for the future. The book in itself is

only a key to a greater book, but is a splendidly fitting key. Fit your hands to the key and your heart to its spirit, and you will find and unlock the greater book—"The Father's house of many mansions," the Kingdom of Heaven within your own soul.

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**THE CHURCH IN GERMANY.**

In The Morning Oregonian there appeared recently an article by Blanche Slocum, who was in Germany at the time the war broke out. In this article she points out that "the Church situation in Germany today is very different from the situation in Germany before the war." Today the Kaiser's prayer for an "honorable peace," and for divine grace to "treat our enemies in a Christian manner," is no longer read in churches, by his majesty's orders.

In Germany, she points out that the Kaiser never speaks of Christ, whereas the Germans in America mention Christ in connection with the war quite as frequently as they mention God. The German imperial government, "while recognizing three churches—Protestant, Catholic, Jewish—bears down with a heavier hand than ever on such modern sects as the Christian Scientists and the Salvation Army.

"Salvationists are not allowed to sing in the streets. German soldiers are forbidden to attend the Christian Science Church in Berlin, and an army order provides that 'any Christian Science practitioner giving absent treatment to a soldier will be put in jail.'

"Nothing in Germany is stranger to watch than the church's gospel of love in conflict with the government's gospel of hate. Not many Germans appreciate the conflict, though some do, and occasionally you hear people say, 'There's not much love nowadays,' and 'Preachers don't dare tell us now to love our

neighbors as ourselves.' But whenever a British or American preacher speaks harshly of Germany, the German newspapers print his remarks with the comment, 'Doesn't sound much like loving his enemies, does it?'

"In the new and free Germany that we hope will emerge from this war I believe that a free church—free morally, spiritually and intellectually—will be among the greatest gains vouchsafed to the German people by the triumph of democracy over ruthless medieval despotism."  
—Active Service.

**CHEER UP!**

Cheer up! The rose is redder  
Than the ones we saw last year;  
The mockbird's song is sweeter,  
And happier to hear;  
The grass is getting brighter,  
And fairer yet to see—  
The world is growing better  
Than it ever used to be.

Cheer up! The sky is bluer  
Than it was a year ago;  
The very smiles are gladder  
And have a richer glow;  
The raining and the sunshine  
Are helping you and me—  
The world is growing better  
Than it ever used to be.

Cheer up! The rose is sweeter,  
The birds have newer songs;  
We find more things to please us,  
And dream of fewer wrongs.  
There's always lots of honey,  
So let's be like the bee—  
The world is growing better  
For folks like you and me.

### AFTER LONG AGES.

---

This is the order of man and all history.

Descending, he runs to and fro over the world, and dwells (for a time) among things that have no sense.

Forgetful of his true self, he becomes a self-seeker among shadows.

But out of these spring only war and conflict and tangling of roots and branches.

And things which have no sense succeed things which have no sense—for nothing can have any sense but by reason of that of which it is the shadow—and one phantasmal order follows another and one pleasure or indulgence another—and one duty or denial another—

Till, bewildered and disgusted, finding no rest, no peace, but everywhere only disappointment,

He returns (and History returns) seeking for that which is.

Toilsome and long is the journey; shell after shell, envelope after envelope, he discards.

Over the mountains, over the frowning barriers, undaunted, unwrapping all that detains him.

Enduring poverty, brother of the outcast and of animals, enduring ridicule and scorn.

Through vast morasses, by starlight and dawn, through dangers and labors and nakedness, through chastity and giving away all that he has, through long night watches on the mountains and washings in the sunlit streams, and sweet food untainted by blood, through praises and thanks and joy ascending before him—

All conventions left aside, all lim-

itations passed, all shackles dropped—the husks and sheaths of ages falling off—

At length the wanderer returns to Heaven.

Then all those things which have vainly tried to detain him—

When he comes he looks neither to the right nor to the left for any of them.

Not being deluded by them, but rather threatening to pass by and leave them all in their places just as they are.

Then they rise up and follow Him.

Though thorns and briers before—in this path they now become pleasant fruits and flowers.

(Not till he has put them from him does he learn the love that is in them.)

Faithful for evermore are they his servants—and faithful is He to them—and this world is paradise.—Edward Carpenter.

---

Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking about him—never within himself for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.—Ella Wheeler Wilcox.

---

If you find yourself entangled in the cloud, stand still until it passes by and take with calmness what it has to give, knowing all is good.—Helen Van Anderson.

### AS EASY TO SMILE AS TO FROWN.

---

When life has a notion of treating us wrong,

Or we fancy, at least, this is so;  
When we notice the discord that sounds in its song,

And we hear it wherever we go—  
Why, then, there's a maxim that we may apply,

And by it our troubles may drown:  
It's as easy to laugh as to weep or to sigh,

And as easy to smile as to frown.

If the day has a way of weeping a bit,

What matter, what matter to you?  
Tomorrow the specter of tempest will flit,

The skies will be cheery and blue;  
So, though the world move in devious way,

Look upward and onward, not down,

For Care writes his record in wrinkles and gray—

It's as easy to smile as to frown.

—Felix G. Prime.

### WE LIVE IN THE SUBLIME.

---

We all live in the sublime. Where else can we live? That is the only place of life. And if aught be lacking, it is not the chance of living in Heaven, rather is it watchfulness and meditation, also perhaps a little ecstasy of soul. Though you have but a little room, do you fancy that God is not there, too, and that it is impossible to live therein a life that shall be somewhat lofty? If you complain of being alone, of the ab-

sence of events, of loving no one and being unloved, do you think that the words are true? Do you imagine that one can possibly be alone, that love can be a thing one knows, a thing one sees; that events can be weighed like the gold and silver of ransom? Cannot a living thought—proud or humble, it matters not; so it come but from your soul, it is great for you—cannot a lofty desire, or simply a moment of solemn watchfulness to life, enter a little room?—Maeterlinck.

### ANGER CUTS LIFE SHORT.

---

"Unless you are tired of life, learn to control your temper," advises a prominent physician. "Have you ever given a thought as to why so many men die between the ages of fifty and fifty-five?

"You haven't? Well, do you want to live out your own allotted span of three-score and ten? You do? Then avoid, as very plagues, three things—grief, worry and anger. The latter particularly, and for this reason:

"Time cures grief, and wisdom cures worry—you get wise as to the utter futility of it—but there's no time cure for anger, and it's only the wisest of men, and very few there are of them, who are wise enough to make a point of never getting angry.

"Anger, or rage, uses up vital forces at an appalling rate. That exhausted feeling which comes over you after you have been thoroughly angry should tell you that you have drawn on the day's supply of vitality."—Weekly Unity.

**HURRY AND HEALTH.**

Don't hurry. It wears the system like worry. It is especially harmful in hot weather.

Hurry tears out the nerves and the body tissues rapidly, puts lines in the face, interferes with digestion and other intestinal action, and in time may produce permanent palpitation of the heart.

Loss of both physical and mental control and a number of varieties of nervous disorders may also result from chronic "hurrying up."

Hurry exhausts twice the energies in a given time than would be required to accomplish twice the work if undertaken in a leisurely manner.

Don't hurry at your meals. If you have only a few minutes in which to snatch a bite, forego the usual breakfast, which requires careful mastication.

Instead take a cup of warm milk or break a couple of raw eggs into a cup. These you may swallow quickly. They will digest easily.

The system can stand an immense amount of physical labor for an indefinite time, but it cannot long withstand the wear of hurry.

Have plenty of exercise. Be alert in your work. But don't wear out before your time hurrying.

True enjoyment lies always along that royal middle ground—the use of all functions and powers, but with the imperial hand of mastery upon all. Otherwise there are always heavy penalties to pay.—Trine.

**TIME.**

Directness is a cardinal virtue of the man who succeeds. He does not go over a thing, or around it, but to it and through it. If he calls to see you on business, he does not spend fifteen minutes in introducing his subject; he strikes directly at the heart of it; he does not waste your time on preliminaries or non-essentials, but proceeds to attend to the business in hand, and, as soon as he finishes—stops.

The quality of directness is characteristic of all men of great executive ability, because they value time too much to squander it in useless and meaningless conversation; it is an indispensable quality of the leader of all large enterprises.

In selecting a boy from a score of applicants, a shrewd employer will take the one who gets to his subject directly, states it concisely, with the fewest words, outlines his position briefly and stands or falls by it, and does not bore him by telling of the great things he has accomplished or what he can do.—Progress.

The inner life that is lived—the life of reading thought, purpose, aspiration and prayer—dominates and determines the outer life and creates it. And when one feels helplessly drifting at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.—Maeterlinck.

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