

WASHINGTON NEWS LETTER

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UNCHAIN THE TRUTH. IT SHALL

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WASHINGTON NEWS LETTER



LOVE

GOD IS LOVE.
GOD IS GOOD.
GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN HEART FOR THEY SHALL SEE GOD.

UNCHAIN THE TRUTH, IT SHALL BE FREE.

Reform Christian Science Healers

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NO. 1.

MEMORIAL SERVICES

To Our Martyred President.

(Lecture by Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, September 15, 1901.)

LINCOLN.

On the night of April 14, 1865, in a little city in a western state where I resided, the fire bells were rung and the whole town was aroused, and everybody rushed to the common center, the public square, to find out what was the cause of the alarm. The word was then given that President Lincoln had been shot—had been assassinated. Oh, what a shock! None will ever forget. Lincoln came from my state, residing but two or three counties below where I was raised, and we all knew him. We knew him as a citizen, a friend, and a lawyer and we loved him. We loved him for his honesty, and long before his entry into public life he had earned the sobriquet of "Honest Abe." Everybody knew him as "Honest Abe Lincoln." A man tall in proportion, bony, angular, a singular looking man, yet one of striking appearance as well; and the world has long ago accorded him the position which he properly fills in history—that of a great man, one of the world's brightest thinkers, a philanthropist in whom there was no mistake, a man of honor and integrity, a patriot, one who loved his country and loved his fellow. Abraham Lincoln was assassinated. He fell a victim to the cause of human liberty.

GARFIELD.

The next one of our martyred Presidents was James A. Garfield. I happened to be in the city of Washington on the day he was shot, and the word came to where I was sitting, talking to some gentlemen, that Garfield had been shot in the Pennsylvania depot, and with what horror that news ran through all our nerves, and shocked the nation from center to circumference. Many of you who are in this presence this afternoon remember that day with its horrors. Garfield was a mighty man, a man of broad intellect, broad intelligence, unswerving patriotism, and philanthropic in character. At the time of Lincoln's assassination he was in the city of New York. Broadway and intersecting streets down toward the Battery became one seething mass of maddened human beings; it seemed as though an uncontrollable mob was about to take control of the city; then a man, tall in stature, was seen to climb on a wagon, and he spoke with a clarion voice that sounded for blocks. It was James A. Garfield. He said to that maddened, crazy mob of human beings these words: "God reigns, and the government in Washington still lives, fear not." These magical words quieted that seething mass, and New York city was saved. Garfield there showed himself to be a man of mighty intellect and a great controller of human minds, a master.

He, as well as Lincoln, was the son of poor parents. Reared in the state of Ohio, he lived with his widowed mother, and worked his own way through college, won distinction in the army, and through his own exertions developed himself into what he was, one of America's greatest men. Garfield died a victim to political party partisanship, or by reason of a division in the Republican party.

In the Republican party at that time there were those who were known as Stalwarts and Anti-Stalwarts. Garfield and Blaine belonged to the Anti-Stalwarts, while Grant, Logan and Conkling belonged to the other side. This fight became general, not only through the papers in the country, but was taken into the halls of Congress, and was bitter. The feeling engendered by that contest went into the brain of a crazy man, and he, thinking he was doing the party and the country good, slew President Garfield.

MCKINLEY.

WILLIAM MCKINLEY was shot on the 6th day of September, 1901, by an assassin in the city of Buffalo, New York. The crime which killed McKinley was not party partisanship; it was not the cause of human liberty; it was not to carry out any reform or redress any wrong; but he was slain because he was the representative of organized society and orderly government. In all parts of the world where the heel of despotism grinds mankind down into the earth they hear of this beautiful land of liberty, where all can worship God according to the dictates of their conscience, and where all can be protected in their life, liberty, and in the pursuit of happiness, and these people come to us rejoicing, from every land and country until the United States and its people are cosmopolitan in nationality and character. Our society is formed largely from those, who in a great measure, have fled from persecution and tyranny. Our citizens have ever held forth the hand of welcome to these oppressed people. We rejoice in our privileges in that the people of these United States are the freest, the proudest, the grandest, the most intelligent, and the most perfect people on the face of the earth, and we love our country second only to our God.

Strange as it may seem, and for which no historian will ever be able to give a rational reason, there has come to this free country a class of people, actuated by the principle that guides the mad

man. Their hands are not only against the liberty-loving, God-fearing people of this nation, and against our beneficent laws, but are also against all organized society of every kind and character and nothing but anarchy is acceptable to them. Protected by the flag of the United States in the right of free speech, they nestle in our cities and form themselves into lodges, and there discuss and teach this doctrine of hate of all civilization, and to-day they have a large following in all of our large cities. Their teachings maddened this creature who shot our President. The shooting of President McKinley was the direct result of such teaching, and what a penalty it has been, and what a price we have paid because of the mistakes our country has made in giving asylum to these human monsters.

I have known President McKinley since 1881. A most lovable man he was, as you all know, a man whose heart was ever filled with love, with sweetness, with gentleness, and with brotherly kindness for his fellow. Nobody ever heard William McKinley say aught to hurt or injure the feelings of any person, and when those who come to talk with him, may be advocating some policy of state that he could not approve, instead of denouncing them, he always received them kindly and gently as a brother, tried to convince them to his way of thinking by friendly argument, and the result of this conduct was that from the blue gulf of the South to the great lakes of the North, there has grown a blended feeling of brotherly love with the North and South, and sectionalism has almost, if not completely, been washed out, and this largely because of his benign policy. Such was William McKinley's life, such was his practice. What a beautiful example he has set us. If we look at his domestic character, we rejoice. How he loved his dear old mother, and how he cared for her during all of the years of her old age is an example for all the ages. He entered the army when a boy of 17, and by his own valor, unaided by any particle of political influence, came up from the ranks and fin-

ally reached the position of major, which showed that he was a good soldier. He was discharged at the end of the war, and then studied law. When he became a full-grown man, and reached the highest position in the gift of his country, he yet showed the beauty of his character. Again, what a spectacle has he shown us in his devotion to his wife, an invalid; she ever was his care and the subject of his tenderest love, and long before he was President, when he boarded at the Ebbitt House in this city, his devotion to that little woman was the subject of universal admiration. I heard it talked of twenty years ago how William McKinley was devoted to his wife, and that devotion continued with him to the last. When the end was in sight, he said to her, "Darling, the time has come; it is God's will; God's will be done." That same thought was the thought that carried him through life. Inspired with the presence of God Almighty's love, he took it as the lamp to his feet. William McKinley was a man we love to love, and we weep because he is gone.

If we look at his career as a member of Congress and study it, we find that success has perched upon his banner. It was William McKinley's master stroke in statesmanship that brought this country out of hard times, and gave us prosperity all over this country; aye, not only all over this country, but has made us the most prosperous nation on the face of the earth. To William McKinley, I repeat, more than to any other man, we owe this tremendous prosperity that has spread all over this country from one broad end to the other. Our country has risen from a debtor nation to a creditor nation; we are the monied nation of all the earth, and are exporting enough products of all kinds to bring into this country more than a thousand million dollars yearly more than we send out. It is wonderful. The world has never seen the like.

If we read of his career as governor of Ohio, what do we find? Harmony, love, prosperity, dominating all his acts with the uniform acknowl-

edgment by the people of all parties of his surpassing ability. I relate one instance of his honesty in private life. He had a partner in business in Ohio who failed. This partner had the right to sign his name to legal obligations. McKinley had no monied interest in the business, but in the kindness of his heart, he gave his friend the right to sign his name to give him credit and help him along. That friend was unfortunate in business, and lost every dollar he had and also every dollar that McKinley had, and his noble little wife came with her private fortune and paid every dollar that firm owed. What a beautiful example that was. I know of no other such instance in the history of the American people.

In his career as President we find him always firm in the right, with an eye single to the straight ahead course, and honesty the star that guided him. While persons sought to antagonize him on this side and on that, yet success perched upon his banner because of his superior wisdom. His administration has been the most pronounced success that has ever been known under the American Constitution. These things are true, these things are historical.

But, my friends, William McKinley still lives. We, as Scientists look beyond this vale, and we realize the allness and perfection of God and His children, and we know there is no death. He has changed his location and his avocation, but William McKinley goes on to-day the same as before, marching on and on forever, and greater and grander fields he has to conquer than he has left. What a beautiful thought that is, that in the perfection and allness of God William McKinley still lives, and he loves to-day as you and I love. He has his work to do, and God has fitted him for it, and all we can say is to thank God for the example he has left behind, and bless God for what he has done for us, and thank and praise God that our brother still loves and lives and will for all eternity.

I now have the pleasure of introducing to you my friend, Gen. J. Hale Sypher, who was a boon companion of President McKinley, served with him in the army and was his associate for eight years in Congress.

General Sypher said:

It is quite a surprise to me, to be introduced to this intelligent audience, and especially to supplement the eloquent tribute of our brother, Colonel Sabin, to the memory of our martyred Presidents. But upon such an occasion, I can not decline even to make a few impromptu remarks. For the third time within a generation the American people stand around the bier of a martyred President.

Lincoln, the great emancipator, fell by the bullet of an assassin at the close of the great conflict between freedom and slavery. It was the last dying gasp of the slave oligarchy which had dominated the government for half a century. Garfield went down as a victim of a violent political feud. The future historian will search in vain for any cause for the murderous assault upon the life of William McKinley. A man of most attractive personality, of the most kindly and generous impulses, a truly good man, a Christian gentleman, with the "Golden Rule" as his guiding star, and his mission to do good, and to promote "peace on earth and good will among men." In his intercourse with men he always practiced the Christian precept, "A soft word turneth away wrath."

A chief magistrate of his gentle nature and lovable character could have no conflict with Congress or with any individual. He had no policy to enforce against the popular will. He always consulted the mature judgment of the people. He took the public into his confidence, and the result of this trustfulness of the people was peace, harmony and good will throughout the entire country.

The guiding star of Lincoln's policy was expressed in those God-like words, "With malice toward none, with charity for all; and with firmness

in the right as God gives us to see the right." The great soul of Abraham Lincoln brought us up out of Egypt; laid anew the corner-stone of the Republic, baptized it with his own blood, and left us as a perpetual memorial, "That government of the people, by the people, and for the people shall not perish from the earth." The illustrious career of William McKinley exemplifies the advantages and possibilities of our liberal institutions. Of common parentage we find him a boy on his father's farm, a teacher of a country school, a lawyer pleading the cause of his clients, a soldier volunteering at an early age in defense of his country, a Representative in Congress framing wise laws for the welfare of his constituents, the executive of the great State of Ohio, and filling the chair once occupied by Washington, Lincoln and Grant. Wherever and whenever found, he is always the same true Christian gentleman, kind friend, and capable public servant, typical of the rugged honesty and manhood of the nation, reflecting the highest credit upon his race and his country. He deserves a nation's tears and gratitude. It is not surprising that the civilized world stands uncovered and in tears with us, mourning the loss of such a man. History is without an example of such universal grief—such profound sorrow. There have been great warriors, and able statesmen before, but these qualities, combined with an attractive personality, with kindness, generosity, and a high sense of justice are rare indeed. While we deeply mourn his untimely death, we have reason to be proud of our country which produces such illustrious men. We are taught that "The judgments of the Lord are true, and righteous altogether." This judgment seems hard to bear, and difficult to understand, but we bow in humble submission to the will of the Great Ruler of men and of nations until the purpose is revealed to the world for taking from us this good man. If it is an admonition to purge our country of the societies and organizations which breed the vipers with the creed

of assassination; cowardly miscreants whose hands are raised against organized society and social order, then let our lawmakers and rulers heed this sad and terrible admonition, and proceed without delay to punish and drive out this deadly foe. Let anarchists have no protection or abiding place under our starry flag of freedom. The act of a cowardly assassin may strike down the head of the nation, and overwhelm us in grief, but he is powerless to touch the life of the people. In the words of one of our martyred Presidents, "God reigns, and the government at Washington still lives." Let us comfort our hearts in the midst of our grief. While our dearly beloved President McKinley is dead, President Roosevelt lives and, with the loyal support of the people, this great free, Christian republic will be equal to any emergency, and in the future as in the past, greater, grander, and more glorious achievements await us. My friends, when I arose I intended to talk but a minute. I thank you for your attention.

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CHRISTIANITY.

And Great Men of the Christian Era.

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CHAPTER X.

Nothing more offends the blatant traducer of Christianity, the slanderer of the sinless Christ, than to term him an infidel. He terms himself a free thinker as indicating freedom from bondage of superstition, the word by which he designates religion, but the title that he most affects is "agnostic," which means one who knows. To classify by such a term one whose creed at best is but the philosophy of mud—who denies that there is any eternal truth, and while standing in the great temple of nature and viewing its wondrously sublime architecture domed with all the glory of the heavens, questions the existence of its all-wise architect—is indeed an abuse of language.

When we test the agnostic's pretended knowingness we find that it is but hollow nothingness, a mere "sounding brass and tinkling cymbal." We must judge a man by his work, whether it be done by mind or muscle, and tested by this just rule to guide our judgments we shall see as we have in a measure already shown, that compared with the great intellects that have bowed reverently at the name of Jesus and owned Him Lord of all, the so-called agnostic is as the bird of night, the owl that flits in the darkness hooting at the moon and stars, compared with the eagle standing upon the mountain-top, ringed with the azure world and close to the glorious light of the heavens. We have seen that the most learned and able of this self-styled school of free-thinking philosophers have either recanted their pernicious errors when brought breast to breast with death, or have died with their souls agonized by the awful uncertainty that they themselves have created as to their eternal future.

The lamp of their philosophy burns out and leaves them in utter darkness just when they most need light. For him all is dread uncertainty be-

yond the grave, while to the Christian it is but the portal through which he passes on to a glorified immortality, guided by Him who is "the Way, the Truth and the Life."

All the flaunting banners of haughty agnosticism are furled in defeat when they come to face material death's pale flag.

The reason of it is that infidelity has no solid base on which to stand; it argues away every foundation on which the rational convictions of an intelligent being can repose.

Its chief conception is a godless universe and a perishable soul. But we shall now proceed with our demonstration of its false pretence of superior dominion in the fields of thought, and show that where we need most to be enlightened as to the duty and the destiny of man, it gives us in the words of the immortal Milton—

"Not light but rather darkness visible."

It may be truly stated that every infidel is at heart a gross materialist "of the earth, earthy."

He rails at the Christian, whom he accuses of being the victim of a metaphysical delusion, while he himself is the bond-slave of his own mental misconceptions. He charges the worshiper of Jesus with idolatry, while he at the same time bows to mere matter as his God, asserting it to be the primal force—the great first cause of all being. This is the doctrine taught by the two chief apostles of infidelity who have most affected scientific knowledge. Spinoza, an apostate Jew, and Bayle, the famous French infidel, author of a volume that exhibits vast learning, coupled with the most subtle perversions of historical and scientific facts, which its author entitled "A Dictionary of History and Science," but which is in the main a labored assault upon Christianity.

The works of those writers, together with those of Hobbes, Hume and Voltaire, constitute the five gospels of the disciples of infidelity, and they all agree in asserting matter to be the eternal generating force, while in their view as an inevitable deduction from their false premises mind alone is the subject of annihilation.

Yet not one of those self-exalted architects of moral ruin, "By merit raised to that bad eminence," ever established his right to speak authoritatively on this subject by his profound researches into the

operations of natural law in the visible world around us.

Against their crude and baseless dogmatism that "darkens counsel by words without knowledge" we cite Buffon, the world's recognized greatest naturalist, the greatest explorer in the field of nature's organic life.

Buffon was nevertheless, as was his noble compeer Linneus, a devout Christian, and he thus refutes the infidel's theory of life creating matter.

"I answer those who would dispense with a divine, eternal creator of the universe, that it being admitted as an axiomatic truth that motion not being an essential to matter, and matter being manifestly without power to give motion to itself, it follows that there is some other substance than matter, and this substance is not a material body. Motion not being of the essence of matter it must necessarily be derived from a source extraneous to itself; it can not have derived it from nothing, for nothing can not act upon anything. There is therefore some other cause that gives motion to matter, and which, as it can not be matter, must be what we call spirit.

If the world was formed by the sole motion of matter, why should it have been so worn out in the beginning—this matter, mother of all things—that it can no more in many ages form a single new star.

Why does it not continue to produce animals and men by other means than organic generation if it produced them otherwise formerly?

We must believe then that a supremely intelligent and almighty cause formed in the beginning this universe in the state of perfection in which we now behold it.

It appears also that there was a perfect design in the cause that produced the universe. It is the greatest absurdity to believe and say that the eye was not designed to see and the ear to hear. It is not less absurd to believe that the first men sprang from motionless insensate matter, although they have received everywhere the same structural form of body, without any one having a part more than the other, or in any other different relation to their whole structure.

Those who would impose upon us this irrational system of materialism in the guise of philosophy,

say that the mind as well as the body may reasonably be held to lapse into an eternal sleep, since like the body it has a temporary one.

Nothing can be more inconsequent and false than such reasoning.

First, sleep is not a temporary death either in body or soul, as they both continue to exist. That their organs and faculties are differently affected while sleeping is agreed; to infer death from their dormant state, is to say absurdly that when the motion of a body yields to repose it becomes annihilated.

Besides sleep is but the outward image of death, and from a mere image to deduce reality or form the resemblance of death a death eternal is to act against all sound reasoning. It is not true that the body dies in the sense attributed to the soul by these materialists.

Although the bonds of animal organic life be broken, the body still subsists in its elementary parts, and though its form be devoured by the dust, not a particle is annihilated. The death of the soul however, would be annihilation—a total destruction. It is then a most enormous ambiguity, and amazing incoherence that under the term death equally applied to the soul and body, we should understand two things so totally different; here annihilation and there a simple alteration of the parts. They thus teach that spirit perishes and matter survives.

But let us apply a more rational principle to the soul, and in harmony with what we know of the uniform laws of nature.

As it is a real spiritual substance; the changes of configuration in an organized body can not destroy it since they can not destroy one particle of matter.

This spiritual substance distinct from the material body subsists then after the dissolution of the body, and being a unit without parts, it not only can not be destroyed, but it can not be divided, so that if it subsists an instant after death it subsists every successive instant—that is, forever.

Voltaire, Bayle's chief disciple, could not forgive this irrefutable reasoning of Buffon's, and hence he virulently assailed the great naturalist.

But for the benefit of the more modern infidel who regards Voltaire as an infallible teacher, we will give one brief example of his indulgence in that

habit of falsification practiced by all the so-called agnostic school in their dealings with the Holy Scripture, they being rather disposed to believe a lie told by one of themselves than the truth told by a Christian. Voltaire in his "Philosophical Dictionary," treating of general history, says "The Jewish people were cannibals, and why should they not have been so? It would have been the only thing that was wanting to the people of God to make them the most abominable people upon the earth."

To support this utterly false and astonishing statement, he cites the following from the Book of Ezekiel:

"And it shall come to pass in that day that I will give unto God a place there of graves in Israel, the valley of the passengers on the east side of the sea; and it shall offend the noses of the passengers, and then shall they bury God and all His multitude, and they call it the valley of Hamon-gog.

* * * * *

"And thou son of man, thus saith the Lord God, speak unto every feathered fowl and to every beast of the field: assemble yourselves and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat of the mighty and drink of the blood of the princes of the earth."—Ezekiel xxxix, 11-17.

The reader will perceive that the plain letter of the text shows that the birds of the air and the beasts of the field, and not the Jewish people were summoned to feast upon the bodies of the slain.

Voltaire was too keen a critic not to have read it aright, and we are forced to conclude that he gave the text a false construction only to discredit the bible in the eyes of his credulous followers who were not likely to read it for themselves. But like his eulogists, Hume and Gibbon, he was an inveterate falsifier of history. It was of this most grievous sin of falsifying the truth to mislead his fellowmen that he most bitterly repented on his death-bed when he exclaimed: "Oh, what a miserable glory has my pen earned me. Jesus forgive me!"

But Voltaire knew the truth when he beheld it with his mental vision undimmed by the glamor of a false philosophy, and he fully appreciated true

greatness of mind even in a Christian orator, as shown by his criticism upon the pious and eloquent Bossuet, who, as a preacher of the gospel, was worthy by his eloquence to stand side by side with Paul, the great apostle to the Gentiles, on the summit of Mars Hill, and discourse to the scholastic Athenians.

The great infidel thus wrote of the renowned Christian orator of France, the contemporary of the infidel scoffer Bayle:

"What majesty! What splendid images! What wonders of eloquence appear in Bossuet's discourse on universal history.

"All men were astonished at the majestic force with which he describes manners, governments, the rise and fall of great empires, and at those rapid passages of energetic truth with which he paints and judges nations.

"This discourse never had a model or an imitator. It has found admirers only.

"It is in effect a very astounding phenomenon to see an orator appear for the first time after the lapse of so many ages without any one having dared to aspire to the glory of Demosthenes and Cicero and elevate himself far above the greatest orators of Greece and Rome."

Yet Voltaire did not perceive that Bossuet's eloquence was not due alone to his splendid mental endowments. He drew his inspiration from the eternal source of truth, power, and beauty.

He contemplated the grand subject of his matchless discourse in the light of his teaching who is "The light of the world—that is, from the height of infinite intelligence—and thus beheld the plan of eternal wisdom and love harmoniously wrought out in the vicissitudes that mark the rise and fall of empires."

He thus beheld in all the history of time a preparation for the history of eternity, and the universal establishment of the eternal kingdom of God, "When every knee shall bow at the name of Jesus, and every tongue shall confess Him Lord."

Infidelity is prone to boast of its great orators, but the greatest of them (Ingersoll) compares with the Christian preacher Bossuet as the sound of the babbling brook compares with the sublime voice of the mighty deep.

CHAPTER XI.

God Himself has recognized eloquence or the power of persuasion through spoken words, as one of the most potent forces wielded by man. When he bade Moses to go before Pharaoh and demand of him that he should let his people go, the great Hebrew, although learned in all the wisdom of the Egyptians, pleaded his inability to execute such a momentous commission by reason of his not being an orator, saying:

"O, my Lord! I am not eloquent, neither heretofore nor since. Thou hast spoken unto Thy servant, but I am slow of speech and of a slow tongue."

"And the anger of the Lord was kindled against Moses, and He said: Is not Aaron, the Levite, thy brother? I know that he can speak well: And thou shalt speak unto him and put words in his mouth, and I will be with thy mouth and with his mouth, and will teach you what ye shall do."—Exodus iv, 10-14.

When God commissioned Isaiah to stand before the people of Israel as His prophet, and proclaim the coming downfall of mighty nations that had long oppressed them, he fitted him for his great office by endowing him with the gift of eloquence.

He, the greatest of the Hebrew prophets, became their greatest orator by having his lips touched with a live coal taken from off the altar of the temple by one of the Seraphim.

He was the first of the prophets to announce plainly the advent of the Messiah, and the manner of His birth and His incarnation in the form of man, saying: "Hear ye now, O, house of David, is it a small thing for you to weary men, but will ye weary my God also?"

"Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call His name Immanuel.—Isaiah vii, 14.

* * * * *

"For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isaiah ix, 5-6.

With what awful sublimity of language does he

foretell and describe the destruction of the proud victorious Babylon, the city of palaces and magnificent temples, with her hanging gardens and the hundred gates of her impregnable walls:

"Behold the day of the Lord cometh; cruel both with wrath and fierce anger to lay the land desolate, and He shall destroy the sinners thereof out of it.

"For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

* * * * *

"And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah.

"It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall shepherds make their fold there:

"But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there and satyrs shall dance there.

"And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces, and her time is near to come, and her days shall not be prolonged."—Ibid. xiii, 10-22.

Such is the splendid oratory of the bible, the source from which Paul derived the eloquence that made Felix, the Roman governor, tremble in his steel armor as the great apostle to the Gentiles stood before him a prisoner in shackles, and "reasoned of righteousness, temperance and judgment to come."

It was from that lofty source that Bossuet derived his resplendent eloquence which led the scholarly, though scoffing infidel Voltaire to say of him, "He has surpassed all the greatest orators of Greece and Rome." He thus placed him above Demosthenes, of whom it was written that—

"He shook the Acropolis and thundered over Greece."

It can likewise be said with strict regard to historic truth, that since the first century of the Christian era, the world's most renowned orators have been men who openly acknowledge their belief in Christianity. In the long roll of these eloquent ora-

tors who stand foremost in the files of time, we will name but a few who, in our land's language, uttered "Thoughts that breathe, and words that burn." The student of English history will readily recall to memory among these William Pitt, the elder Chatham, of whom it was said "King George III. stood abashed in the majestic presence of his august subject, whose eloquence in a just cause had put royalty itself to shame."

That cause was the right of the American colonies to be "free sovereigns and independent states," as to which he exclaimed at the close of his memorable speech in the House of Lords:

"Were I an American as I am an Englishman, I would not lay down my arms while a single foreign soldier tread the soil of my country. No, Sir! Never! never!"

So, too, was Richard Brinsley Sheridan, a Christian of whom Byron wrote after his immortal speech on the trial of Warren Hastings, of which Edmund Burke, himself a great orator, said: "Sheridan has exhausted the English language."

"Nature formed but one such man; she broke the die in moulding Sheridan."

Devout followers of the Divine Nazarene were also Erskine, who still holds the primacy among orators of the British bar, and Grattan and Curran. So was Wilberforce, who drew the bill for the abolition of slavery in the British West Indies, and by his matchless eloquence secured its enactment into law by Parliament. That illustrious champion of human rights thus recorded his faith in Him who is "the way, the truth and the life." On the last day of his life on earth, when he was about to pass on to an undying immortality—a glorious transition for the Christian, which some mistakenly term "death"—he turned to his noble wife and said:

"Come sit near me; let me lean on you; God bless you my faithful wife. We shall walk no further through this world together, for my work here is done; but we shall surely meet again in heaven. Do not weep for me, for I am very happy. But think of me and let the thought make you and all my true friends press forward in the footsteps of our blessed Lord.

"I never knew happiness until I knew Christ as the Savior of men.

"Read the bible, and let no book take its place.

Through all my perplexities and distresses in private and public life I never studied any other book as earnestly as I studied that, and I never felt the need of any other.

"All my knowledge of the reality and principles of religion and man's true relation to God, has been derived from the bible."

How was it with the English "Emancipator's greatest contemporary orator, the great expounder of the American Constitution"—Daniel Webster?

His eloquence was of that transcendent order, that suggested the idea of logic kindled into flame by its potent appeal, both to highest reason and the deepest emotions.

In its massive solidity and magnificent imagery, it might well have been compared with the granite hills of his native state, crowned with the waving palms of morning lands and blooming with unfading flowers. This is Webster's testimony given in the fullness of his intellectual strength, when conscious that his mortal was about to "put on immortality."

Dr. Jeffries, the eminent physician who attended him in his last illness, wrote in a letter to his friend, Mr. Edward Curtis:

"The facts I have to present to you in regard to Mr. Webster's last hours, are as follows:

"When I was about to part with him for the night, on the day before his decease, he requested me to read to him the following hymn:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see,
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

"Dear, dying Lamb, Thy precious blood,
Shall never lose its power;
Till all the ransomed church of God,
Be saved to sin no more.

"E'er since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be 'till I die."

"He gave very serious attention to the reading, and at its close he said:

"'Amen, even so come Lord Jesus.'

"This was uttered with great solemnity. He then asked me:

"'Do you remember the verse in one of Watt's hymns on dying at the foot of the cross?'

"And he thereupon repeated these lines with remarkable energy and distinctness:

"Should world's conspire to drive me hence,
Moveless and firm this heart shall lie,
Resolved on this, my last defence,
If I must perish—here to die.'

"He repeated the text 'Believe on the Lord Jesus Christ and thou shalt be saved,' and then the words:

"'Lord, I believe, help thou mine unbelief.'

"This last line he requested should be inscribed on his tombstone.

"After this he said:

"'I owe it to my fellow-countrymen to express my deep conviction of the divine inspiration of the gospel of Jesus Christ, and I have therefore embodied in writing and signed a statement of my religious convictions, which I desire shall be published to the world.'

"This statement, which I read, is as follows:

"'Philosophical argument, especially that drawn from the vastness of the universe in comparison with the apparent insignificance of this globe has sometimes shaken my reason, for the faith that is in me, but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality.

"'The Sermon on the Mount can not be a merely human production.

"'This belief enters into the very depth of my conscience.

"'The whole history of man proves it.

"'DANIEL WEBSTER.'

"A short time before he breathed his last, he said in a clear voice:

"'Almighty God, receive me to thyself for Jesus Christ's sake,' and he then exclaimed in almost his last audible words:

"'I shall be to-night in life and joy and blessedness.'"

Thus testified Daniel Webster of his own knowledge to the truth of Christianity.

In comparison with his luminous intellect, the whole mentality of the infidel school of scoffers is as the glow worm's fitful light compared with the effulgent and steady radiance of the "Star of the North."

No infidel has attained to the loftiest heights of oratory for the very sound reason that he is bound down by his false principles to the low level of a grossly material plane of thought.

His feet being in the mire he can not lift his head to the stars.

The eagle when he would make his far flight through the clouds close to the sun, rises from the mountain-top, bathed in light, and not from the depths of the valley enveloped in mist.

The wise philosophers of Greece termed man "anthropos," a word that means "heaven-gazing," but infidelity would fix his eyes upon the earth, and thus keep him from raising above it, for we can never ascend higher than we look.

THE HALO AND THE CROWN.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are raving wolves."—Matthew vii, 15.

There have appeared from time to time in all ages persons who pretended to be endowed with supernatural powers, and claiming divine inspiration for their spoken or written teachings. Such were the magicians of Egypt, Babylon and Persia, and the sorcerers in Palestine.

The Mosaic law denounced severe penalties against this class, but they appear to have been not only tolerated, but patronized by many of the Jews at the time of the coming of our Lord. Although they were classed by the Jewish authorities as practitioners of the "black art," some of them openly pursued their vocation and held themselves out as religious teachers and healers of the sick, and were able by their subtle devices to draw to themselves many followers who were led through their false pretences to believe that they were divinely inspired.

This class of pretenders to sanctity, who

"Steal the livery of heaven
To serve the devil in,"

are far from being extinct.

In His Sermon on the Mount, at the very commencement of His ministry, Jesus warned His disciples against them thus:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are raving wolves.

"Ye shall know them by their fruits; do men gather grapes from thorns, or figs from thistles?"—Matthew vii, 15-16.

How important Jesus deemed it that He should safeguard all true believers in Him against such deceivers is shown by the frequency of the warnings that he uttered regarding them, and He thus foretold their coming in the latter days:

"If any man shall say unto you, Lo, here is Christ, or there, believe it not.

"For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they would deceive the very elect."—Matthew xxiv, 24.

And the Apostle Peter tells us in his Epistle to all the churches, that are in Christ:

"There were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of."—II Peter ii, 1.

The false teachers of our day whose coming is thus predicted in the Holy Scriptures, are cast in the same mold as those who deceived the unwary, and perverted the way of truth in the olden times.

The leopard has not changed his spots, and his deadly fangs are covered with the same velvet that sheathed them in the early days of Christianity. In our own beloved country, even the most casual observer can behold many false lights that are leading multitudes of well-meaning, though unthinking, men and women from the path of truth.

One of these false lights shines in the east and the other in the west, and it will be readily seen that neither was kindled by Him who is the "Light of the World."

The one claims to be the discoverer of Christian Science through divine inspiration, and by the sale of a book at a great price, which she declares con-

tains the true science of being as revealed to her by God, she has laid up much treasure on earth.

But a divine revelation was quite unnecessary to enable the ingenious author of that volume to state therein the science of being and expound the fundamental principles on which that statement rests, for they all appear in a work written and published in London, England, in the year 1710, or about one hundred and fifty-seven years prior to their having flowed from her alleged inspired pen.

That work was written by George Berkeley, a profound philosopher, who was afterwards Bishop of Cloyne, Ireland, and is entitled "A Treatise Concerning the Principles of Human Knowledge."

But if the east has its halo, the sunset land of the west has its crown. The Mother of the so-called "Church of Christ Scientist," has her counterpart in the Father of the Church of Zion, the one issuing her decrees to bind or unloose at Concord, N. H., and the other wielding his sceptre at Chicago over his credulous subjects.

According to the journals of that city, he recently returned from a voyage to England, of which country he is a native, and on his arrival at the seat of his spiritual government, he was received by several thousand of his deluded followers with loud acclaim, and the waving of palm branches before the milk white horses that were harnessed to the splendid carriage in which he rode. His robe of royal purple was resplendent with gold lace, and there was a golden tiara upon his head that out-shone with its splendor "The diamond flash of the jeweled crown on the lofty brow of kings."

His magnificent costume was strikingly at variance with that which was worn by the holy personage whom he claims to be, namely, Elijah, the chief of the Hebrew prophets, who wore the simple garb of the rustic people from whom he sprang, his chief article of dress being a coarse mantle made of camel's hair.

In like manner the apparel of our Lord—the King of Kings—was so plain that Mary Magdalene, when she saw him standing after his resurrection in the garden not far from the sepulchre, before she lifted her loving eyes and beheld the light of His glorious countenance, supposed Him to be the gardener.

It is worthy of note that these persons who af-

fect to be divinely inspired, whether they claim to be the meek and lowly Jesus of Nazareth, the healer of the nations or the humble Tishbite who met his God in the wilderness and on the mountain, do not either in their teachings or habits even remotely resemble those sacred characters, whose, was "the beauty of holiness."

But this Church-Father is a law unto himself and creates his own ideal Elijah, regardless of any scriptural limitations.

He is represented as appearing in a large hall after his triumphal march with a pair of great wings, shaped like the wings of an angel, but made of silk of a dazzling whiteness, which he opens or closes at pleasure with the cunning mechanism concealed in the ample folds of his imperial robe.

After this imposing self-contrived transfiguration, he presided at a feast given him by his wondering worshipers, the viands spread before him being far more luxurious than the food borne by the ravens to the great prophet of Gilead, as he rested by the brook Cherith, in a rainless land, or the cake made of a handful of meal and a little oil in a cruse that he partook of at the poor table of the God-loving "widow woman" at Zarephath.

The Christologist, heeding the words of the eternal Master, that "God is a spirit and they that worship Him must worship Him in spirit and in truth" (John iv, 24) sees in all this pretense of heavenly inspiration and gaudy paraphernalia of counterfeit sanctity, but the false glamor wrought by mortal mind, which for a season may cloud, but can not discredit "th truth as it is in Jesus." Let us hope and pray that both the deceivers and the deceived may soon be redeemed from the bondage of error by coming to heed the teaching of Jesus. "Know the Truth and the Truth shall make you free."—John viii, 32.

"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 cant's;" and, indeed every disease in the world is an "I cant;" and death is but the aggregation of a life of "I cant's." Exterminate the "I cant" tribe and you have destroyed every impediment in the way of your endless and deathless progress.

THIRD YEAR OF THE REFORM MOVEMENT.

(Lecture delivered by Oliver C. Sabin, before the Reform Christian Science Church, Sunday, September 1, 1901.)

This marks the beginning of the third year of the effort started in Washington to unchain this Truth. Therefore this Truth known as God-healing had been environed round and about by those who were seeking to make merchandise of it, personal gain, personal reputation and personal aggrandizement, and it had been so arranged that it was substantially hidden to those who were poor, and only the favored few were allowed to teach. This was not in harmony with the commands of Jesus Christ when He told His disciples to take this gospel and preach it to all the world, and it was not in accord with that parable which gives to us understanding on condition that each one is responsible to God and God alone for the talents which God has given him. If God has given you or me a talent we are as much under obligations to use that talent in the direction it has been given as we are to perform any other duties of life. Now, in pursuance of this principle we have gone through two years of this work, and we have students under every clime; there is no civilized flag that floats but what covers some student of this Reform Christian Science Church, and each one of these students being imbued with this principle of their responsibility to God, to scatter this Truth, have formed a nucleus around which little societies are meeting, and perhaps to-day the numbers of them are very well up toward three hundred. The work is going on and it is becoming broader and wider and wider, and I have taken for my task this year that we are to teach the members and the people of the Christian churches this religion, and disabuse their minds of this prejudice that has been engendered because of the mistakes and misconduct of those who have attempted to teach this Truth heretofore. That is our object, and that is the object we intend to pursue this year, and to continue that work until God-healing is taught in every church under every sky and under every flag wherever the human family can be found, where wants are to be supplied, where misery is to be destroyed, and where happi-

ness is to be disseminated. That is the mission and the field where this God's Truth must go and will go. Without attempting to make a speech, for I am not going to try to make any speeches this year, I am going to simply try to teach this Truth in its plainest simplicity, so that all can understand it.

I will say here and now that unless one does practice healing the sick and teach the same, that they are not teaching the evangelical religion as taught by Jesus Christ. The first passage of the bible that I will call your attention to on that subject is recorded in the tenth chapter of Mark, where our Savior spoke His last words to His disciples immediately prior to His ascension. He spoke to them in words as follows: "Go ye unto all the world, and preach this gospel to every creature, * * * and these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now, that did not mean that those disciples simply who were there and heard him would have these signs. He told them to go into all the world and teach this gospel, and *these signs shall follow those that believe*. Not merely those that heard, not merely those that preached, but wherever this Truth makes a lodgment and settles in the consciousness so as to become effective in its potency, then the signs are promised; and in the holy bible that is the only definition of a believer given anywhere. *The signs do follow those that believe to-day*. They have been following those who believed ever since the days of Jesus Christ; and whenever the churches or anybody else shuts their eyes to these potent facts, they are not living up to the privileges that God intended they shall have. It is for the purpose of pounding this Truth into them that I commence this crusade in the year of our Lord 1901, and I intend to continue the work along this line until this Truth is acknowledged.

You remember in the Scripture where it is told that St. John sent his disciples to Jesus and asked Him "Art Thou He that should come? or look we for another?" and what our Master said? Let me read it. Luke vii, 20-22 verses: "When the

men were come unto Him, they said, John Baptist hath sent us unto you, saying, Art Thou He that should come? or look we for another? And in that same hour He cured many of their infirmities" (Jesus was doing His work, remember) "and plagues of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them: Go your way and tell John what things ye have seen and heard. How that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." This was the only evidence Jesus gave to the disciples of John, and the only answer that He gave to them of His divinity. Here you see what is being done. Go and tell John, and blessed is he who is not offended in Me. Go and tell him what ye see, that the spirit of God is moving upon the face of the earth, harmony is being restored, and that is the evidence; those are my credentials. Now, suppose as a good many Christians say that these things are not for them; suppose I read a little of the bible to suit their case. I read from James, second chapter, commencing with the eighteenth verse: "Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is but one God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"

You can have all the faith in the world, but if you do not carry that faith out and make it a living faith and a working faith it is dead, it is utterly worthless. That is why many Christian people can not heal the sick; their faith is dead. They have denied the faith. God Almighty, through His Son Jesus Christ, told them to preach this gospel, to go forth and heal the sick, as was read verse after verse, chapter after chapter, in your hearing this afternoon in the opening ceremony. Preach the gospel, heal the sick, and these signs shall follow. Now the same signs follow to-day that did in the days of the Savior. While we are not able to demonstrate in all cases as Jesus did, yet in many cases the demonstrations which are being made to-day are good; they are perfect. I am going to read a few cases of people that I never heard of only as they have written to me. I shall read of only a

few, all of whom were healed through what is termed absent treatment; it shows the power of prayer to God; when it is offered in faith THE SIGNS DO FOLLOW.

Mind you, these facts are such facts as Jesus told the disciples of John to go and tell him what they saw, and that was the only evidence that He gave of His divinity. In the sixteenth chapter of Mark He told them to go forth and preach the gospel and the historian records that they did and they did mighty works and truth was glorified therein.

I received a telegram from Grand Rapids, Mich., on the 15th of August. It said:

"Treat for bad burns, right hand; letter follows."

The letter is as follows:

"I have just sent you a message requesting treatment for a severe burn, which occurred Friday, August 9. I had hoped to control it, by your counsel which I obtained by reading the Washington News Letter, and thought for a few days that I should succeed. But last night and since the pain has been very much in evidence, and I thought best to seek help from you, as I feel I must have relief. My hand is now much inflamed and terribly swollen, and to mortal sense I have taken cold in it. It is my right hand; was burned with boiling lard, the entire back of the hand and wrist. I had such faith in overcoming it that I have not even kept it wrapped up much of the time, until the last 24 hours, since it has been so extremely painful.

"I feel that some are holding thoughts of blood poison, or some very serious termination. I, myself, however, feel confident of a speedy recovery, especially since requesting you to take up the case in the name of the Master.

"I have so much enjoyed the sentiments you so freely express in "unchaining the Truth" and placing it within the reach of all. I will write you very soon as to the condition of my hand, and I feel assured of speedy relief.

"Very truly, yours in Truth,

"(Signed) _____."

I received a telegram August 19 saying, "Hand much better; stop treatment; letter.

"(Signed) _____."

Here is the next letter.

Grand Rapids, Mich., August 19.

"DEAR FRIEND AND BROTHER:

"As far as suffering is concerned my hand is well. There is some swelling and stiffness in the joints yet, and I can not quite close it. But I feel so assured that it will be all right that I have wired you to stop treatment. May God bless you and yours in this good work now and evermore.

"(Signed) ———."

Here is a letter that was received from Homer, N. Y. The case received five days' treatment, five days prior to this letter in response to a telegram. The letter says:

"I am rejoiced to tell you I am greatly improved, so when this reaches you it will be safe for you to discontinue treatments. Have no trouble with my bowels; they seem well. I thank the Lord for such help. Oh that all the world could accept it.

"Yours in Love,

"(Signed) ———."

This was a case of chronic complaint that had been with this woman for a number of years.

Here is a case received from a lady in Mexico in answer to a telegram. We commenced to treat her boy on the day the letter was received. The letter says:

"I do love and thank God for what you have done for my boy Ernest. He is as well as ever, except a little weak and a lump under his arm. He was taken one night, said he felt cold and his head ached. Next morning his fever was high. I tried to treat it out but could not. His father was badly scared as soon as he saw he had such a fever. Ernest went to bed that night, and about three in the morning he woke me screaming, jumped up and run out into the yard. We caught him. My husband has never believed much in Christian Science. He always wanted a doctor. I told him to send for anything he wanted. He said it was of no use, Ernest was gone anyhow. I think he will like Christian Science better now. All I know is what I learned from the News Letter and your little book. I want to send for "Christology" as soon as I can.

"(Signed) ———."

The letter goes on and tells of the severity of the boy's condition. I read the first and last pages of

the letter to you. He was healed with a few days' treatment.

Here is another. A young lady out in Ohio says in telegram:

"Treat for toothache; swelling; my mouth shut."

The letter says:

"I sent a telegram to you last Wednesday. Last week, Monday night, I got the toothache so bad next morning I went to a dentist, but it was swollen so much already that he could not pull it. The next morning I had so much pain, and my throat and mouth was so swollen, my teeth are now tied, pressed together, I can not get them apart. I did feel so bad all over. The pain and swelling are a good deal better. I can move my teeth a little now. I hope by the time you receive this letter my mouth will be better. When you treated me Monday night I could feel the treatment. You can stop the treatment now."

The young lady was healed.

Here is another telegram I received from a merchant of Marquette, Nebr. It says:

"Treat me for fever, with cold on lungs and kidneys.

"(Signed) ———."

That was on the 23d of the month. On the 28th of the month I received another telegram which said:

"Stop treatment; much better."

Here is a letter received from a gentleman down at Pettus, Texas. He had several very severe and dangerous complaints, and wrote or telegraphed for treatment. In his second communication, he says:

"I do not need more than one week's treatment from the time you commenced to treat. I am as well as I ever was in my life. I am entirely well of the mumps and my finger is nearly well. My throat is better. By the time you get this letter I will be all right. Now please let me hear from you as soon as you get this.

"(Signed) ———."

The object of showing you this work, is to show you that this God work is being done all the time, being done by those who believe; and I affirm, that unless you can do this work you are not in harmony with Jesus Christ's teachings.

I want to say for the benefit of the church people that here is a Truth; it is a living, actual Truth.

Suppose, for instance, that when the scientist who had discovered that the combination of fire and water would make steam, the world had said I won't have anything to do with that, what would have been the result of such a course? The world would have remained in ignorance of this great power. But that man did not discover anything new. The principle was brought into notice, into action; that was all. So with this Truth. Here is a Truth that is as old as God, it is from God, and it is one of His natural laws. Are we going to continue to hold ourselves aloof and say I won't have it? When the world was considered flat, and a man came up who thought to teach them it was round, what was the result? They imprisoned him. It was not in harmony with their religious ideas. Columbus was almost burned as a heretic because he said the world was round. So with every other scientist the world has ever seen until the last century. Let them discover anything that was for the benefit of the human race, or for the advancement of human knowledge, and they were met with religious bigotry; they were told that it was in contradiction of the bible, and we will burn you or put you on the rack. What did they do to Jesus? They crucified Him. What did they do to His disciples? They killed every one of them except the Apostle John, and it has been always the rule with mortal mind. Man has gone on his downward course, and ignorance has ever been ready to put its mailed hand at the throat of knowledge and choke it and destroy it; but they have not succeeded. These great sciences have prospered. This wide fund of knowledge has been opening, and just so with the great Truth, and the mission that I have taken upon myself, for myself, for this church, for our students, and those who believe as we do, here in Washington and all over the world—wherever our influence goes, is to teach this to the churches and Christian people, and get them to adopt it and practice this Truth until sin and sorrow shall be no more.

There was a very beautiful young lady told me the other day, "I am a Sunday school teacher, and have a class in Sunday school. Ought I to quit the Sunday school?" I say by no means. Stay in your church, wherever you are stay and work. You can not make anything by coming here and

making a little coterie and keeping everybody else out.

Take these Eddy churches; they do not let their members put their foot in any other church; they do not allow it. That is not the way to spread the Truth. Let the Truth go out. When the lamb got out of the fold what did the holy spirit do? It went out after the lamb and got it, and there was rejoicing when the lost lamb was found. Let us go after the lost sheep; let us go after God's children. Take this blessed Truth, and we will destroy sickness, we will destroy all inharmonies, and God's reign of peace, as taught by Jesus Christ, His Son, will come down and settle among us and our people. Then we can look up and thank God that we are free.

ALWAYS WIDE AWAKE.

We are told by a trustworthy traveler that there is in Poland a village named Ramonski, where the government is purely paternal, and its inhabitants eat at the same common table which is supplied from the proceeds of what is known as the "food tax."

Among that primitive people, who, without regard to race or religion, illustrate "how good and how pleasant it is for brethren to dwell together in unity; there is an officer styled the 'Awakener,' whose duty it is to knock at the door of each house every morning, and awaken the inmates by calling out in loud tones 'Arise and salute the sun in peace, for the morn is breaking.'"

But a jar came to the harmony of things in the kindly ruled town by the complaint made to the mayor on the part of the few Jews who dwelt within its limits, who declared that the Awakener never knocked at their doors to awaken them from their sleep and bid them arise, and as they were all good citizens they demanded to know the cause of such unjust discrimination.

The worthy mayor answered:

"The Awakener knows that you are worthy citizens, and means no insult to you by not giving his morning knock upon their doors, but being a wise man, he knows that such would be a waste of labor, for the Jews are always wide awake."

To which complaint the spokesman of the complaining Hebrews replied, "And we need to be to watch the Christians."

HEALING THE SICK THROUGH NATURAL LAW.

"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Genesis i, 26.

The word "dominion" means "lordship," and expresses the idea of sovereignty, hence the Almighty is termed in the Scriptures the "Lord God," He being the Supreme Sovereign Ruler of the universe.

But in granting this sovereign right of rule over the earth, and all things that inhabit it, God imposed upon man the duty to "subdue it;" that is, to make it subject to his will and promotion of his welfare; his will, however, to be exercised in harmony with the will of his Maker, as made known in his laws, written on the "Living soul of man."

In the equal operation of His laws that act invariably upon all, He reveals Himself as a God of justice. At the same time their perfect order and beauty as they work for unceasing progress and the everlasting good of all humanity proclaim that God is Love, while through His omniscience and His omnipotence, he maintains all nature in eternal harmony.

He is Eternal Truth, and His promises never fail, hence when at the creation of man by his fiat God gave him the right of dominion over the earth, and commanded him to subdue it he had already endowed him with the power to execute that command by making man in His "own image." The sacred writer, in his simple, yet sublime account of the creation of heaven and earth, records that before man's creation God declared His purpose to make man in His image. That divine purpose was declared after all else on earth had been created, and man was thus to be the crowning work of God's creative power.

The same writer, as if to impress the supreme vital fact indelibly upon the human mind, twice records that God executed that purpose, saying "So God created man in His own image, in the image of God created He him."—Genesis i, 27.

If we would know how we are endowed with power to subdue the earth, and thus make good

our God-vested right of dominion over it, we must clearly understand wherein man is the "image of God," and made "after His likeness."

It is manifestly not a featured likeness, for that necessarily imports delineation or circumscribing lines, which would be inconsistent with the infinity of the omnipresent Creator. It must therefore be a spiritual image, as God is spirit, the endowment of man, in kind though not in degree, with the attributes of his Maker.

God is Eternal Life, and man images this attribute in his immortality; his imperishable soul destined to survive "the wreck of matter and the crush of worlds." Well has a great poet written:

"Answer me, burning stars of night,
Where has the spirit gone;
That passed the bounds of mortal sight,
E'en as the breeze hath flown?"

"And the stars answer me, we roll,
In pomp and power on high;
But of the never dying soul,
Ask things that never die?"

God is omniscient; that is, He knows all things, and man reflects this attribute by his intellectual power, his mastery of occult secrets of nature, and his knowledge of the laws that govern the universe.

He has determined the orbits of the most distant planets, discovered and demonstrated the principle that holds the heavenly bodies in their appointed courses, measured the speed of the light, and mapped out the paths of the winds. He has made the quick lightning his messenger to bear intelligence to far lands, across the earth, and through the illimitable seas, and by the might of his knowledge he will soon master all elemental forces, whether acting on the earth's surface or in the upper air.

God is omnipresent.

"O Lord, Thou hast searched me and known me."

* * * * *

"Whither shall I go from Thy spirit or whither shall I flee from Thy presence?"

"If I ascend up into heaven Thou art there; if I make my bed in hell, behold Thou art there."

"If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me."—Psalms cxxxix, 1-10.

Man can in thought traverse all the bounds of space, and with a perfect realization survey the scenes of far away lands, separated by wide oceans and vast continents. In one moment he can view in spirit the everlasting ice walls of the arctic zone, in the land of the midnight sun, where the aurora has its birth and the winds and the tides are cradled, and in the next he can realize that he is standing beneath the fronded palms of the morning land, in a region of perpetual summer.

God is Love, and Love is the controlling power of the soul of man, without which there is in his heart an aching void that naught else can fill.

This alone leads him to the most noble self-sacrifice for the good of others, and the giving and receiving of it crowns his life with daily benedictions.

God is just and man exalts justice as the chief rule of conduct between men.

God is all-good, and man innately reverences goodness, and at his creation God pronounced him "very good."

God is the healer of nations, and man daily demonstrates that he possesses the power to heal the sick, both anear and afar.

With all these divine endowments that constitute man the image of God, and the law of his being, there is no special inspiration from heaven required for him to exercise and demonstrate his God-given power to search out with reverent thought, and to know the laws of nature, and through natural law, which operates alike in the spiritual and physical constitution of man, and in the name of Jesus of Nazareth, heal all sickness.

Without this power man has no dominion over the earth to subdue it, but instead of being a sovereign sinks down to the low level of a subject, and immortal mind is subdued by insensate matter. Those who assert the necessity of divine inspiration in order to heal the sick, are careful to claim such inspiration for themselves, encircling their unblushing brows with halos and with crowns, and wearing robes of sanctity, charter themselves as the holders and dispensers of all righteousness and health-giving power.

Those who make this false claim may by its constant assertion come to deceive themselves, as they have deceived thousands who do not yet know the Truth that makes them free, but can not deceive those who have learned to realize and apply the benign principles of Christology or Christ-Science to lessen the sum of human suffering.

The All Good Creator of all things that are or can be, does not govern the world by daily miracles but by fixed unchanging laws. In these laws alone He reveals Himself to all who seek Him righteously. He inspired man at his creation with His eternal spirit, and that inspiration still continues and it is at once the guide of his soul, and the supreme source of his power. God does not stoop to man but man can rise to God, on the mighty wings of Prayer and Love.

WILLIAM MCKINLEY.

As we write the people of the United States are standing with bowed heads in the presence of an unspeakable affliction that has hushed the voice of mirth in millions of American homes.

The funeral car that bears the body of their slain President is on its way to the Nation's Capital, that is draped in deepest mourning. Since the foundation of our great republic there has been no President so generally beloved by his fellow-citizens of all geographical sections and all political parties as William McKinley.

History will record his public life from the time when the light of battle first glowed upon his noble countenance, as he stood a patriot boy soldier in the army of the Union and throughout his exalted career as a legislator, publicist and statesman. It will give to him its noblest praise as the "Reconciler" of the once jarring sections of our beloved country.

The embattled armies of the South surrendered to those illustrious soldiers, Grant and Sherman, but the people of the South surrendered to William McKinley—to the power of his all-embracing love for his countrymen—and under his administration the perpetuity of the republic became assured through a stronger bond of union than was ever welded in the fires of internecine war or created by legislative enactments—the bond of a common sentiment of devotion to its flag.

The whole people loved him, because they had come to know him. He was indeed the most gracious and loyal of men in every relation of life, both private and public. It can truly be said of him that he loved his friends as if he had no family; that he loved his family as if he had no country, and loved his country as if he had no family. But while honoring him for all these things, and proudly and gratefully recognizing the fact that William McKinley's personal character and public career have added higher dignity to the title of American citizen, we, as Christians, prefer to contemplate the beloved man, great statesman and wise and patriotic chief magistrate, as wearing a brighter crown of glory than any that the favor of men could place on his unsullied brow. It is the crown of righteousness, whose lustre can never fade, that he won in the kingdom of God—that he sought and found as a devoted follower of Jesus Christ.

Such a triumph over death as he achieved puts infidelity to shame, and bids us all to glory more and more in Christ.

Clasping the hand of his noble and devoted wife, whom he loved with a love passing the love of man, he said to her: "Bear up under this great sorrow. It is God's way. His will be done." Then he added: "Thy kingdom come, Thy will be done," and the last words from his lips heard by the anxious listeners at his bedside were:

"Nearer my God to Thee."

May God grant in this infinite love that his countrymen, united in the communion of a common grief at his death, may be led to imitate his Christian life.

WEDDING BELLS.

Mr. O. C. Sabin, jr., and Miss Bettie C. Withers were married at the Church of the Ascension, September 2, at 10 a. m., Washington, D. C., by the rector, Rev. Dr. Griffith. The groom is the youngest son of Col. O. C. Sabin, who is widely known in the northwest, and for some time past a resident of this city. Miss Withers is one of Old Virginia's fair daughters. Upon the return of the young couple from their tour through the northeast, they will be at home to their friends at 1800 Belmont avenue, this city.—*Evening Star, September 7, 1901.*

CONFESSION.

If we confess our sin, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.

To confess our sins is not to claim them as a part of ourselves; for, as sin means a falling short, it is to acknowledge that we have fallen short of principle in our calculation. When we do this, He is faithful and just to forgive our sins. We can only acknowledge our sin, or falling short, when we come into a knowledge of what principle or belief is, and when we understand this we realize where we have fallen short.

"God, who is yesterday, to-day and forever the same," is not changed or moved, no matter how much we fall short of our calculations; and so whenever we acknowledge our oneness with God, our sin is forgiven; and given up, and we have all the good that follows with a knowledge of the Truth, "and to cleanse us from all unrighteousness."

As soon as we give up unrighteous or wrong thinking, we are free from all the seeming conditions that trouble us. Through a knowledge of the Truth we are made clean indeed. "Know the Truth and the Truth shall make you free."—*M. A. G.*

HE LIKES THE PAPER.

Oakland, Cal., August 29, 1901.
The News Letter Publishing Co.,
512 Tenth street, NW.,
Washington, D. C.

Gentlemen: Enclosed please find postoffice order, value \$1, to renew my subscription for the News Letter, commencing with September. There are so many beautiful, practical, instructive and uplifting thoughts of Truth and Love abounding in the News Letter that we are always glad to see it come, and if it happens to be a little late or to miscarry, we miss it till it arrives.

Yours truly,

P. S.—God does bless all well-directed and unselfish efforts for the proclamation and diffusion of the "Truth which maketh free."

PUSH THIS TRUTH.

(Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church, Sunday, September 8, 1901.)

I wish to request all the persons of this organization, wherever they may be, that they pray for the life of our President, who was stricken down by the hand of an assassin while extending a welcome reception in the city of Buffalo. This crime is more than a crime against the individual, for it is a crime against organized society. This assassin and the party he represents had no malice against William McKinley as a man, but they simply struck him down because he represented organized society. Let us pray for our President that God will heal him.

TEACH THE CHURCHES.

In continuing the lectures commenced on last Sunday, we want to bear in mind all the time that the object of these lectures, and the object of our propaganda during the year, is to push this Truth into the churches of the United States and disabuse their minds of whatever prejudice they may have engendered, because of the conduct of others, against this God-healing. Let us impress the Christian people and the object of these lectures is to do so, that healing the sick and the sinner is not only in accord with God's word, but that it is as much our duty as Christian people to heal the sick as it is to preach the word.

In delivering these lectures, it is my purpose and my desire to eliminate so far as possible every particle of personality so far as advancing my individual thought to my own benefit, but to state the word of God in plainest terms and without unnecessary verbiage, so that not only you that hear may understand, but those who read, not only those who read in Washington, but those who read throughout the vast expanse of this civilized world, may understand that this healing is of God; that there is no sham; that it is no pretense, but on the contrary, that it is of God and from and in accordance with His direct commands, not only His commands, but in accord with the prophecies before Jesus Christ came to carry out this healing in its proficiency.

Now, in view of the magnitude and importance of this work, I want to lay this foundation upon the Scriptures wholly and solely; I purpose to put into this record enough of God's word so that they who hear and who read may know that this is of God and from God, and not simply the word of any human being.

While it may be dull for you to hear me read from the bible, it will have infinitely more effect and will do infinitely more good than simply my word, and therefore as we are all interested in the one object of scattering broadcast this Truth, so that all the world may take it up independently of church organizations. I read the bible and commence my work right. This Truth must go into all the churches and to all Christian people. It belongs to all, and all must have it and use it.

Along the line of prophecy I read from Jeremiah xvii, 7-8: "Blessed is the man that trusteth in the Lord and whose hope the Lord is."

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Also, Jeremiah xxx, 17: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord. * * *"

"I will feed my flock and I will cause them to lie down, saith the Lord God."

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. * * *"—Ezekiel, xxxiv, 15-16.

"But unto you that fear My name shall the sun of righteousness arise with healing in his wings. * * —Malachi, iv, 2.

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat and the body than raiment?"

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matthew vi, 25, 33.

"But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows."—Luke xii, 7.

"Consider the ravens; for they neither sow nor

reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?

"Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these.

"If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith.

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind * * *

"But rather seek ye the kingdom of God; and all these things shall be added unto you."—Luke xii, 24, 27-31.

"And ye shall serve the Lord your God, and He shall bless thy bread, and thy water, and I will take sickness away from the midst of thee."—Exodus xxiii, 25.

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but the physicians.

"And Asa slept with his fathers, and died * * *"
II Chronicles xvi, 12-13.

"Because thou hast made the Lord, which is my refuge, even the most high, thy habitation.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psalms xci, 9-10.

"Then shall the lame man leap as a hart and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."—Isaiah xxxv, 6.

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isaiah lxi, 1.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."—Matthew x, 8.

"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 xvi, 17-18.

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

"And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you."—Luke x, 8-9.

"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. * * *"
John xiv, 12.

Now, I have given these passages of scripture purposely to show the Christian world that not only is this Christ-healing a command to-day, but that it was prophesied to come and that it was practiced by Jesus Christ and His apostles. We come to the Christian world with the bible in our hand, and say "Here, you ministers and you laymen, we want you to practice what you are told to do in the bible; and as an evidence that this work is for you and that you can do this work, we are able to present to you thousands and thousands of witnesses who have been healed by our prayers through God, and are daily being healed by this God-Truth." There are people who are sitting under the sound of my voice in this audience, a number of them, who have been healed of diseases which materia medica pronounced incurable, and to-day they are in the enjoyment of perfect health. What is true here is true wherever this Truth is being practiced. Now, it will not do for people to close their eyes and say "I do not believe it." It will not do for them to deny this preponderance of testimony everywhere and upon every side. They can not escape in that way. The Truth is that if the Christian churches do not take up this thought the people will take it up and carry it on regardless of the churches. The place for this Truth to be practiced is among the Christian people in the churches, and the ministers ought to be the ones to take the lead. That is my fight, and I am going to fight it along that line until every church in this town acknowledges it, or else the people will leave their churches and practice it themselves. Here is a Truth when properly applied that banishes all disease; that banishes all poverty; that banishes all sorrow; that banishes all evil of every kind and character. Aye, it does more; it gives you the key to eternal life;

it unlocks your lost dominion and gives you the knowledge how to use and utilize this God-given dominion.

Do you suppose that ignorance and prejudice can hold such a Truth down? It is utterly impossible. Ignorance and prejudice may taboo it for a while, may call us cranks, may say that we can not do it, and deny the plain truth, but they can not keep that up long. It is impossible. Here is this God-healing which is going on right now before the eyes of everybody, and everybody sees it. Here will be a disease come up, and the thought of God Almighty in answer to prayer has destroyed it. Now, when that is being done all around you, all through the city and all over the world, it is only a question of time when every one is going to bow the knee to this Truth. They can not help it. Truth is omnipotent and will conquer.

There never was any great reform accomplished without a great deal of work and antagonism; but this is a reform that has more in it than any reform that has ever been attempted. There have been reforms along other lines, but as compared to this they were nothing; and yet they succeeded. Take every great reformer in the past, through the past ages, and they were persecuted by the ignorant, and if then they could not shut him up, violence has always been resorted to, they crucified him like they did our Savior, or they burned him like they did the apostles, or they destroyed him like they did the early Christians; but the time has come when thought is free; and under the charter of liberty which was wrested from the hand of tyranny on the plains of Runnymede, we have the right of free speech acknowledged, not only in our own country, but all over the civilized world to practice, preach and enunciate this doctrine; and those who stand in the way and attempt to stop this great car of advancing intelligence, will find themselves working against God. There is no turning back of this wheel. The clock dial is fixed and the hand goes round and round, and there is nothing can stop it; and those who attempt to stop it will simply be circumvented for the Truth must win.

We have so much on our side that helps along. We cure your sickness, we destroy your inharmonies and we give happiness and joy and contentment around the family hearthstone where chaos

and misery once prevailed, and we bring love and prosperity. These are the fruits through God Almighty's blessed Son, that follow the practice of this blessed Truth.

The time will come and must come, it is promised and sure, when death is to succumb to this universal Truth. First, sickness and sorrow shall be banished, and ultimately, as Jesus tells us, the last enemy, death, shall be overcome.

I am going to read you a few verses from the bible on that subject. One of my friends got so mad at me because I would not consent that all mankind had to keep on dying that actually he would not come to hear my lectures once or twice. He wants to die. If a person wants to die let them die. If you say you want to die, you are sure to die. But there is a rule, which, if you will read my book, and those who have attended my lectures will remember that I enunciated a year or two ago. That rule is this: *In your thought never acknowledge anything against yourself or about yourself or your affairs, or about your friends, except that which you wish to see realized in Truth and in fact.* A person comes up to me and says "Are you going to die?" I go back and analyze myself. "Do I want to die?" I say to myself. If I were a fool I would probably say "Yes," but I do not want to die. Consequently I tell that person according to that rule, "No, I am not going to die." "But you are going to live always are you?" I analyze myself again. "What do I want?" "I want to live always." I say, "Yes, I am going to live always." Remember you will shoot a good deal higher if you shoot at the moon than the fellow who shoots in the well. We all know that. I am going to read a little bit of scripture on this subject, and I have no more doubt that this Truth is going to destroy death than that it will destroy sin, sickness and sorrow. One is just the same as the other. They are bound to be all destroyed. Jesus Christ was our pattern, and His body after the resurrection is the body that we will have. He was visible or invisible, coming and going where he wanted to. "Peace be with you," he would say, and they saw Him in their midst. That shows that we will know each other on the other side. We will be able to go anywhere as quick as thought goes. I think I am at the north star, and instantaneously

neously I am there. You can go anywhere in this world that is coming. We will then understand why. I received a cablegram to-day from South Africa to treat a patient for consumption. A thought goes to that patient instantaneously, and its effect is just the same as if the patient were in your presence. There is no distance and there is no time. Those are the great fundamental principles that you want to understand, that all time is now, and that every place is here. There is no place and no time, but everything is here and now. That is God, for God is omnipresent and everywhere. We are living everywhere instantaneously at the same time in God and the Truth thought controls.

I am going now to read some passages from the old Scriptures and the New Testament upon this subject of death.

"He will deliver his soul from going into the pit, and His life shall see the light."—Job xxxiii, 28.

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live; he shall not die.

"Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should turn from his ways and live?

"Because he considereth and turneth away from all his transgressions that he hath committed he shall surely live; he shall not die.

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel.

"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye."—Ezekiel xviii, 21, 23, 28, 31-32.

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. * * *."—Hosea xiii, 14.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."—Matthew xviii, 14.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but the living."—Matthew xxii, 32.

"For He is not a God of the dead, but of the living; for all live unto Him."—Luke xx, 38.

"He that heareth my words and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v, 24.

What did Jesus Christ come here for? He came here to show us the way back to what we had lost. Man had bowed down to materiality and lost this eternal life; he had chosen the road that led to death and Jesus came to redeem him, to redeem him from death and take him back to the Father. He passed through death to show us its unreality, to redeem us and to lead us back; and He says here in this text that I have read, those that believe in Him have passed from death unto life.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans vi, 23.

Now, the idea of the Christian people holding out that a person must die, pass through this hell called death, through this sin called death, in order to get into heaven—how absurd that is! Suppose a man were to come here and wanted to teach Sunday school, and I say no, I will require you to go out and steal a horse and get away with it before I will consider that you are entitled to come in and show my children the road to heaven. Death is a sin. Then you have to pass through the sin of death to get into heaven, have you? Where is the kingdom of God? Jesus Christ told you it was within you. This idea of a kingdom somewhere with a great gold throne, with streets paved with gold, and everything that we have heard from our childhood is but a myth. The kingdom of God is within you; and if you get into the kingdom you have to get God's love into your heart. You have to love God supreme, and you have to love your neighbor as yourself. You have to quit being a scoundrel, a thief and a rascal, and doing everything that is wrong; but you have to be an honest man or woman, get into the position where your brother stands and see that you do not wrong him. You have to carry out the doctrine "Do unto others as you would have them do unto you." In other words, you have to get it literally and actually and do unto others as you would have them do unto you. You have to love your

brother as yourself. If you have a dollar and your brother has not got one, and you do not say anything to him and let him go off and starve, this is not God like. You think in a pinch God will give you all the money you need, and say to yourself I will just keep my money in my pocket. Just hold on to your money. That illustrates this thought. You have to open your heart and take your brother into your consciousness as you do your own. You have to reach the position where you have God's love in the heart; and until you get there you are lacking. That is the love that heals the sick.

I will go on with a few more of these questions:

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter."—Romans vii, 5-6.

"For to be carnally minded is death; but to be spiritually minded is life and peace."—Romans viii, 6.

"For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live."—Romans viii, 13.

"For as in Adam all die, even so in Christ shall all be made alive."—I Corinthians xv, 22.

"The last enemy that shall be destroyed is death."—Ibid, 26.

"The sting of death is sin; and the strength of sin is the law."—Ibid, 56.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."—Galatians vi, 8.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil.

"And deliver them who through fear of death were all their lifetime subject to bondage."—Hebrews, ii, 14-15.

"When lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death." James i, 15.

"We know that we have passed from death unto life, because we love the brethren. He that loveth

not his brother abideth in death."—I John iii, 14.

In our propagation of this work, we must carry this fight on with love. There is nothing but love that wins any battles. Let love be our weapons of defense when we go forth to preach this gospel; this gospel of love, this gospel of light. Let us take the love of God Almighty in our hearts with us; let it be something more than lip service; let us practice what we preach, and God will give us everything, and he will perch success upon our banners and we will be a blessing to all who come in contact with us.

God bless you all and give you the knowledge of the Truth which makes us free.

LIGHT ON PRESENT FINANCIAL CONDITIONS.

(Sermon delivered by Pastor M. E. Cramer, August 11, 1901.)

"Let every man prove his own works; and then shall he have rejoicing in himself alone and not in another."—Galatians vi, 4.

"The word of the Lord is right, and all His works are done in Truth."—Psalms xxxiii, 4.

We sing of golden love—beams dancing sweetly over earth—and we love to dwell upon its Truth, for we know it refers to the omnipresence. Even though when judging from observation, and seeing strife and confusion, our knowledge tells us that we are overshadowed and pervaded by the presence of love, of justice, and that which is good, real and true.

How glad we are to know that regardless of all seeming strife there is but one power, and that power is wholly good, and is working for good, and is bringing out its own true nature in all things. This power has said: "I will direct their work in Truth, and I will make an everlasting covenant with them."—Isaiah lxi, 8.

We should not deceive ourselves by believing that there are two powers, opposed to each other, or by believing that there is one power which brings forth dual results of good and evil; the latter is quite as deceptive as the former. The promise is that our work shall be directed in Truth, not in error; from the standard of the unity of Truth every

man can prove his own works, whether they be sourced in the Creator or otherwise, and be glad and prosperous if they are.

I think we will all agree that arbitration is a true method of settling seeming difficulties arising between persons, communities or nations. It is a method sourced in love, which will prove that we are co-laborers in a common cause, ever "laborers together with God."

What good, I would ask, can result to either party by forecasting storms said to be inevitably approaching? Some may say, to forecast such events is to prepare people to meet them; but all certainly know that to prepare for anything is to help it to pass, and this works by the same law, that to prepare for sickness, sorrow, poverty or trouble of any kind, brings them into sense experience. We should never prepare for them, nor receive them as belonging to us; for we do not want to be thieves and robbers, and take to ourselves what does not belong to us; or assume that conditions are ours that are not included in our divine and God-like nature and inheritance.

A trust is a corporation organized for the purpose of controlling the price of the goods they have for sale, or for the purpose of unifying prices of the articles they are manufacturing. The enormous combination of capital, in the form of "trusts," organized to carry on any great enterprise, has generally been defended on the ground of natural right; the attempts made to point out danger of so vast accumulations of wealth, under the direction of a few persons, have been invariably met with the idea of liberty, that neither men nor governments can fix a limitation upon the rights of men; that a few or many may associate themselves together for the accomplishment of any work that is legitimate which will work for the good of the community and for the increase of business. This liberty is certainly based in our Declaration of Independence; "that all men are born free and equal, with inalienable right to life, liberty and the pursuit of happiness." Glorious declaration this, or any other that applies alike to all people, regardless of race, color, or sex; regardless of trusts, unions or non-unions. If the above argument is good in defense of corporations and trusts, may it not be said to be equally good in defense of labor unions? Does not the

all-round man and woman view every situation from the standpoint of principle? If so, must they not see that the unions are organized for the self-same purpose as are the trusts—that of controlling the prices of labor or the work they are engaged in, and regulating the time given to the accomplishment of that work? If the capitalist could see that the unionist was virtually doing the same thing that he was doing, and the unionist could see that the capitalist was doing the same thing that he was doing, and endeavoring to do, there would be no conflict; it would be apparent on both sides that each was doing to the other as he wished to be done by.

If the price of the commodity the capitalists have for sale is controlled by them, and the object of a labor union is to increase the price of the commodity which its members have for sale, to wit: labor; and each are seen to be legitimate by a great many people, would not love to neighbor as self, which is the only practical law of unity, enable both to see that their intentions were one and the same? If an individual has a right to outline a plan and execute it, by which to make a fortune, any number of individuals have a right to unite, and to outline and put into practice any method that is for the betterment of their financial conditions and general happiness. Co-operation, spiritual and literal, must prove to be the true way out of the present conditions.

The home comprises one-half of the world's work, for in it one-half of humanity do their share of the essential work of the world. Moreover, home is the object for which most men labor, and home affection is the principle motive power that impels the machinery of the world's industry. So, in a broad, general sense, the world's work is for the world's homes. So, mentally speaking, the great industrial system centers upon the home, and is closely woven into the family tie. Let this family become a universal brotherhood in the business world, and strife will not even seem to be.

Divine Science being all reality, justice and Truth, it must ever be the light of the world; that light in every man, ever shining and undimmed, by seeming dark experience of belief. The natural resources—the earth, the air, and water—are known in Divine Science to be God-given alike to all—they

are common property. If the earth and water were as free to the people as is the air, and each one had what he could use, would not the so-called common cause of conflict be removed? Would not the people, in time, be properly housed and fed? Would not equality and comfort reign in these things? This is not all that is essential. God's works are done in Truth, and if the Truth of the unity of being was recognized and actualized in this way, would there not be a fuller enjoyment of religious Truth? It seems to me we would all find rest from strife, freedom from covetousness in the enjoyment of our inheritance and God-like privileges. That the products of the earth are created and sustained for all men alike is self-evident. We are convinced of this Truth when looking at it from the infinitude and omnipresence of the Creator. We may all rest assured that what is given to one is given another. The sun shines upon all alike, and the rain descends upon all equally, and the law produces sufficient for all to be equally well fed and clothed.

"The nobles put not their necks to the work of the Lord."—Nehemiah iii, 5. The times are ripe for those who are truly noble in the consciousness of Truth, to wear the yoke of unity, and thus put their necks to the work of the Lord, and show that true equality is the law of being, is the law of right doing, and the law of the right distribution (giving and receiving) of the common property of humanity—the wealth of the earth. We may shake hands with Christian socialists on the claim that the earth not only ought to be, but is, spiritually speaking, the common property of the people, and that claim may be properly based in the statement that the whole earth is the Lord's and the fullness thereof; but as the promise to everyone who overcomes is, that he shall inherit the earth, which includes all things necessary, are we not setting a true example when we claim all things are ours, now, which will illumine the mental state, and light the pathway of every person who follows in our footsteps by making the same claims for himself?

* * * * *

From the first time I realized this glorious Truth of being and its law of expression, by which it has brought all things into existence, and I commenced to practice its unity, I have had more than myself to support, more than my own wants to satisfy.

Some say: "You have no care or responsibility." My care and responsibility is equal to that of any other person, but I let the light of divine possibility shine out upon them. Since coming into the Science I have not seen slavery any where for any person. I have forecast no shadow of limitation for any one, community, nation or world.

The destiny of man is the identity of man, which is Godhood limitless and free. Man must know himself alike the son of God and the son of man, and yet pure in being, which is sonship equal with Fatherhood. In the true meaning, unending life is unending union with life itself, and life itself is God. The general unfoldment of humanity depends upon the unfoldment of the individual, for humanity is the sum of individuality. People need to be spiritually educated, yes educated in the power and possibilities of their being.

National power, national unfoldment, commercial and industrial prosperity, is based in the knowledge, happiness and prosperity of individuals who do the world's work. Then how shall we best do this world's work. Are we not to do it in a universal way, from the standpoint of the Truth of an eternal brotherhood based in an infinite parent-hood? Do we not know that there is a power of equalization that has said, "Give and ye shall receive," that will prevent the one class of people from impoverishing another class? And it is so; the law is working now. This law of equalization ever works. If there were not enough in the world for the necessity and comfort of all people now, outside of the accumulation of wealth held by the trusts, this law of equalization would distribute their surplus. It could not remain hoarded up for one moment. There would be no power to hold it. The universe is a just one—its law is love. It is beneficent at all times, in all places. There is no need of fear at any time, in any place under any circumstances. This law is operative in every individual. "Giving, the latest fad of the millionaires," in another column is proof of the Truth of these statements. All are divinely provided for, but it requires true and just recognition by each one to prove it for himself. This is simply a just requirement.

Divine Science is a great working and equalizing power in the world. Let every one who wants to

help wield its power (to silently or openly arbitrate the matters that are of so great import before the world to-day) study deep into its impersonal principles and apply them. It shows that universal education, universal suffrage, are right, and that universal health and universal wealth are equally right. The wealth that is an incident of general prosperity should not be spoken against, for that state shows the condition that every individual should be in and enjoy. To speak against it is to speak against our own efforts and prosperity; to condemn prosperity for another is to condemn it for one's self. One underlying mistake made by the masses is that they expect to get their support or their wealth and happiness out of what others have accumulated and enjoy. If we would all look to, rely in, and base our faith upon our unity with the infinite whole, we would all soon realize the full meaning of the words, "Let every man prove his works, and he will have rejoicing in himself." Also the words: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it."—Malachi iii, 10.

May all know that the one omnipresent, living, loving, active Creator is the only source of our supply, and let us be about "our Father's business," thinking thoughts, speaking words and doing deeds for the general prosperity, according to the God-given rights of the people.

There is no accumulation of wealth anywhere that will not yield its products, or even its very self, for the general good. There are enough of us now who understand and use the law, not only for individual accumulation, but make universal application, and who see that wealth is not to be condemned nor labor despised; that the two are one to be instrumental in causing to be put into practice the principle of co-operation, and the result of it is that large co-operative establishments are coming into existence.

The fact that the masses of men have a right to determine the rate of their own wages is generally unquestioned. People have been in a state of rest upon this subject; and the fact that capital has the right to combine is unquestioned by many, hence some are in a state of repose concerning it.

So, in view of these elementary principles that have been merely referred to, which may be considered more suggestive than explanatory, it is certainly clear that labor, through its unions, has formed trusts as great, or greater, than those formed by capital; and, in view of the fact that there is no trust combine like them, the unionists should be careful that they do not drift into the feeling that might makes right. If either side, distinguished as capital and labor, is ever defeated in their efforts, it will be by the folly of their own ways, for they are both aiming at the same goal. The whole affair on both sides, so to speak, is in infinite mind, and there it is seen they are one in purpose, which is that of true freedom and happiness; there is no power on either side to come against the other to destroy it. Power is one, and must prevail with equal good results on both sides; hence, nothing but error can mean the defeat of either. Let us therefore have due regard for all people, all situations, all combines and unions. Both sides have reached a point where they feel the need of protection, and true brotherhood is true protection. Let them practice it toward each other and they will prove it. In the reality of things, I do not think that any union or organization is against the capitalists, for capital is what they want, and is what they are hoping will result from their work and sacrifices. Nor do I believe that trusts and capitalists are against the unions; they are not opposed to others having what they have and working as they work; both sides want to be let alone in their way, but neither is willing to be dictated to by the other. I do not therefore believe that any organizations in and of themselves, in their real purposes, are opposed to other organizations. So while it is true that non-union labor enjoys the benefits of all achievements of unionism, it is equally true that unionists may enjoy the capital and its combine of non-unionists. They can begin at once in co-operative work and prove our statements by the results.

There is no such thing as the extinction of united capital, nor the extinction of combined or united labor; no extinction of co-operative business. It is blessed to work, and it is blessed to have; and they who work should have, and they who have should work to enjoy what they have. Nothing is

accomplished without work; nothing is enjoyed without work. There is no appreciation without activity.

All organized effort has its foundation deeply rooted in the nature of man, which is unity of being, and the combinations formed for the accomplishment of any good, are equally legitimate; and, if we admit the labor unions have come into existence as a demand for higher civilization, we must also consider that all united effort, whether of capital or labor, testifies of the unity of spirit, and belongs to this high and true civilization. The time has passed for the masses of people to consider that there is no such thing as high and low being; high and low work; or that there are privileged classes and unprivileged classes; all are privileged to be what God is and do as He does, and enjoy what is here to enjoy, and all are invited to partake freely, fully, of the one all. There is no penalty of servitude that one does not inflict upon himself, and no penalty of ownership: Law is infinite wisdom and activity, and if worked with love will bring to pass that which satisfies all men. The law of being is God's own supreme nature, and must ever be the law of living, a basis for the conduct of men. This law applies alike to all. Let every man prove his work by it, and he will have rejoicing within himself and in his own power and success.

When we first started the I. D. S. A. we met with great opposition of belief against organization. To many it was very much like "waving a red flag at a mad bull," but we waved just the same, knowing that associated effort—whether of capital or labor, or of capital with labor, or in spiritual matters—is the out-showing of the unity of holy spirit, the one all. Knowing that we were right, we would not give way, nor down, under any circumstances, and what is the result? Many who played the part of fear, and who talked "personality," and "personal ambition," and "personal leadership," and had expectations many, and suspicions of its founders, have organized societies all their own; have found that nothing is accomplished without associated effort, and they begin to see that there is no need of them becoming personal in order to work in unity with others, even though they continue to think others have been.

Therefore, henceforth let us be sensible in all

things, and take our view of the present situation of things from the highest pinnacle of the temple—pure being—where we can overlook all things and illumine our own mentalities. To deny that these organizations exist separately, is to deny that the interests and benefits are separate. Then if we show the unity of all united effort, we also show the unity of all interests and benefits, and this is the way of consolidation, and of a well-organized and well-disciplined and well directed universal confederation.

Let us not agitate these questions, but live in the light of the principle of unity underlying them, and underlying all living things—*Harmony*.

NORMAL MAN.

In studying the science of being, why do we find it so difficult to contemplate a man in his tri-une nature, apart from his miserable conditions? Why must the miserable conditions be considered as synonymous with man?

In the study of anatomy we do not find it difficult not to study diseased bone when we want to understand man's bone structure. We do not consider the disease as constituting a part of the bone proper; on the contrary, it is called an abnormal condition of the bone.

That is equally true of these miserable and diseased conditions, so well known. They are abnormal. Normal man, or man in a normal condition, is what we want to understand, and that can never be done as long as we look upon conditions as man, or attempt to study man as though they constituted any part of the man proper.

We must strip man of all his conditions of today, and look at him apart from them, one and all.

Only thus can we come into a clear understanding of the normal man.

After seeing what the normal man is, we are then in a position to understand what conditions are, and also to know which conditions harmonize with man and which do not. Not only shall we find what conditions belong to the normal man, but we shall, at the same time, and through the same process of investigation, find out the source of these undesired conditions and the way to rectify them.

Man is a tri-une being, but his conditions do not constitute any one of those three parts, or any part of those three parts.—*Alma Gillen, in Expression.*

 OM.

THE POTENCY AND POWER OF THE WORD OM
WHICH IS ONE OF THE POWERS INVOKED IN
THE VIBRATION TREATMENT AS MENTIONED
IN OUR COLLEGE ADVERTISEMENT.

We think it well to give something of the history and meaning of this word.

As used by us the word OM means simply God, the ALL GOOD, and the invocation is to the ALL GOOD for all blessings which we may need. God knows our wants better than we do. We simply ask Him for all, and He gives us all in answer to our prayer given through vibrations. His holy name, as presented by the word OM, is the mighty power which conquers.

According to the teachings of the masters and tradition of the eastern mysteries this word OM is divided into three parts: A-U-M. The three parts stand for three worlds; a, for the natural world; u, for the psychic world; m, for the celestial world; the fourth, the world of the Eternal, in which these three rest, is symbolized at once by the whole word, and by the silence which follows it. To the three worlds correspond the three bodies; the natural body, the psychic body, and the casual body; our consciousness being for the present mainly in the middle of the three, in the psychic body, or emotional nature. The casual body is above birth and death, and guides the personal life in both. Again, the three measures of Om stand for three selves: the animal self, which dwells in the natural body; the human self, which dwells in the psychic body; and the divine self, which dwells in the casual body. Above these is the fourth, the self of all beings, the Eternal. The self, with its three deputy selves, and their three vestures, make up the real sevenfold division of the eastern mysteries, which is therefore symbolized by Om.

But Om is more than a symbol or a creed; it is invocation. The three measures do actually correspond to the three worlds, and reinforce the mental aspirations which should go with the pronunciation of the word. This pronunciation means the ascent of consciousness from the animal life of the natural world, by way of the psychic world of hu-

man emotions to the divine life of the spiritual world; and this ascent should be held in mind, and realized in imagination, at each pronunciation of the word. In the east, the invocation is generally completed thus: "Om, earth, midworld, heaven."

The three worlds correspond to, and are the same as, the three modes of consciousness; waking, dreaming and dreamlessness. They also stand for this world, purgatory, and paradise, by whatever names these may be called, and thus imply the teaching of the three destinies after death; immediate rebirth, for purely animal natures; rebirth after an interval in the paradise of dreams, for religious natures; and liberation, which escapes rebirth, for the truly illumined.

Therefore Om is a creed which, in a single syllable embodies the whole mystery doctrine. And, as an invocation, it helps the intuition to call up the single reality which, looked at from various points, appears as the three worlds, the three bodies, the three selves, the three destinies after death. It represents the return of the will from matter to the divine. For an invocation is an expression of the will not merely of the thought or imagination. The instinct that an invocation should have magical effects, is a true one; and all real magic depends on the control of the psychic world by the divine world above it; the control of the personal man by the casual self, who sent him into the world. So that Om is really an invocation of the higher self, in the old, intuitive language of the earliest race, in which sounds actually correspond in nature to the things expressed; in which all words were alive. An invocation is an act of the will, as well as of the thought; the thought of what is invoked, and the effort of invocation should go together, as a single act.

In giving out this word, through vibrations, it invokes the power of Deity, and the one who utters the invocation immediately does receive the blessing of God's power into his consciousness and very generally this reception is felt pronouncedly, sometimes as much so as if you had been shocked with electricity.

"Let peace abound, and goodness spring,
To make the world with gladness ring."

Washington News Letter.

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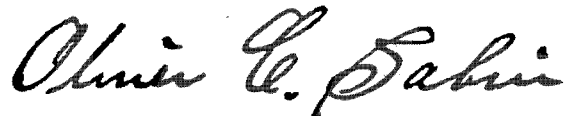
The work of the new year has started out propitiously, and our efforts toward unchaining the Truth is meeting with more pronounced success, if possible, than ever before. On Sunday, October 6, I will commence a series of ten lectures teaching how to heal the sick. These lectures will be continued every Sunday afternoon at our lecture room in the "Hall of the Ancients," on New York avenue, between Thirteenth and Fourteenth streets, at 3.30. All are invited to attend these lectures. They are free, and every one should make an effort to attend all of these lectures, as this will be the only course I will give during this year.

The work of spreading this Truth among the churches and the Christian people is meeting with

marked success, and I feel that God is leading me in this direction. The Truth belongs to all of God's children, and must be used by all, and prejudice must not be allowed to govern our actions; therefore, the ministry and church managers must take this work up and carry it on, for God is in it.

Much space is given to my lectures in this paper, and my editorials will necessarily be short. All I can say is, that God is prospering this work everywhere, and leading us in the way we should go. Let all make an effort to help forward the cause in every possible way, and God will bless our efforts.

Lovingly,



Instructions for Addressing Letters.

Our correspondents are specially requested to take notice of the following request:

All persons addressing letters to the News Letter, either for the little book entitled "Christian Science, What it is, and What it does," or for anything connected with the News Letter business, will address such letters to O. C. Sabin, Editor of the News Letter, 512 Tenth street, N. W., Washington, D. C. DO NOT SEND ANY SUCH LETTERS TO JOHN H. TURNER. Mr. Turner has no business connection with the News Letter in any way, shape or manner. He is the clerk of the Church, and the Dean of the University, and those writing for the correspondence course can address Mr. Turner. Those writing to me in connection with the Editorial Department can address me at my residence, 1800 Belmont avenue, N. W., Washington, D. C.

In following these instructions it will simplify our work very much, and often times avoid delays and possibly errors.

OLIVER C. SABIN,
Editor and Business Manager.

A TRULY RELIGIOUS PRAYER.

(Extract from lecture by Mrs. Carrie D. McLaughlin, at Reform Christian Science Church, September 18, 1901.)

The gentlemen to whom we had the honor and pleasure of listening on last Sunday afternoon, paid eloquent tribute to the character and history of our late President, and in the way of eulogy have exhausted the language of admiration and friendship in his behalf. So we, of the feminine contingent, will not essay a rivalry in that direction which would necessarily prove entirely useless, but in our own modest way we would like to suggest certain points in connection with this case, sorrowful as it may be, that can not fail to be of interest and from which benefit also may be derived.

Not only as citizens of that great country at the head of which as chief executive Mr. McKinley stood, but as metaphysicians and as a Christian body we are interested in the passing of the President. As metaphysicians we have to regard its scientific features, and as Christians its religious features; and these, it will be found, are inseparably connected, because it is really the religious or non-religious attitude of the mind that determines the treatment of the body.

The surgeons, into whose hands the President resigned himself, undoubtedly prayed in common with the majority of the American people for the recovery of their distinguished patient. They could not but desire it ardently, not only for his sake and that of his devoted wife, but for their own as well; but did their prayer and that of the American people stand the test of the requirements of a religious prayer? What is the test of such a prayer? I quote from the New Testament, in the language of Christ, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them; and when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father, which is in heaven, forgive your trespasses."

"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you resist not evil, but overcome evil with good. Ye

have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; for if ye love them that love you what reward have ye? Do not even the publicans the same?"

Then the truly religious prayer, which receives an affirmative answer, must be measured by the rule of Christ, and hold not only full measure of belief or faith, but also full measure of forgiveness; for the old misconception of the will of the Father, "An eye for an eye, and a tooth for a tooth," must pass from the mental statutes of individuals and nations when the law of Christ comes in.

It is my firm conviction that if this had been the character of the prayer of the American people, and of the surgeons who attended President McKinley, he would have survived the shock and presence of the bullet, even if poisoned, which was the supposed cause of dissolution. The will of the people comes to a focus in the person of the President, because a President is the expression and executor of that will; that will has been the will of fear and hate, and in operating upon the President, both directly and through the mentality of those about him, simply finished what the assassin commenced, hence they are equally transgressors of the law of Christ. They accomplished their will through ignorance of the law of belief and forgiveness in this way.

Forgiveness knows no fear. It is that perfect love or charity out of which the dross of fear has been cast. It would have made nothing therefore of the act of an unreasoning man, and healed the wound through the swift and natural action of the divine life. Hate is full of fear because it is unreasoning. It made much of that act, a horrible dread reality; and making much of it, laid an active energetic man in bed, deprived him of all food, coffee, tobacco, water, exercise, everything that nature had been in the habit of using freely, and simply paralyzed all natural functions. How could they assist in recovery so bound under the spell of a deadly fear? They could not, and therefore made no effort to repair damage by expelling or neutralizing foreign substances.

We will concede that the surgeons' did their best, but emphasize the belief that their best might have been infinitely bettered by the study and mastery of the art of forgiveness, as taught and practiced by Christ.

Every metaphysician knows that so-called chronic cases defy healing for weary months and even for years, just because individuals will not learn the efficacy of forgiveness; very often, patients must learn to forgive themselves, as in ignorance of the Truth of their own inheritance of the divine characteristics, they hold persistently to the belief that they are their own worst enemy. In whatever direction forgiveness is exerted, it carries the salvation of healing. "It is not by might nor by power but by my spirit, saith the Lord," and all know that to err is human, but to forgive is divine. Thus it is the divine mind and life that heals the wounds of nations as well as individuals.

FALSE CONCEPTIONS.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Lynn, Mass.)

Material man is material belief. Spiritual man is spiritual entity. It is impossible for the image of God to be sick, and no evil will or can affect that image.

"Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

The student of divine science never fears evil, his mortal body can not be tainted with any disease, for he holds his thoughts and his very being aloof from the trammels of disease; for the divine principle is uppermost, and as evil has no existence, he can not fear myth. He dwells in the subconscious thought which is near to God, the author of all being. His mind is attuned in harmony with God and with God's creation, and he knows not the emanations of diseased minds, whose false conceptions make them assert that God is the creator of evil as well as good.

There can be no greater blasphemy than this; to say that God is the author of disease is the last confession, the last thrust and the last stand the devil and his imps can take. Being a liar from

the beginning, this is a masterpiece of fiction, second only to the illusion of death; a pit ready to receive the victims of disease.

There is something in some people's nature which yearns for delusion, and they drop in the snare of humbug as ducks take to water. There is a Christian college in Des Moines, whose professors teach their students that for every dollar given to the missionary cause one heathen is saved; that same community collected one million dollars last year, ostensibly for their missionaries abroad—of whom they have very few—and we know that no heathens are saved. Such delusions are equal with a minister in Chicago, who employed agents to collect for his orphanage; these agents received 75 cents on the \$1 and all expenses for their work, and we ask how much went to the relief of the poor orphans; and yet people support such schemes, contrary to better sense and judgment.

The absurdity of paying \$100 for lessons in Christian Science is apparent, when intending pupils are canvassed with an air of mystery. The canvassers probe into the depths of human credulity, and promise all sorts of wonderful results. I was approached in the same manner, and when I conversed with the teacher, I discovered that he was very illiterate, and knew less than I did about Christian Science. This happened when Christian Science was in its infancy.

The healer must purge the atmosphere of the sick room of all this devilry, and cast them out, for they are very evil thoughts which have no place in God's creation, clinging to the members of the household, to the nurse and to the doctor, and are murderous in their intent for evil, and the prince of darkness never healed anybody. Go to your patient calmly and firmly. "Do not falter by the wayside," consult the love you feel for the patient, and do not, upon any consideration, recognize the false conceptions which laid him on his back, and speak not of the same falsity which he had hoped would cure him in the form of materia medica, which has been tried, only to be discovered as a colossal and stupendous failure. The sick man is deranged, his thoughts are that of a lunatic. Strike the devil away by the presence of your own pure thoughts, for he knows his master, and can not stay. Jesus cast them out, their name is yet legion to-day (6,-

000 men) they are the same kind of devils that ravaged humanity centuries ago. Make your patient lose his false notions and put in their place the true and only conception which is purity of thought and motive, and the image of all that is good.

People are always solicitous for the welfare of their friends, and when a Christian dies, they say he died with "Christian fortitude," or strength. It is the reverse; he died with Christian weakness, or he never would have died at all. Such notions must he upset at every turn, as they are the "assaults of the devil," who creates false ideas, which grow to be so instilled into people that they actually believe a lie to be true. When a Christian is in health and lives, he can say "Goodness shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Where is the house of the Lord? It is here, and we will gain a victory over death and live here forever, for we have no authority—only a ghastly precedent—for saying when, where, or how we shall die, indeed, we are commanded to keep away from death. "Sorrow and sighing shall flee away."

In an anxious moment, with envy and avarice eating their vitals, some people kneel down in secret, expecting to be rewarded openly. What an insult to the most high! No wonder they are not rewarded, but greater troubles come to them. "He that hath nothing, even it shall be taken away," under circumstances of such prayers. The established religions have drifted into mechanism, hence their failure to heal the sick. How different were the results in olden days when the apostles prayed. The reward came at once, the patients were instantaneously healed. If it were not so, these words would never have been written: "Then shall the lame man leap as an hart, the tongue of the dumb shall sing, and the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

It is admitted by all schools of philosophy, that disease is an unnatural and abnormal state, having no rights or place on the human anatomical structure, proceeding from the darkest of dark thoughts, thrown upon a meek and susceptible patient, who should be guided away from and guarded against its horrible onslaught. The evil atmosphere is filled with darkness, but we turn to scripture and learn the way to ward off evil thought, and the sim-

ple, beautiful words, if followed in the spirit, prove invulnerable against sin and all its kindred. Let the patient learn them. "Be ye kind to one another, tender-hearted, forgiving one another."

If a person sows the seeds of error, he will reap corruption in the form of disease or malady. If a person sends a false telegram to a mother, saying her son is killed, she will suffer agony until she receives another telegram saying that the first one was false, her son is alive; then she will get well again, but the false conception may have destroyed the mother. Such falsities arise from mistaken kindnesses, the sense of what is called "honor," by the person hurrying to send bad news, when much of it should be suppressed or sent unobtrusively or quietly. Polite people might be very indelicate at times, hurting other people's feelings under the cloak of etiquette or officiousness.

If a person has a desire to benefit his neighbor, he can do so by thought alone. He can sow the seeds of right thinking and a rich harvest will be his reward. A beautiful and clear idea can be conceived in the mind, and fruitition will follow to benefit all concerned, but the healer must never lower his standard, or he may verge toward false ideas, which are prevalent among humanity, and are easily caught, especially by children who have the unnatural tendency of learning the bad things before learning the good. The treatment of orthodox families may be begun at once, as a preventative of disease, for sooner or later dire calamities will occur, arising out of their self-opinion, self-esteem and erroneous doctrines, which they have assimilated in youth, from creeds, placing them in a false position, which lowers their nature, taking away all ideality and all veneration of God, whom they think is a revengeful God. This wicked and wrong thought has caused much disease among Christian people, but is now being eradicated by the advent of truth in divine science.

The quality of thought varies according to the person, as doctors say, they have no two cases alike. This is true, because thought is surrounded by error, and the quality of error brings its concomitant disease, and there are a great variety of diseases, different symptoms in as many different people and nations. But whatever variety of medicines there are, how doctors differ in their treat-

ment of the same (apparently) disease. There is one manner and method of effecting a cure; that is, through the mind of the healer, whose purity and honesty of purpose can not be impeached when the patient answers to the call of the still small voice of God which whispers: "Be of good cheer, arise, go and sin no more; your sins are many, but all are forgiven." "Thou callest in trouble and I delivered thee."

Mistaken kindnesses are to be deplored, for they are done with honesty of purpose and a semblance of charity, arising from utter ignorance of the conditions of life. A person can be ruined by kindness. There is a severe and hard line to draw when we place a friend in a position where his downfall is assured. The mere contact with bad influence will sow seeds of error, and, when full grown, will bring shame, remorse and death. False kindnesses are baneful and often prove a stumbling block which has filled the world with sorrow, making the evil thought stronger in intensity. Divine Science only can heal fallen inebriates. King Alcohol is king no longer and he succumbs when divine mind wills that he shall disappear. A cup of cold water given with a good conception is of more value in the world than many cups filled with questionable drink given with bad and false conceptions of conviviality. This mistaken kindness is now understood, and people are not urged to drink intoxicating liquors, for the drunkard has one foot in hell and is chained into the slavery of the carnal mind.

The only way of escape is to have treatment as a disease, the mind and the thought must be renewed, and the liquor will become poisonous to the palate and stomach alike. We are told that no drunkard can enter heaven, but the healer must bring heaven to him, to show how noble it is in contrast to the man who has had a foretaste of hell and his drunkenness. A change always takes place, a step in the right direction is made, and the drunkard, once filled with false conceptions will perceive that even he is in the image and likeness of God, and part of the divine principle which knows not sorrow nor sin.


Away with perverted appetites. See not the evil or the besotted countenance. Treat him as a brother, for he is the prodigal son returning to his father in heaven who receives him with open arms.

Why should we not? Let us do as God desires that we should do, and do not leave undone the things we should do, for the poor drunkard is laboring under the false notions of the day. Thrust upon him unwillingly, making him a victim and a dreg in society; thirst there by the intolerance, bigotry and pride of those who move in the orthodox circles of Christian society, who have forgotten to read their bibles and also their duty as brethren in the Lord.

"ADVICE."

I must do as you do? Your way I own
Is a very good way. And still
There are sometimes two straight roads to a town,
One over, one under the hill.

You are treading the safe and the well-worn way,
That the prudent choose each time;
And you think me reckless and rash to-day
Because I prefer to climb.

Your path is the right one, and so is mine. 
We are not like peas in a pod,
Compelled to lie in a certain line,
Or else be scattered abroad.

'Twere a dull old world methinks, my friends,
If we all went just one way;
Yet our paths will meet, no doubt, at the end,
Though they lead apart to-day.

I like danger, and storm and strife;
You like a peaceful time;
I like the passion and surge of life,
You like its gentle rhyme.

You like buttercups, dewy sweet,
And crocuses, framed in snow,
I like roses born of the heat,
And the red carnation's glow.

I must live my life, not yours, my friends,
For so it was written down;
We must follow our given paths to the end,
But I trust we shall meet in town.
—Ella Wheeler Wilcox in *New York Journal*.

WHAT SHALL WE SOW?

A wonderful thing is a seed,
The one thing changeless, utterly true,
The one thing changeless—utterly true,
Forever old and forever new,
And fickle and faithless never.

Plant blessings, blessings will bloom,
Plant hate, and hate will grow;
You can sow to-day, to-morrow will bring
The blossom that proves what sort of thing
Is the seed, the seed that you sow.

—Selected.

WHO HEALS THE SICK?

Christian people must not become confused in their ideas as to who does the healing and how it is done. Christian healing is simply done in accordance with the rules that were laid down and given to us by our Savior; and any other system of healing or pretended healing is not in accord with the divine pattern as given to us. We condemn none. Let each stand upon his own foundation and be responsible to God for his conduct; but our healing is done and must be done in and through the name of Jesus Christ, our Savior.

This divine healing is simply the answer of prayer to God through and in the name of Jesus Christ, our Savior; and that prayer offered by any one who believes, will be answered, and healing will be the result. We do not say the healing is always immediate; oftentimes it is; but why it is not, is beyond our knowledge, as we do not do any of the healing, and as the healing is done by God, it is not for us to say how it shall be done. We ask, and we receive; we knock, and it is opened to us; we seek, and we find.

It is as much our duty as the followers of Jesus Christ to heal the sick as it is to preach the gospel. The commands are just as imperative and just as obligatory upon us. The prophet Isaiah, in prophesying of what should be done when this mighty healer, the Lord of Hosts, that is to come, spoke as follows:

"The eyes of the blind shall be opened; the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the desert. The spirit of the Lord is upon me because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and to open the prison to them that are bound."

We are told by our Savior, in Matthew, that we shall know them by their fruits; the good tree bringeth forth good fruit. In Matthew, ninth chapter, we have the example of our Savior:

"And Jesus went about all the cities and villages teaching in the synagogues, and preaching the gospel of the kingdom, and healing every sickness and

every disease among the people;" and when Jesus sent His disciples out, as recorded in Matthew, tenth chapter, He told them: "And as ye go forth, preach, saying the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give."

The very last words our Savior told his disciples, as recorded in Mark, sixteenth chapter was that "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."

Our Savior told His disciples, as recorded by Luke, "Into whatsoever city ye enter, and they receive you, eat such things as are set before you, heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." And the like power is promised to us, for as recorded in John, 14th chapter, our Savior said: "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. Herein is my Father glorified that ye bear much fruit; so shall ye be My disciples."

The Apostle James gives the true definition of faith when he says: "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works." And the command He gave to His disciples was, "Is any sick among you? Let him call the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up. * * * The effectual fervent prayer of a righteous man availeth much."

In view of these and many similar demands and promises, it does seem strange that any Christian person would not readily accept of this Truth and practice this God-healing.

The great drawback which has prevented the Christian world from accepting this new light, has been the conduct of those who have made the discovery, and then have become environed around with material ambition, and sought to monopolize,

control and circumscribe the Truth for selfish purposes. It is true that such people, so soon as they do that, lose their own powers of healing; but they have disciples whose minds are pure and understanding good, and God hears their prayers and heals the sick.

We must divest ourselves of everything of a selfish character. We must know that it is simply the answer of prayer by God, and that if our prayer is to be answered, must come to God with perfect understanding, perfect trust and perfect faith, knowing that we will receive that which we ask, and God will answer our prayers. He has promised it to us, and His promises are always fulfilled. Each and every one must come to God as a little child; his mind must be divested of all personal ambition, and his heart must be filled with pure and perfect love, love for God first, supreme, complete, overshadowing, controlling, and engulfing love; next, the mind must be imbued with a perfect love for our brother. The love that we mean for our brother does not mean that we must love only those who are our friends; but we must love everybody; we must love our enemies, and the worse we are treated the stronger must be our adherence to this great principle of undying love.

This love must be carried beyond selfishness; it must make us seek out our brother's interest, or brother's rights and see that we do not wrong our brother; but on the contrary we must see that he is not wronged. We must stand in his place and look at his interest, and then when we come to that stand, and with this great love for God, our hearts filled with righteousness, holiness and happiness, and God gives us understanding, and then we pray with the certain knowledge that God hears our prayers and answers them. Such prayer is the prayer the Apostle James speaks of. It does heal the sick. We must always remember, and I can not emphasize it too often, that all healing and all prayer must be given in order to be effective, in the name and through the name of Jesus Christ our Savior, for we have no promises except through Him.

TREATMENT FOR DYSPEPSIA.

My appetite no longer craves the material things of sense. I am satisfied with the substance of spirit in all that I eat and drink.

THE TITLES OF CHRIST.

The word Jesus means Savior, and as it was not the family name of our Lord, it must be regarded as a title, indicating His exalted mission upon earth.

Never was a title conferred with such moral sublimity.

It was given by the command of God, borne by an arch angel, as we are told in the Scripture that "In the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth.

"To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

* * * * *

"And the angel said unto her, Fear not Mary, for thou hast found favor with God.

"And behold thou shalt conceive in thy womb, and bring forth a son, and shall call His name Jesus.

* * * * *

"And He shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i, 26-33.

His title of Christ, meaning anointed, was conferred upon Him after His birth, and appears first in the annunciation made by the angel to the shepherds who were feeding their flocks by night on the hills of Judea.

Thus spake to them God's herald:

"Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, who is Christ the Lord."—Luke ii, 10-11.

The titles conferred on Him by John the Baptist were "the Lamb of God," and "the Son of God," the first meaning that he was chosen as a sinless victim to be sacrificed for the salvation of man, and the second being an assertion of His divinity, thus we are told in the Scripture that "John seeth Jesus coming unto him and saith, 'Behold the Lamb of God, which taketh away the sins of the world.'

* * * * *

"And I saw and bare record that this is the Son of God."—John i, 29-34.

It is to be noted that the title "the Son of Man," was applied to Jesus by Himself alone.

The first occasion of His doing so was when he announced to His apostles "How that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Just before making that announcement He asked them:

"Whom do men say that I the Son of Man am?"

* * * * *

"And Simon Peter answered and said Thou art the Christ, the Son of the living God."—Matthew xvi, 13-16.

Jesus on many other occasions gave Himself the same title by which He doubtless meant to declare that He stood for all humanity and that He was essentially man, although perfectly God—human in suffering though divine in goodness, knowledge and power.

Thus He said to His disciples when a great multitude of people, both from Judea and from Tyre and Sidon "came to him to be healed of their diseases" in the plain near Jerusalem, "and they were healed:"

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of Man's sake."—Luke vi, 22.

And when the people in a Samaritan village refused to receive Him, and His disciples James and John, said to Him, "Lord, wilt Thou that we command fire to come down from heaven and consume them?" He answered them:

"Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives but to save them."—Luke ix, 56.

And again He said:

"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.

* * * * *

"And hath given Him authority to execute judgment also, because He is the Son of Man."—John v, 26-27.

And at the last supper on the night before His crucifixion when He had made known who should betray Him, and the traitor Judas had gone out

to arrange with the chief priests for delivering Him into their hands, Jesus said to His apostles:

"Now is the Son of Man glorified, and God is glorified in Him."—John xiii, 31.

But the angel who had announced to the Nazarene maiden the coming of her virgin motherhood, declared to her:

"The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i, 35.

But not because the angel had so declared was Jesus known of all men as the Son of God.

That declaration was never made public, and Jesus earned His divine title by His works.

He was first publicly recognized as the Son of the Father of all living, the all good, omniscient and omnipotent Lord of Life, after He had healed the sick, raised the dead and the winds and waves had obeyed His command "Peace be still," that command which alone can bring rest to the troubled soul of man. That recognition came from two social outcasts, homeless dwellers among the desolate tombs, who were "exceeding fierce," being possessed of devils, and when they saw Him approach "Cried out saying: What have we to do with thee Jesus, Thou Son of God? Art Thou come hither to torment us before the time?"—Matthew viii, 29.

The devils (so called) that possessed those miserable men and led them to make their habitations among the dead may be taken to symbolize "carnal mind," which as the Apostle Paul tells us "Is enmity against God," while Jesus at whose word the evil spirits are said to have left them, represents that "spiritual mind" which "is life and peace."—Romans viii, 6.

And when he walked upon the sea and stretched forth His hand and saved Peter, who because of his little faith was sinking beneath the waters that he strove to tread, "They that were in the ship came and worshipped Him." Say "of a truth Thou art the Son of God."—Matthew xiv, 33.

Three days before His crucifixion He referred to Himself as Christ, while privately conversing with His disciples on the Mount of Olives, saying to them:

"Take heed that no man deceive you. For

many shall come in My name saying I am Christ, and shall deceive many."—Matthew xxiv, 5.

It is stated in the Jerusalem Talmud, the volume in which the chief priests recorded the most important events in the history of the Jewish nation, that He was by birth a Nazarene, but was educated in Egypt where He was taken in his boyhood by the rabbi Joshua, an apostle priest of the temple, and that He was known among the common people throughout Judea by the title of "El Hakim," a term which means "The Healer."

Thus even the most authoritative record penned by the Jewish priesthood, attests that in Jesus of Nazareth was fulfilled the prophecy of Malachi: "The Sun of Righteousness shall arise with healing in His wings."—Malachi iv, 2.

It should be stated that Jesus was also spoken of by His disciples as "The Master," meaning the one who governs and guides (Luke vii, 40) and He was so called by Mary Magdalene when she beheld Him near the sepulchre after His resurrection.—John xx, 16.

They also termed Him "The Lord" and "Our Lord," a title which has the same import as Master.

But the highest title applied to Jesus was expressed by the once doubting Apostle Thomas, who, on being convinced that He who stood before him with the wounds in His side and hands was indeed Jesus who was crucified and was dead and buried, exclaimed "My Lord and my God."—John xx, 28.

FORGIVENESS OF SINS.

The belief that God forgives sin while it is essential to the faith of a Christian, is yet not peculiar to Christianity.

It has always inhered in every religious system, whether natural or revealed.

The burnt offerings laid upon the thousands of altars that have sent their smoke of sacrifice toward the heavens in all ages, attest man's faith in the merciful forgiveness of his Maker.

That belief was expressed by King Pharaoh when he said to Moses in his terror, "I have sinned against the Lord, your God, and against you.

"Now, therefore forgive, I pray thee, my sin,

only this one, and entreat the Lord your God that He may take away from me this death only."—Genesis x, 16-17.

In the prayer of Solomon, at the dedication of the temple, he said:

"Hearken Thou to the supplication of Thy servant and of Thy people Israel when they shall pray toward this place, and hear Thou in heaven Thy dwelling place, and when thou hearest forgive."—I Kings viii, 30.

And we are told by the prophet Jeremiah that the Lord made this promise to the people of Israel when they repented of their sins:

"I will forgive their iniquity and I will remember their sins no more."—Jeremiah xxxi, 34.

David in his exhortation to bless God, says:

"Bless the Lord O my soul, and forget not all His benefits.

"Who forgiveth all thine iniquities, who healeth all thy diseases."—Psalms ciii, 3.

Jesus speaking as God, said to the penitent Mary Magdalene "Thy sins are forgiven."—Luke vii, 48.

And after He had healed the man with the withered hand and many others of their diseases on the Sabbath day, and on the same day ordained twelve that He might send them forth to preach and "to have power to heal sicknesses," as the Apostle Mark tells us, He thus spoke to the scribes who accused Him of casting out devils through the aid of Belzebub the prince of the devils:

"Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme.

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark iii, 28-29.

What that unforgivable sin is we need not conjecture, for the same apostle explains it thus:

"Because they said, He hath an unclean spirit."—Mark iii, 30.

That is to say, it consists in ascribing the works of God to Satan knowingly and willfully, which would argue the possession of a heart so desperately wicked as to be beyond all hope of repentance, without which there is no forgiveness of sin.

Peter, who spoke from a bitter experience, and the fullness of a grateful heart, addressing the high priests and the captains of the temple, said:

"The God of our fathers raised up Jesus whom ye slew, and hanged on a tree.

"Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins."—Acts v, 30-31.

But the doctrine of the forgiveness of sins is distinctly taught in the prayer that Jesus prescribed for all humanity, in which we are told to pray "Our Father in heaven, to forgive us our trespasses;" the word "trespasses" therein meaning sins.

Jesus also affirmed the benign doctrine on the cross, when looking down upon the multitude that mocked at Him in His unspeakable agony He exclaimed "Father forgive them, for they know not what they do."

PRACTICAL CHRISTIAN SCIENCE.

(Lecture delivered by Oliver C. Sabin before the Reform Christian Science Church, Wednesday evening, September 11, 1901.)

To-night I am going to talk a little practical Christian Science; that is, practical divine healing. Last night there was a young lady came to my house. She was suffering with a headache very seriously. She sat down and I gave her a treatment of about five minutes and she said the headache went away. It would come and stay three or four days with her. She said it was very serious when she came.

I received a telephone message to treat a young boy that had a very bad cough, etc. I went out to see him. He was quite hot, and I gave him a treatment of about five minutes or less, and actually the child was cool. Every bit of the fever had gone away and the boy had become cool in that time.

Now, the only object in telling these things is to call your attention to the fact that God does heal the sick, and I want to tell you now, if I can, how this is done. While these healings were small, compared to something else, for instance there was a lady in the last ten days or two weeks wrote me from Dixon, Ill., that she had a cancer, and in three days' treatment that was entirely removed. The doctors had pronounced the sentence of death. That was a remarkable case of quick healing for a case of that kind. All the healings I have mentioned to you to-night are cases of almost instantane-

ous work; but it is the same thought that heals whether it is done instantaneous or whether it takes months. It is all one thought. Why all healings are not instantaneous I can not tell. I do not think anybody can.

A young lady told me to-night that she could not heal the sick because she believed in hell. I bring this in because of some remarks that I wish to make along that line.

When God created the world He looked over it all and pronounced it good. All that was created was created by God and all He created was good. Therefore, there was no evil created. Now, anything that comes to you, or that is told to you, I do not care where you find it, that controverts the idea that God is good, is simply untrue; I do not care where you find it. God is love, and God is good; and anything that controverts these two ideas, is false, and there is no truth in it; and I do not care where you find it. If you believe anything on earth, you have got to believe that God is good, because the very word means good; and the persons who hold to the thought that God created evil, or that there is another power contesting for the possession of human souls, so to speak, with God Almighty, those persons are led by error. There is no Truth in it. Is not God omnipotent? Is not God omnipresent? Is not God everywhere? Do not we live, move and have our being in God? If that is so, is there any room for a devil? Is the devil working against God? Because God is everywhere and covers everything, if there is a devil, he lives in God. This would bring to you this doctrine of the Savior when He said a house divided against itself can not stand. Jehovah would have a devil in his house and He would be divided.

You have to simply take the thought that God is good, and when you get that thought into your consciousness, you can heal the sick, because the thought that heals the sick, is the realization of the perfection of God, and that man lives, moves and has his being in that perfection; and the moment that you attempt to heal a person and admit or recognize in your consciousness that there is error, or that there is a disease existent in that person, you have no power to heal. The very thought that heals, is the thought of perfection, and you can

understand that that perfection lives in God, and that God is love. This is the thought that heals; there is no other thought that heals. You get down on your knees and pray to God to heal this one of the fever, or whatever he may have, and recognize in your consciousness that the person has a disease, you can not heal him. The very thought that heals and never makes a mistake, is the certain knowledge and understanding that God is good, and His children are good like Him; you live in perfection, you are perfect as God is perfect, and when you recognize that in your consciousness you can heal the sick, and if you make the realization perfectly, there is no such thing as failure. As you become more and more perfect in your ability to make this realization your power of healing increases, because that is the prayer that God recognizes, and that is the prayer that always is answered affirmatively. Christian Science healing is nothing more nor less than an answer to prayer; but you have to understand what prayer is. Prayer is much more than what we have been taught to think it is. A prayer is never answered which is made by a person who gets down on his knees and hollows until the shingles rattle on the roof. No prayer of that kind was ever answered. God answers you as you realize, and only as you realize the Truth.

Therefore, we must eliminate absolutely this doctrine of hell fire and a devil. There was an old minister out West who was about to be churched, I think it was in Illinois. The doctrine had been talked around that some of them were a little off in their belief about the devil. They must believe in a devil and a hell in order to be good Christians. This old man was telling a friend of mine of it. He said I convinced them that I believed in hell all right, and they let me go. If you do not believe in hell you are not a very good Christian in certain lines. There can not anybody who believes in hell heal the sick. Why? What is that belief in hell? It is the belief that there is a bottomless pit filled with fire and brimstone. I used to have a picture in my mind, like a coal pit, and every few hundred feet there would be a chute for coal. A fellow would fall for all eternity down this bottomless pit, and every few hundred feet there would be a man shoveling brimstone. The fellows that did the shoveling were fallen angels.

Of course they did not burn like we fellows that were falling all the time. We fell for all eternity in that burning brimstone.

Suppose that there was a person in this city of Washington that had a very bad child, like the old lady's child that was totally depraved and growing worse and worse every day; suppose you had a child like that, and you would let him burn a little while, go through say 10 feet, what would all the Christian world think? They would hold up their hands in holy horror at your cruelty in letting your child walk through 10 feet of burning fire and brimstone. They would send you to the penitentiary if they did not hang you. How much is that compared to an eternal burning? There is no letting up, no backing out; you are in there for all eternity. And for what? For what you did in the little time you were on this earth, measured within seventy years. You may have stolen watermelons; you may have stolen a horse; you may have cursed and abused your wife at your home, and done a great many of those things; growled at your cook because dinner was not ready. All these things are sins, and they are all punished. Would that justify an eternal burning?

Here is the proof that this belief in hell fire and a personal devil is wrong. The fellow that believes in that doctrine can not heal the sick. Jesus Christ said take My gospel and preach it to all the world, and these signs shall follow those that believe; and the next verse says the signs did follow, and they did mighty and wonderful works. The doctrine of Jesus Christ is the doctrine of love, is love, perfect love, nothing but love, love God with all your heart, and love your fellow-man as yourself; and upon these hang all the law and the prophets. In another place it says "A new commandment I give unto you;" that is, love your brother; and the proof that you have passed from death unto life is that you love your brother. Love, love your fellow, do right and love, and you can heal the sick. Take this doctrine that God is love and God is good, and throw out this miserable doctrine of hatred, I do not care where you find it, throw it out, ostracise it, eliminate it.

The very thought that God has created a devil and a hell has filled the asylums of all civilized na-

tions where this doctrine has been taught. You can go to an asylum wherever you will and you will find numbers of people there because of this doctrine of hate. How often in my experience do I see the bad effects of this doctrine! It makes a wreck of many a fine mind, and it often takes months of work to destroy this evil thought, but when you do eradicate it and supplant it with love, reason returns to its seat but not till then.

Love is the power that heals, therefore let your life manifest love.

BRIEFLETS.

BY CLERICUS.

Religion renovates.

Dogma demoralizes.

Revere purity—abhor impurity.

Soul, like mind, needs culture.

Deodorize the devil's dominions.

Sweetened sin is seductive, but stings strongly.

It is better to fast than be fast.

Profanity is a blur upon humanity.

If we help others others will help us.

Hell-fire in the pulpit never warms a cold church.

God smiles while Satan groans through the souls of men.

Can an ill man do well?

False prophets have tongues like sounding brass.

True religion is co-existent with all time—all eternity.

Remember that character can not be purchased with vulgar coin.

Divine precept is the true foundation of all just and humane laws.

We see not through the lens of the eye, but through the soul.

Angels' ministrations are not confined to particular localities.

Harmony, health and happiness form an inseparable trinity.

Man's goodness is measured by his deeds—not his words.

Some church people cherish their creed more than their God.

False words, like spurious jewels, are uttered to deceive.

The azure sky is earth's etherial canopy, boundless as eternity.

Heaven's sparkling stars are God's crown-jewels illuminating our world.

When man fully knows himself, he is well acquainted with humanity.

God is the life-centre from which all sentient beings draw their vitality.

Spiritual pabulum, like physical food, is frequently adulterated.

Mountains, like men, decay amid the eternal fitness of worldly progression.

Drink health and life eternal from the fount of living waters.

A wholesome employment always gives force to personal character.

Sincerity is the corner-stone of substantial success.

Soul communicates with soul in the purity of solemn silence.

Lust is a terrible tyrant, slaying the unsuspecting with the sword of dishonor.

Spiritual hunger can never be assuaged with intellectual deductions.

It is sacrilege to ask God for what we do not need.

If you feel you are a sinner, change that thought through adopting right action.

Love of self is essentially love of self.

Matter is spirit's useful instrument of expression.

Christology makes exceeding plain the meaning of the Holy Scriptures.

To be thoroughly effective, preaching and practicing ought to run on parallel lines.

The voice of reason never yells lustily through a magaphone.

Humanity becomes divinity when rendered free from all worldly grossness.

The naked truth neither seeks nor needs to be arrayed in gaudy robes.

Overshadowing darkness always surrounds those who can not discern the bright sunshine of everlasting truth.

The dawn of each morning ought to be as the beginning of one's life, and every setting sun as its close.

To recognize any God but the spiritual God is rank infidelity—in church or out of church.

The physical doctor, while seeking to eliminate disease, is always delving amid darkened matter.

A sermon may be a human composition or a divine message.

Neither lives nor days are made holy by merely calling them so.

The proof of right-doing resides in the human conscience.

Science consists in knowing well, and art in doing well.

Were pain co-extential with pleasure, life would be a terrible burden.

Imperfect knowledge engenders doubts, dangers and dissensions.

Nobleness of life depends upon steadfastness of purpose and consistency of action.

Simple childhood sometimes discerns great truths which mature manhood fails to grasp.

As fragrant flowers are withered by frosts, so the human heart is gnawed by fruitlessness.

Language is not to be interpreted merely through the words spoken, but by the temper of their utterance.

Whosoever professes to possess the power to heal the sick, yet persistently refuses to minister to suffering humanity, is naught else than a blatant hypocrite, and an arch enemy to all mankind.

All material things are destructible as to form, while spiritual entities are eternal and indestructible.

If people were to avoid evil as strenuously as they seek to evade its consequences, wickedness would have little showing in society.

Those who delight in the seeming pleasures of sinning unconsciously invite disease and disaster.

Established customs, rather than high ideals, control most people to their own great detriment.

Nations, like individuals, need to be healed—that is, made free from hostile attitudes toward each other.

There is no mystery in nature when man has solved the puzzling problems through philosophical deductions.

Christ's sermon on the mount is greater and grander than any discourse ever preached in gaudy edifice—be in synagogue, temple or church.

Just do a thing and don't talk about it. This is the great secret of success in all enterprises. Talk means discussion; discussion means irritation; irritation means opposition; and opposition means hindrance always, whether you are right or wrong.
—Sarah Grand.

“A man is always happy when he is right.”

FROM DARKNESS TO LIGHT.

I walked through a common country,
That was fair and quiet and good;
From its grassy hills and meadows,
To its streams and leafy wood.

But slowly 'round about me
Rose shadows thin and gray,
Shadows that e'er hid from me,
The beauty of the way.

And as I walked the shadows pale,
Grew thick and dark as night;
My feet descended in a vale,
Of death where fear was might.

Around were grim and craggy rocks,
And chasms wide and deep,
Where phantoms dim with elfish locks,
Forever hover and weep.

When softly through the gloom,
There fell a long, golden ray,
And then a still voice, like a boon,
“I am the Life, the Truth, the Way!”

The blackness faded into gray,
As night fades slowly into morn;
Softly as winter slips away,
And is not, when spring is born.

And looking outward I beheld,
The world was new and fair;
God's tender hand for e'er upheld,
All creatures with His care.

To know yourself as a child of God,
Is to be well and free and fair;
Richer than any king who trod,
The earth, joyful as birds in air.

—K. M.

A NATION'S LOSS.

BY REV. R. C. HANNON—HARTFORD, CONN.

The departure of President McKinley is deeply felt throughout the land. Sympathy is extended to us by every nation.

The departure of such a man is not easily forgotten. He was a noble spirit. His name is immortal. It will live in memory, and be handed down through the ages yet to come.

A grand good man like Mr. McKinley is one of the rare treasures of heaven. Surely he bore the image and likeness of God in his manliness as well as any of earth's people, and for his goodness we love him. His loving wife, Mrs. McKinley, has the love from many a heart throughout this and other lands; she is loved by the people. Her much loved companion has left the impression on the public mind of his tenderness and devotion, such is the love of God made manifest in daily life.

William McKinley's manhood is a good example for others. His honest nobleheartedness, his tender devotion, his great trust in the people, all show his good character. His spirit was one of loving kindness to all.

The fatal blow was not from one who loved the government of the country. The loyalty to the flag would not allow of such a crime.

Truth in its onward march will eventually redeem all mankind from the belief of the Power of sin and death.

Divine Science awakens the love of God (good) in the soul of each individual. Thus will the kingdom of God conquer in earth, and such sins will never occur. Then will man be governed by good impulses only. The earth will become a garden, wherein sin and death will not be admitted.

Too much fear is held about evil and that is what gives it power for harm. The command of the bible is to "overcome evil with good."

William McKinley was a good man and that good is his immortal crown. "God is good and His mercy (influence) endureth forever." So will the influence of President McKinley be everlasting.

A FRIENDLY LETTER.

Toronto, Canada, September 14.

Col Oliver C. Sabin.

MY DEAR FRIEND AND BROTHER: I received a letter from you dated June 20, which I enjoyed very much. In it you kindly invited me to write you at any time that I felt disposed. I am at a loss how to find words to express my appreciation of your book entitled "Christology," or the "Science of Health and Happiness." Its pages breathe forth a sweet elevating Christly thought that says in no uncertain tone "Peace be still." Its words lead so gently to God, and to heaven or harmony; it is also beautiful and simple, and can be easily understood by the most illiterate. Let me give an experience I had about five weeks ago. It was what might be termed mental paralysis; for about a month I did not care to think about God or to read my bible, your book or any other kind of reading in the line of religion. I had terrible electric pains all through my body. I was almost decided writing you for help when the thought came to me to read the treatment formulas in your book on page 150. I could not collect a thought, so it seemed at the time, but I read the formulas audibly and loud. Sometimes my wife read for me. Let me say with a sense of joyful and thankful appreciation through so doing I got perfect freedom, and I was filled with peace and joy. Strange to say, when I had this unkind experience come to me I was, as I never done before, trying to realize love for every one. I like so much the way you speak of Love as the only weapon we have and the only weapon we need. I would not be without "Christology" for anything I know. My wife joins me in expressing the same. We feel assured that our Father, who is altogether lovely and good, will bless and prosper you and Mrs. Sabin in the good work. We are much pleased with your photos in book.

Dear Mr. Sabin, I have so much to say to you that I feel that in writing I could not do justice to the many points I would like to refer to, and to be brief, let me say that I sincerely believe that your attitude toward the other churches, your treatment of doctors or allowance of choice of family doctor, if it is so desired by the patient or family when sick, or having Christian Science treatment, let me say

"Look before you leap,
For as you sow, you are like to reap."

I believe that your common-sense ideas will result in more good than working in the other way, practiced by so many so-called Christian Scientists.

Our God is no respecter of persons. He has countless millions of beautiful children. So I say sincerely from my heart, God bless any that are making manifest the beauties of the "King of Kings." No individual has any right or authority to brand another as in error simply because they follow their God-given dictates of conscience; neither can this blessed Truth be bottled up by any sectarian narrowness. I must come to a close, trusting that I have not taken up too much of your time. Let me say in conclusion the outlook is bright and promising. I am coming more into a much and long desired state, viz.: to live in the now, to rest in and claim my birthright right now. In the morning before I go out to business I thank God in and through the name of Jesus Christ for His kindness and protection over me during the day, and verily God never fails.

My wife joins me in sending kindest thoughts and heartfelt love to Mrs. Sabin and yourself. A few lines will be very acceptable if ever you have the time to spare. Believe me very sincerely yours in the blessed Truth of Jesus Christ.

(Signed.)

A BEAUTIFUL BOOK.

Henryville, Tenn., Sept. 14, 1901.

Col. Sabin.

DEAR BROTHER IN CHRIST: Your letter and book received in due time, and really I do not know how to express my thankfulness to you for your kindness to me. My daughter came in from the office, said: "Mother you have a letter from Col. Sabin; I think he has sent you his book." I can't tell you what a wave of joy went over me. I said: "How kind in him to send it to me." My daughter read the letter, then she unwrapped the book. I said "What a beautiful book;" the thought came "There's power in that book to help me." Brother, it has been only a week since I received your letter and book; I am feeling much better, both in mind and body; rest so much better at night; I feel sure that you and the book are both treating me.

If I could only realize what I believe without a doubt; some way I can't realize it; for a long time

I have been praying and asking God to help me that I might realize His presence in all my thoughts, words and deeds. Oh, if I could only realize God's power as you do.

Dear Brother, I believe without a doubt if you had had our President in your care you would have healed him.

God bless you for your kindness to me.

Yours in Truth,

(Signed.)

BE PATIENT.

The students of the new thought require the exercise of patience in an eminent degree in their associations with persons who do not understand this Truth. We must remember that it is only a few years when we can look back at ourselves and see how utterly unreasonable we were in our thoughts. It is impossible for any person who has not studied these Truths and know more or less of the practical facts connected therewith to believe that God does heal the sick, destroys all evil and restores perfect harmony here with us on earth. The human family has been taught for so 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 now 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 their own fault, 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 a little child; 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 opened unto us. If we come to God with self-opinions, with a denial of truths, 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.

A MEDICAL TRUST.

Most forms of business are being organized into trusts. To kill off competition a few of the stronger ones in any particular avocation or trade, combine together and seek in some way to monopolize the whole business. The economic advantages of such organizations are too great and apparent to require any argument in their favor. But when this principle is applied to the practice of medicine, the case is altogether different. There are numerous schools of medicine and a multitude of opinions among the people as to the kind of treatment they desire in case they are sick.

To attempt to organize a medical trust by which only a few of the stronger ones are allowed to practice, while a large number of other systems of practice are ruled out, is a species of despotism hard to exaggerate. If the practice of medicine were a science and there are no differences of opinion as to what constitutes the proper medicinal treatment of disease, then indeed would a medical trust be a great munificence. Doctors could be organized into an association through which great economy could be secured. A central office could receive all orders for physicians or surgeons or specialists, and quick response be made to any demand upon them. There would be no danger of the doctor being out, or sick. There would always be plenty of doctors to supply the demand. The specialists would all be grouped in one building, or located so that the work would be advantageously divided

among them, and no one kept waiting and no specialist idle.

If the practice of medicine, or surgery even, were reduced to any certain basis of common agreement, this could be done and very wisely. But the trouble with the matter is that the physicians do not agree as to the proper treatment of any case. Even the surgeons disagree as to the method of operation when they do agree as to the necessity of an operation. Each one of these practitioners of medicine and surgery has an individual following. To undertake to deprive these people of the physicians they prefer, is not only unjust but ridiculous, and sure to end in failure. It would be no more absurd for a few of the leading church denominations to get together and make all the other church denominations unlawful. To have a law passed forbidding this clergyman or that prelate administering the sacrament or preaching a sermon until he had been given special permit by a committee appointed by other denominations, would be in principle the same as the doctors are trying to do in the practice of medicine.

The right to have the doctor one wishes to have, is just as sacred a right as the right to have the priest one wishes to have. It would be no more outrageous to compel the people to have a clergyman that they did not wish to have, officiate at a funeral service, than it is to compel the people to have a doctor they do not wish, to attend the sick and dying.—*S. B. Hartman in Medical Talk.*

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512 Tenth street, N. W.,
Washington, D. C.

THE SEER AND THE OUTLOOK.

This was the subject of a talk recently given by Judge Maguire before the Electric Society of Spiritual Culture, of Toledo. In the course of his remarks, he said:

"The past, present and future are converging lines in the mind of the seer. His life is in the life of the whole; it pulses rythmically with the universal soul.

"A Persian seer and Persian philosopher, equally famed, were brought together, it is said, and after the interview each was asked what he thought of the other. 'What he knows I see,' said the seer; 'What he sees I know,' said the philosopher.

"By intuition alone can we come into consciousness of the divine. Reason confirms, but is not the primary light.

"From the micro-organism up to angels' intelligence individualizes, it being the divine right of the higher to appropriate all the lower.

"Knowledge is of mind; wisdom of life essentially. 'Knowledge comes, but wisdom lingers.' By knowledge man makes a rope; by wisdom he spins out nerve lines of feeling. The former is an achievement of acquired art; the latter is a manifestation of inherent power, of spirit, like that manifested by the spider in making its web, by the bee in making its comb.

"The ordinary forecaster of events reports on communicated intelligence, it may be by thought transference or through spiritual informants. The seer reports on what he sees in his own soul, in whose fathomless depths is reflected all relating to the destiny of the race in which his own individual life is consciously involved.

"While the seer's conclusions are reached in harmony with the ordinary processes of human reason, he reaches them by a transcendent power. I know a man who foretold the discovery of rich gold mines in interior Alaska, made a matter of newspaper record two years before the event. Had he made the prophecy on authority outside himself, say a communicating spirit, he could not have been sure of the fulfillment, for one can only absolutely know from internal evidence, from what is in his own mind. Reasoning along the lines of human experience—by which the moral philosopher declares it axiomatic that all human experiences are

in harmony with a universal plan of intelligence—he would naturally conclude that building the Siberian railway called for immigration into the opposite American districts, which could only be brought about by rich gold discoveries. But this would have been speculative reasoning, too uncertain a foundation for prophecy. His life was self-consciously in the race consciousness, and he felt the truth that the time was near for the race, the collective human life, to grow out into formal expression in those regions. Thus we grow in wisdom, in seerish power, as we become more inclusive in life consciousness, in the sweep of our vital sympathies. The more we universalize our affection the nearer we draw to God.

"Never on the frontiers of time did mightier coming events reflect themselves into the soul of the seer than now. Shall there be a check to human inventive genius? Already it has advanced to where the divine powers are playing. Shall these be a check on increasing population—doubling itself the world over at least each half century? The economist tells us there is never a full year's supplies ahead, and the area from which subsistence is drawn is fixed. But the seer knows life evolves environment; he knows a divine principle runs through and binds all in unity; he sees how the Red Sea that seems to barrier much further advance by humanity in the old ways may be divided for further progress; and this means, he knows, the advent of a new humanity and a more perfect God than has heretofore been conceived by the race as a whole."—*Views and Reviews.*

The following is the translation of an editorial which appeared recently in a German newspaper:

"Prof. W. H. Watson's Sunday morning lectures in Pierce Building, Copley Square, Boston, are appearing verbatim in 'The Washington News Letter.' His new book, 'The Count de Latour,' and his hymn book, 'Glad Songs of Praise,' published by Ditson & Co., Boston, and Sheard & Co., London, are meeting with great success."

Heaven is as present now as it ever will be. God is here in His magnificence to-day, as He is in the courts of the angels. We must not dream of postponing our heaven. We must prepare to enter it now by loyal service to God every instant.—*W. H. Channing.*

FUNDAMENTALS.

JANE W. YARNALL.

What we mean by *Fundamentals* is the ground work upon which we build in the "new thought" teaching.

We need first to go back to the discovery, or rather to the dawning realization among thinking men and women, of the growing dissatisfaction and discontent with prevailing ideas, both religious and ethical. No one will deny that every honest, intelligent thinking person living, must see that the human family as a rule, have been and are struggling through the earth life with conditions more or less unsatisfactory, and very often distressingly so; while not one among them who does not wish in his very heart of hearts that he could find the key to greater satisfaction, and that he could discover a way to harmonize matters, take off the friction and pacify the turbulence, which so continually makes the thought of peace and satisfaction seem a delusion, and sickness and sorrow the most real of all things.

The physical ills, the worries and anxieties over financial matters, over the disappointments, over the doubts and perplexities concerning business transactions and over the prevailing tendency to suspect every one of fraudulent motives, and the constant mental strain incident to such experiences are the conditions that must be admitted as facts; at the same time the great majority are just as far from a solution of the difficulty as they were a thousand years ago.

It seems strange that it should have taken the human intellect so many thousands of years to discern the reasons or causes for so much that seems to hide the way to satisfaction. In this present age of awakening to the truth of being and the laws of life, people are beginning to see the why and wherefore of all that shows forth in discordant conditions and unsatisfactory experiences.

We trust our effort to throw some light upon this mighty problem will not be in vain, especially for those who have not given any thought of investigation to what we denominate "*the new thought*," which we can assure the reader is the result of the most earnest, candid and intelligent research; opening as it does to the student of truth a vista so far-

reaching in extent, and so attractive in its promises of knowledge and power, that we can not even begin to realize what is in store for us. As Paul said, "*Eye hath not seen, nor ear hath not heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him.*"

Not *Him* as a person, but the great combination of eternal principles of goodness and truth, that constitute God. The uncovering of what has heretofore been hidden causes for the discords of life on the earth plane, and revealing the hidden remedy for all that is unsatisfactory, is the one great step toward a higher unfoldment.

We learn that all that disturbs the tranquility of life, either on the physical, mental, or moral plane, is the result of man's ignorance regarding himself, his origin, and the source of his powers.

We have depended too much upon the traditions of men and the opinions of the supposed wise ones of earth instead of seeking knowledge from principle, which is the fundamental basis of all true philosophy or science. We have called everything evil that seemed to disturb the harmony of life in any way, but we have failed to analyze the so-called evil. We have missed the mark in our endeavor to discover the origin of evil, and the quality of its source. We have held it in mind as a thing of power, never realizing that all there was in it was the result of man's misconception of the actual powers that be.

Some have tried to settle the question of the existence of evil by saying "*There is no evil*," without giving any logical reason for so disposing of it. That statement will bear investigation. In the sense of so-called evil having its source in any principle that is eternal, it is true there is no evil, for nothing is real and true unless it proceeds from principles that are eternal and Godly.

In the sense of human experience, and on the objective plane there is a great deal of evil; but it has its root in human error, therefore when the error is corrected the apparent evil vanishes. Where has it gone? You can't find it any more than you can find and battle the darkness after you admit the light into your room; so you see evil is not a reality only as man's mistaken judgment makes a reality of it. That which is a reality can not be destroyed.

There are shades or degrees of evil as recognized by human error, while the good which is positive can not be qualified nor destroyed.

The absolute is positive and powerful; on the other hand all evil (so called) is weak and negative, and on that ground we may logically declare "*there is no evil.*" Then comes the question, how shall we escape the effects of the evils that have seemed to encompass us? a very important question to be answered later on. We seem, according to human judgment, to be encompassed with dangers on every hand. We are told that much that we eat and drink is liable to make us sick.

We are continually reminded of great danger by exposure to certain conditions of the atmosphere. We are frequently warned of a most dangerous and deadly epidemic that threatens our community.

We are cautioned to look for dishonest motives in the one with whom we have business transactions.

We go into public places and popular resorts and we are warned by a placard here and there which says "Beware of pick-pockets." On every hand is a warning of danger. Evil *seems* to be lurking in every corner and the outlook seems appalling to those who fear; and just as long as one fears it and allows fear the mastery, it will ever be so; while one who knows better is not afraid, and that fearless state of mind keeps all danger at bay.

The belief and fear of it gives it a seeming power and the thing we fear is apt to come upon us as it did with Job.

There is a fine distinction between the positive which is *powerful*, and the negative which is *powerless*. The "new thought" places great emphasis upon the supremacy of the good which is always positive. The good is the supreme reality, while the evil (so called) is simply temporary and destructible. Why? Because there is no principle back of it, nothing to support it except human error, which, when discovered as error, loses all power as a prop, and the evil vanishes in the presence of *recognized* truth, as does darkness in the presence of light.

We have only to fully realize the supremacy of the good to see the effects of evil vanish from our consciousness.

The old thought concerning good and evil gives the same power to one as to the other. It teaches of a personal God and a personal devil, and the personal devil is supposed to be opposed to the personal God believed in, and that there is a perpetual struggle for supremacy between the personal God and the personal devil.

While the believers in such dogmas have been honest and sincere in many cases, they have believed so only because of their dependence upon the traditions of men, and the opinions of the so-called wise men of the age, never daring to question the wisdom of such doctrines. They claim to believe in the omnipotence of God, and never seem to know that they have denied that omnipotence in the recognition of another power.

How do we know that they are mistaken? Because of such contradictory statements which spring from their ill-fitting theories, which are founded upon opinions instead of principles.

The "New Thought" movement considers it wise to go back to first principles that are eternally the same, and reason from cause to effect in a manner demonstrable and convincing, depending upon no one's opinion.

While we have no word of condemnation for those who believe and advocate the old way of interpreting principles, we can say as Paul said to the Corinthians, "*Show I unto you a more excellent way,*" else we fail to present the truth in its practical purity. So we find it wise to compare the old with the new in order to show the beauty and utility of the "*more excellent way*" accepted and demonstrated as truth by thousands of the soundest minds of the age.

Let us not overlook the fact that we live in the most progressive age known to history, and all who wish to keep peace with the progress of the age must be willing to abandon old errors and accept newly discovered truths, or be left in the back-ground.

It must not be supposed that the progress of the age is to be confined altogether to inventions of convenience and utility on the temporal plane, but that principles are being discovered continually on the higher spiritual plane as well. We need to understand that all principle is spiritual, and whether used in the construction of useful inventions for

the convenience of man on the temporal plane or for the demonstration of some déific power, it matters not, the principle is divine all the same, and was always ready to be discovered, waiting for some luminous soul to utilize it and place it among the things we call new.

In the past we have all made the mistake of considering one thing sacred and another secular, thus establishing a separation between the two planes of experience, while there should be no separation.

One has no right to engage in any vocation that could not be considered a sacred work. Whatever is right is sacred, and one who conducts his business on principles of justice and integrity makes his business a sacred calling.

In this statement we deviate from the old way again. To be consistent every transaction and every detail of a business character should be looked upon as sacred. The Sunday religion and the common practice of making one day or one class of work more sacred than another is not consistent with the teachings of the Christ, but is strictly of human origin and comes from a misconception of divine principle which is yesterday, to-day and forever the same, Sunday, Monday or any other day. We repeat, *all* mistaken ideas have their root in the misconceptions of man regarding divine principles, and it is the aim of the "New Thought" teaching to establish a better and truer conception of law, based upon unchangeable, immutable, divine principle instead of human opinions. All *true* law is but the expression of divine principle.

Man's misconception of God and his consequent misunderstanding of himself has wrought all the discord, discomfort and disease ever experienced in the world; and will continue to do so till he abandons the old mistaken ways and opens his soul to the light that is now flooding the world, giving to man the first glimpse of his inherited powers since the days of Constantine, when the early followers of the Christ were forbidden to use the powers taught them by the apostles as a command of the Master, and practiced by the early Christians for more than three centuries; after which the practice of healing was delegated (*by man made laws*) solely to the priesthood, and the knowledge of the grand and God-like powers became grad-

ually a thing of the past; but selfishness and bigotry could not prevent its rising again to bless mankind, although its second coming has met with the same incredulity and persecution it suffered two thousand years ago. People (as it seems) have lapsed into the same or similar degradation, ignorance and misery as characterized the Jewish race at the time of the crucifixion of Jesus; until now we find an awakening that promises deliverance from ignorance and discord.

The statement of Gautama that "ignorance of truth is the cause of all misery," is the same in substance as the statement of the Christ; "*Ye shall know the truth and the truth shall make you free.*"

Free from what?

Free from discord or misfortune of any kind; but the knowledge of truth that is to bring freedom depends upon a condition named in the text. That condition is, "*If ye continue in my words.*" That condition on which knowledge of truth depends, has been strangely and continuously overlooked by the great body of so-called Christians.

What are the words that are promised to bring such blessed results?

They are his statements regarding the truth of being. The claims He made regarding His relation to the Father. The powers He claimed to relieve the sick and afflicted. The very essence of those claims was embodied in his teaching. He said "*The gift of God is eternal life,*" and "*The last enemy to be destroyed is death.*"

"*Ye are the light of the world. Be ye therefore perfect as your Father in heaven is perfect.*" "*Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.*"

The promises of all good are always preceded by a condition named, and the *keeping His words* and abiding by them, and eschewing all that is not in harmony with His sayings, is the secret of power. It has been the habit of men to make statements of limitation that are diametrically the opposite of his words. He never said He was a miserable sinner. He never said He was an unworthy worm of the dust. He never said He was weak and limited, sick and diseased, poor and unfortunate; but all the statements recorded of Him are the exact opposite. He knew the source of his origin, and He knew it

was not consistent with divine truth to claim imperfection or limitation.

Instead of the miserable sinner, He said He was the "Son of God." Instead of the unworthy worm He said He was "One with the Father." Instead of weak and limited, He said "All power is given unto Me, in heaven and in earth." Instead of sick and diseased He said "The gift of God is eternal life." Not *will be* is some far away heaven, but *is eternal life now*. When we realize the power of words we shall see more clearly the importance of keeping His sayings and abiding (*meditating*) on His words.

Of course people in the old thought will say "those things were what He said of Himself, not of us," or perhaps they will say "All that refers to the future life eternal." But let us go and see what He said of all that followed His teaching and continued in His words.

"The works that I do ye shall do also, and greater works shall ye do." Again "I call you no more servants but friends (which means equals) and where I am there ye may be also." Not a place or locality, but where I am in conscious understanding of my powers and my inheritance, there ye may be also, if ye abide by My counsel. Let us understand the *spirit* of the word.

One of the greatest obstacles to a clearer and better understanding of the spirit of the gospel has been and is the undue solemnity that characterizes modern Christianity in the various forms of worship. The effort to inspire a sense of awe in the mind of the devotee takes away the reasoning faculty for the time and makes blind puppets of them.

Now we all know this is true, and we know also that such influence lasts only while the occasion lasts.

When shall we ever learn to put sacred things on the plane of common sense, or rather put common sense into things sacred? Never, till we open the windows of the soul and let impersonal truth shine in and dispel the darkness of ignorance regarding the truth of being.

We need to understand the fundamental basis of all truth in order to work out the problem of life satisfactorily. We want to be rounded out on every side that we may not lose sight of one blessed gift of the Father, but feel confident of the influx

of that divine wisdom to guide us aright in all things.

The truth of being makes every living soul a son of God in the real essence of his being, male and female, endowed with all the God-like powers that render him capable of dominion over the lower forms of creation, his own body included. Understand it is spiritual man, that perfect expression of the creative principle that is so endowed, and not the mortal carnal nature while in its carnal state. What we desire to set forth is the possibility and desirability of so schooling the mortal carnal nature that it will allow the spiritual and more Godly nature to control it, and work through it to correct the mistaken ideas that have always held sway on the objective plane, and make it give place to the promptings of the spiritual self which is always pushing its claims, and so often repulsed by the carnal nature, which is "enmity against God." In other words *opposed to the good* and the promptings of the higher self are pushed aside unheeded.

The experience of discord on the mortal plane in its mistaken ways, its limitations, its sicknesses, sorrows and misfortunes all come upon us because we will not learn of the higher self-thought which the God wisdom works.

We have always tried to account for the diseases, discomforts and misfortunes on the mortal plane in every way but the right way, and only by the unfoldment we accomplish by understanding the law of our being do we learn that all such experiences are due to man's ignorance and perversity on the moral plane.

Ignorance first or primarily, because he is unconscious of the tendency to discord by his unholy ideas and mistaken judgments; and perversity when he begins to be conscious of the higher promptings which he is unwilling to heed. He prefers to trust his human intellect alone.

He is ignorant of the fact that every thought of fear, of anger, of jealousy or malice starts a chemical process in the functions of the body that poisons the fluids, and that some day there will be a culmination that will prostrate him with disease. Then he will lay it all to the malaria, or the cold, or to something he eats, never dreaming that his condition is the result of his unrighteous state of mind.

Of course he sends for the doctor, and is per-

fectly willing to take his bitter doses; as if malice, anger, dishonesty and fear could be cured with physic. He will know better some day.

Among the wise sayings of Oriental philosophers is the statement "*All that we are is the result of what we have thought.*" In other words, whatever conditions we suffer or enjoy whether of mind, body or circumstances, are due to our past ways of thinking, believing and acting. So, as we think, believe and act *now* will we build corresponding conditions for the future, thus proving the wisdom of the statement "*All that we are is the result of what we have thought.*"

Now, if man's mistaken ideas and false beliefs on the intellectual plane are responsible for the ills of the flesh, and the sorrows and misfortunes of life, how are we to change conditions that already exist, and how establish a better order of things? Or how can we with any degree of confidence take up the thought of demonstrating over conditions that are the result of ages and centuries of error, so stamped and impressed upon the minds of men as truth? How can a system of principles that so transcends the ordinary views of men be made practical?

First. By beginning with fundamentals; at the very bottom round of the ladder by which you learn who and what you are; your relation to the creative principle, and your inheritance of power and dominion.

Second. By thinking and acting in accord with the truth of being instead of claiming weakness and limitation.

Third. By acknowledging the source of power and dominion with praise and thanksgiving, and claiming it with fearless confidence in your rightful inheritance.

Those are conditions that are absolutely essential to success in demonstration; and one who reaches such state of mind *fully* has entered into the vibrations of power, success and prosperity. We know full well that there are thousands who would deny our right to such claims; and why do they deny it? Simply because they don't know, and are not willing to step outside of the ruts worn so deep by tradition and dogma.

They have probably overlooked the fact that the old way of thinking and believing has never

brought the fulfillment of those promises of health, peace and freedom.

The "New Thought" *does* bring it in just the degree that we are true to it. Just in proportion to our loyalty to principle do we enjoy the benefits of its expression in our experience; and were it not a vast improvement over the helpless ways of the old, how could we dare to make these statements?

Have we not seen the lame made to walk, the blind to see, the wretched and miserable to rejoice, and the poor to prosper by a judicious practice of the principles embraced in what is called the "New Thought?"

It has done for its *consistent* followers what no other movement has ever done, whether moral, religious or philanthropic. It has taught *self-mastery*, which no other system has taught. It is no superstition; it is not speculation nor sophistry; but teaches the application of that immutable, unchangeable law to the affairs of life *here and now* instead of the great mistake of placing the benefits all "beyond the grave."

One needs to comprehend the fact that every living soul is a child of God inheriting the same powers and possibilities; but those powers are latent and wait for recognition by the individual on the plane of conscious thinking. They never serve us in full till we do recognize them. We need to claim them as an inheritance, and then they must be used in accord with the divine principle from which they proceed.

There must be a willingness of the human intellect to obey the promptings of the higher nature; the Christ within, which is always knocking at the door of reason, which the carnal nature pushes aside, preferring to consult the human inclinations, thus putting off the day of conscious freedom.

The human intellect alone reasons blindly. It needs the light that comes only by awakening the intuitive faculty, which enables one to know instead of merely believe. This divine and perfect law works on the temporal plane just as freely as on the higher plane, providing one schools the conscious mind to recognize and claim its benefits, which schooling or discipline is as much a scientific process as the study of mathematics. An error in a mathematical problem brings a false answer. The same is true of the problem of life, and the way out of bondage is *knowledge of truth*.

The manifestation of adversity in any shape, sickness, pain, accident, poverty or misfortune, all have their root in some error of judgment on the mortal plane, which may be corrected by so educating the reasoning faculty as to establish confidence in its divine right to dominate over error, and the effects of error in every case.

As before stated, begin with the fundamental principles, master them, and thus establish a habit of thinking that accords with divine principle, which habit uncovers those latent powers that gives one a conscious mastery of fate.

Always claim the best as an inheritance, and realize that no power or faculty can be lost, only in the sense that it is not recognized.

It is to this end that we advocate the principles embraced in the "New Thought" movement, and rejoice in its rapid spread, and in its mighty power for good.

THE SAINTS HEALERS OF THE SICK.

Much of history is often crystalized in a single word that has lost its original significance, thus the word lady, which is now quite indiscriminately applied in courtesy to a woman without regard to her social rank or moral qualities, means a "bread-giver," and served to designate a charitable woman who gave to the poor and needy.

In like manner the word saint, which is commonly understood at this day as referring to an extremely holy person, devoted to the service of religion, meant in the early ages of the Christian Church, a giver of health, and is derived from the same root as the word sanitary, which means health.

This is a significant fact as showing that the primitive Christians associated the religious office with the duty of ministering to and healing the sick.

The Roman Catholic Church, even at this day, ascribes great healing power to the bones of eminent saints.

The prophets and priests under the Jewish hierarchy, were all healers of the sick, and the term Hakim, which means in Hebrew, physician, was applied to Jesus by the Roman authorities at Jerusalem, because the people went to Him to be healed, and he was known chiefly as a healer who cleansed the lepers, gave sight to the blind, caused the lame to walk, and raised the dead.

Truth.

(Lecture delivered by Oliver C. Sabin, before the Reform Christian Science Church Association, Wednesday evening, September 4, 1901.)

As enunciated in my lecture on Sunday afternoon, we have taken the task this year, and if it takes next year, we will give it next year, and if it takes the year after that they shall have that; if it takes this decade we will give them this decade; if it takes a hundred years we will give them a hundred years; but the object we have undertaken to accomplish is to teach this Truth so that all Christendom will take hold of it and see that it is the Truth, and so soon as that Truth is adopted, so soon as the Christian people accept of it and practice it, then our object in this particular line is accomplished. There is no more reason nor common sense in any person refusing to utilize and use this God-healing power than there is for them to refuse to use electricity, or refuse to use the power of steam, or any other of the powers that are being daily used for the benefit and uplifting of mankind. In fact, this power—I call it God-healing, but it is this power of God, not only for healing, but for everything else—is the greatest power of all the powers. If any of you knew that by traveling around the earth, enduring hardships and privations, suffering and hunger, and toil under burning suns and frozen winters, that at the end of your journey you could find something that would give you—what? First, give you eternal and perpetual health; second, give you eternal and perpetual happiness; next, give you eternal and perfect plenty; and in general, surround you with every blessing that God Almighty created for man, do you suppose that there would be any task too strong or too hard, or any expense too great within your means that you would not spend it, and go to the utmost limit of your ability to accomplish your object and obtain it? No. And all the world would be following after you. Now, that is what this power of God is. It is bringing the good down into practice where you can utilize it in the every day affairs of life, in all the circumstances and conditions that surround you; and it is for this purpose. to teach this Truth, to throw out this life line to this city and to the world, that we have

devoted our life and are at the work and going to continue to work at it until prejudice is stamped under foot and the Truth of God Almighty reigns triumphant.

There is no need for us to make any mystery about this God-healing power; there is not the slightest mystery in it; it is as plain as the law that makes water its level; it is as plain as A, B, C; there is no mystery about it; and all you have to do is to bring to the study of this subject an honest heart, an honest purpose and a desire to know the Truth and a willingness to receive it, and you will get it.

Now, I am going to give you a little testimony to-night that I received to-day in a letter from a gentleman in Colorado. I am going to read you two letters. I never heard of the parties until I got the first letter, and I heard nothing more of them until to-day, when I got the second one. I know nothing more about them than you will when you hear these letters read. These parties wrote and asked for the healing of their child. The healing was accomplished, they wrote a letter thanking us for that, and sending money, actual money, as they thought we were entitled to something. Now, I ask you if people will, for the purpose of propogating a lie, send their money to strangers and voluntarily lie? Now, let me read this letter to you and see what you think about it. The first letter was written July 19, 1901.

"Cope, Colo.

"Oliver Sabin,

"Washington.

"DEAR BROTHER: Please treat 'Baby,' we have not named him yet, for what we think to be a rupture. Otherwise he is in good health. Place where rupture is at times enlarges and is painful until worked back by the hand.

"Respectfully,

"(Signed by the father.) ——."

Mind you, that was July 19. I got this letter to-day, the first time I have heard from them since.

"Cope, Colo., August 28, 1901.

"O. C. Sabin,

"Washington, D. C.

"DEAR BROTHER: With grateful hearts we have to inform you that baby is all right, perfectly

well. Before ordering the treatment the intestines came through the opening and contents became clotted or curdled, and baby suffered much, and it was some time before we could get them back to place.

"Yours for Truth,

"(Signed by the father.) ——."

Now, that was a rupture that was healed. That seems something more wonderful than the healing of disease. Why? Because it is something physical that you can look at. It is a physical healing or something that you can see by the objective eye. There is a lady in this city that had a rupture. The doctors told her that she would have to have an operation, that she stood in danger at any time of strangulated hernia that might cause her death. She came and was treated, and in two weeks was perfectly healed.

The only object in giving these testimonies is to teach people that God will heal the sick if you ask. That is the object. There was a lady came to my house on last Saturday night. Her daughter was in one of the hospitals in this city. She had fever that settled in the brain, and the doctors had passed the sentence of death on her by saying there was no hope. The mother came to me and asked for treatment and four of us gave her daughter treatment that night and the next morning. That afternoon, Sunday afternoon, the mother was at this church, and said the doctors that morning had given the husband the pleasing information that they had the fever under control. The woman is substantially well now. We treat with doctors. It don't make any difference. If those doctors think they cured that lady, let them think so.

Now, there is nothing difficult about this thought. Later on we will start our lectures of teaching how the sick are healed. It is as plain as A, B, C, and all you have to do to understand it is to study. Do you think that you could take up the science of mathematics and master it without study? Could you take up any of the sciences and master them without study? Could you master anything without work? What is the command? Knock and it shall be opened unto you; seek and ye shall find; ask and you shall receive; and unless you do knock, unless you do seek, and unless you do ask, forever the doors of knowledge are

closed and you will go with the mob worshipping materiality and fall over the ditch and dam of death into everlasting perdition. That is the road for all who are not led by the spirit. But if you come into the Truth and let it take you by the hand, you turn the other way, and you work and walk towards the Beulah land of perfect beauty, the shining light of God Almighty's sun. That is where your minds and thoughts should be, and when you start press forward and the victory is yours. But as long as we shut our eyes and say this is not for me, but it is for somebody else, it may be true, but I can not believe it. It is more than I can understand; I can not study it. As long as you keep that stone wall in front of you, just so long you are bound down with these chains of destruction, chains of sorrow, chains of sin, and chains of death.

Let us take for our task this work in hand and push forward. Let us scatter this Truth and let us fight this fight. I have been in many a fight in my life, and I tell you that I believe that God trained me for this battle, and I will never stop my crusade until this Truth is acknowledged and becomes triumphant. Then I am willing to take whatever course God may direct.

But to come down from generals to particulars, suppose that each one who reads these words begins right now to say "I can." Let him say it not once but thousands of times; let him say it whenever an idea that needs to be executed comes into his head—"I can do it." Suppose that cowardly, sneaking, cold-water-throwing "If" puts in an appearance, saying "O! yes, you can do it if you can get money to do it with;" or "if somebody will help you;" or "if you have the brains;" or "if this and if that, until you feel no bigger than your grandmother's old-fashioned pepper-box, what then? Why simply reiterate the little words "I can," "I can," keeping your mind fixed on them and not on the "ifs," and you will see your native powers arise and grow like Jack's bean stalk, until every "if" in creation is banished, and you stand in that secure recognition of self-mastery that commands the forces which minister to the "I can;" forces pledged to your success so long as you are pledged to the positive pole of life—the pole so fittingly represented by the words "I can."

IS PANTHEISM A RATIONAL CONCLUSION?

BY LYMAN M. JONES.

In the simple analysis of the word *Pantheism*, we find it to be composed of the prefix *pan*, signifying in, or from, or including all or many things; and, the principal part, or word *theism*, implying the many theological doctrines evolved by man to define and sustain his respective god-ideals; and hence, the complete word has come in its modern significance to mean that God, or universal good, implies all natural manifestations and all phenomena. No doubt a vast majority of mankind, especially that part of the world dominated by the teachings of Christianity, utterly reject pantheism as a pagan proposition when taught and practiced by heathen peoples and as a rank heresy when its possibilities are admitted by the more civilized and enlightened.

Perhaps the greatest anomaly to the untrammelled, thinking minority of the world is, how much of the dogmatic assumptions of our Christian theologies suggest, and by implication sustain, natural truths and analogies which, like pantheism, our Christian people themselves utterly reject. Our Christian world believe in and proclaim the infinite omnipresence and omnipotence of God. But does this proposition contain and assert the identical conclusion and its basis which we of the newer thought know as Pantheism?

Can that which is known as God be present as the first cause of all manifestations and their phenomena, whether those manifestations be a cosmic atom or a central sun, without absolutely being both the manifestation and its phenomena? Are not the propositions that "God is infinite omnipotence and omnipresence," and "all that is, is God, and God is all that is," parallel and synonomous terms? But to us, we who can only conceive of and accept the universe of Nature as being the absolute all that is, there need be no other basis sought on which to predicate our lives' supreme objective.

Passing by, then, the many creeds and isms, and ecclesiastical schemes involved in the world's theisms, and which but serve to show the impotent mental struggle of man through the ages past to reach and comprehend the meaning and purpose of

If and Nature, it becomes evident that the life objective of every man, woman and child, is the earnest search for the Truth in Nature, and to learn the relations of Self to that Truth so infinite and universal that there can be no other Truth to realize at man is the inalienable expression of the Truth. In premising, then, a brief study of those natural analogies which seem so indubitably to establish the atheistic order of universal Nature, we should start with the proposition that Nature, although consisting to our sensory knowledge of an infinite of unitary manifestations and their respective phenomena, is an inseparable monism or harmonious whole—is an infinite monistic *One*—that One is all.

Leaving briefly the consideration of a first cause in Nature, the rational conclusion of our most supreme investigation is that all manifested expressions in Nature and all attendant phenomena are made evident to our cognizance through the three supreme aspects or factors of Nature, Matter, Life and Mind. The universal nature and scope of these supreme factors, as established by Nature's analogies, demonstrate them to be immanent and inherent in all things and hence of necessity are all things, and are all phenomena in themselves.

These factors appear to us so distinct and different in their modes of manifestation that we are prone to look upon and to think of each as a distinct and separate entity in itself; inasmuch that we see all mineral substance, and the so-called dead animal and vegetable bodies, as being absolutely devoid of the Life and Mind factors.

But a more profound knowledge of Nature teaches us that such is the inseparable co-relation and inter-relation of these supreme factors, that segregation of either from the other, except in subjective thought, is an absolutely unthinkable proposition.

To illustrate this latter proposition and to show the absolute impossibility of the independent existence of either Matter, Life or Mind, as a separate and distinct entity apart from the other, we know that where there is no matter there is no phenomenon, and hence no knowledge. We know that the human entity is the epitome expression of all elements and energies in Nature, and that the loss, in any degree, of any element or energy, destroys

the natural status of the entity; while the loss of either of these supreme factors, Matter, Life or Mind, destroys the whole entity.

We can only give here a brief instance, a line as it were, from the mighty tome of Nature's analogies whose incontrovertible logic establishes the universal and eternal co-relation of all natural elements, and energies and phenomena. We believe that the universal persistence and immanence of Matter, Life and Mind, is established and demonstrable by and through equally infallible natural evidence.

To the unthinking and superficial observer, this will seem an irrational, even extravagant assumption.

Even to a majority of our modern philosophers and physicists, such is the apparently sharply drawn lines of distinction in manifestation between the three so-called kingdoms of Nature, the animal, the vegetable and the mineral, that a supposedly fixed and impassable barrier exists between each of these divisions of Nature. To the transient and superficial view this seems true, but to sentient and persistent investigation we demonstrate the apparently dead and inert mass of mountain granite, subjected through time to the erosion of water and the disintegrating agencies of cold and heat, and drouth and moisture, slowly melting down into alluvial soil, and from that soil springs up a higher degree of expression in the form of living vegetation, and that vegetation passing, sooner or later, directly and indirectly, onward and upward into the animal, the highest expression of manifested life.

To further follow natural lines of analogy through Nature's homilies, let us take the simple acorn, the seed of the oak, yet knowing that within that simple seed inheres a germ of latent life. We bury that simple seed in the earth, hiding it in that which we unthinkingly deem a dead and inert mass.

But a potent change soon comes to the simple seed; for the mysterious dream-soul imprisoned within that narrow germ-cell, quickened by the vitalizing touch of in-flowing life, and swelling with manifest intelligent desire, has burst its narrow prison bounds and is reaching outward in all directions to assimilate the "good" from its environment. Its delicate rootlets, like baby fingers, easily reach and pass that supposedly impassable

barrier fixed between the vegetable and mineral, and assimilate from that mineral the living vitalism. So, too, from the sun's heat and the light, from the atmosphere, from the rains and dews, and so far as we can see, from every other form of environment, the growing plant draws to itself, through manifest intelligent desire, the living vitalism so inherent and immanent in all things.

We thus know that the apparently simple plant organism possesses abundantly of the Life factor.

And shall we ignore or deny the natural evidence of the existence in the ever perfecting oak some degree of that co-related, infinite factor whose phenomena are consciousness, reason, cognition of its needs and environment? Has not the birth and evolution, through the years, of a sturdy forest oak, manifested, to some degree of manifestation at least, a touch of that same supreme factor which moves the volition of the unthinking boor whose ruthless ax lays the noble oak low in the dust?

Even in the decaying substance of that fallen oak we trace the existence of the living vitalism.

From its apparently dead and rotting substance exudes a, to us, nauseous effluvia. But that effluvia is but a cloud of ethereal elementary atoms which, like a swarm of angry bees, is whirling outward and away to affiliate in other animal or vegetable organisms, each atom bearing within itself an inextinguishable spark of life and desire, and which impel it to seek newer and more desirable combinations. As an immutable sequence then, the evidence from these many and infallible lines of Nature's analogies, there comes to us the inquiry: Can the animal and vegetable kingdoms draw to themselves the living, conscious vitalism from sources supposedly devoid of Life and Mind? And, if it is demonstrable that the Life and Mind factors are immanent and universal in and with Matter, shall we not accept as an irrefragable sequence, that our universe is an infinite, living, thinking being whose body is all material substance, and whose co-related factors of Life and Mind are co-equal, co-extensive with that body? But, says the unthinking, unfledged mind, I can not reconcile the proposition that the apparently lifeless desert of glowing sand, the mountain of sterile granite, and the hills and plains of clay possess a degree of life, with or through any effort of my reason.

We answer that man has ever measured the universe of Nature by the standard of his own ego.

That ego self, though consisting in certain organs, of parts which, as the bones, hair, nails, cuticle, etc., have only a low form of life, yet all parts being co-related and forming a harmonious whole, that ego self constitutes the highest known expression of Matter, Mind and Life.

That ego self manifests these supreme factors in such exalted degree, that by comparison, other bodies seem to possess less and less manifest life, until we come to the mineral which seems utterly devoid of life.

But this absence of life is only apparent from the facts that our sensory knowledge and perception is limited. But beyond sensory knowledge, reason takes up nature's life-lines and analogies, and follow their infallible trend from life as manifest in man, downward and backward through ever decreasing degrees of manifestation, to the mysterious formation of the crystal, to life sleeping in the granite rock.

We may then be justified in our conception that these infinite uncreated factors, Matter, Life and Mind, are all that is and are of absolute necessity, and in themselves the first cause of all manifestations and all phenomena; and being all in all, are not a god, not the god, but God.

Shall not man, then, rising to the truth that he is the highest, holiest, and most exalted expression of God—shall he not, through just alignment with Nature's laws and harmonies which is his legitimate heritage, make life a thing of joy, and beauty, and happiness? And shall not that human life, being thus aligned and enhanced, be also indefinitely prolonged?

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SELF CONFIDENCE.

Life is an individual problem that man must solve for himself. Nature accepts no vicarious service. Nature never recognizes a proxy vote. She has nothing to do with the middleman—she deals only with the individual. Nature is constantly seeking to show man that he is his own best friend, or his own worst enemy. Nature gives man the option of which he will be to himself,

All the athletic exercises in the world are of no value to the individual unless he compels those bars and dumb-bells to yield to him, in strength and muscle, the power for which he himself pays in time and effort. He can not develop his muscles by sending his valet to the gymnasium.

The medicine chests of the world are powerless in all their united efforts to help the individual, until he reaches out and takes for himself what is needed for his individual weakness.

All the religions of the world are but speculations in morals; mere theories of salvation until the individual realizes that he must save himself by relying on the law of Truth, as he sees it, and living his life in harmony with it as fully as he can. Salvation is not a Pullman car, with soft-cushioned seats, where he has but to pay for his ticket and some one else does all the rest. In this, as in all the other great things, he is ever thrown back on his self-reliance. He should accept all helps, but he must live his own life. He should not feel that he is a mere passenger; he is the engineer, and the train is his life. We must rely on ourselves, or we merely drift through existence—losing all that is best, all that is greatest, all that is divine.

The man who is not self-reliant is weak, hesitating and doubting in all he does. He fears to take a decisive step, because he dreads failure, because he is waiting for some one to advise him, or because he dare not act in accordance with his own judgment. In his cowardice and his conceit he blames all his non-success due to others. He is "not appreciated," "not recognized;" he is "kept down." He feels that "society is conspiring against him." He grows almost vain as he thinks no one has had such poverty, such sorrow, such affliction, such failure as has come to him.

The man who is self-reliant seeks ever to discover and conquer the weakness within him that keeps him from the attainment of what he holds dearest; he seeks within himself the power to battle against all outside influences. He never stupefies his energies by the narcotic of excuses of inactivity. He realizes that all the greatest men in history, in every phase of human effort, have been those who have had to fight against the odds of sickness, suffering and sorrow. To him defeat is no more than what passing through a tunnel is to a traveler—he knows he must emerge again into the sunlight.

Man to be great must be self-reliant. Though he may not be self-reliant in all things, he must be self-reliant in the one thing in which he would be great. This self-reliance is not the self-sufficiency of conceit. No; it is daring to stand alone. Be an oak, not a vine. Be ready to give support, but do not crave it; do not be dependent upon it. To develop your self-reliance you must see from the very beginning that life is a battle you must fight for yourself—you must be your own soldier. You can not buy a substitute; you can not win a reprieve; you can never be placed on the retired list. The retired list of life is death. The world is busy with its own cares, sorrows and joys, and pays little heed to you. There is but one great password to success—self-reliance.

The man who is self-reliant does not live in the shadow of some one's else greatness; he thinks for himself, depends on himself and acts for himself. In throwing the individual thus back upon himself, it is not shutting his eyes to the stimulus and light and new life that come with the warm pressure of the hand, the kindly word and the sincere expressions of true friendship. True friendship is rare. Its great value is in a crisis—like a life-boat. Many a boasted friend has proved a leaking, worthless "life-boat" when the storm of adversity might make him useful. In these great crises of life man is strong only as he is strong from within, and the more he depends on himself the stronger will he become; and the more able will he be to help others in the hour of their need. His very life will be a help and a strength to others, as he becomes to them abiding lesson of the dignity of self-reliance.—*Ex.*

INSTRUCTIONS HOW TO TELEGRAPH.

Those of our patrons who telegraph or cable the editor of the News Letter for treatment will do well to follow the following instructions:

When sending cable message simply address it "SABIN, WASHINGTON," and give name in single word, of disease. Sign name of party who wishes treatment. I will then understand that the party whose name is signed to the message desires treatment for the disease named, and treatment will commence at once.

In sending telegraphic messages, follow these instructions as nearly as practicable:

First. If the message is for immediate delivery do not use night message blank.

Second. State name of the one who wishes treatment, and if a child under 10 years of age, give the mother's full name also. State name of ailment, and immediately after telegraphing, send by mail a letter giving particulars of case.

Third. When it is safe, telegraph or write for treatment to stop.

Fourth. A letter or telegram ought to be sent us every day during the treatment when patients are very low, stating conditions.

Fifth. What is known as "urgent treatment" is always given to telegraphic cases, and this should not be continued any longer than is necessary.

Sixth. We never reply to telegrams or cable messages unless by special request, as reply is not necessary; treatment in all cases commences as soon as requests received.

Instructions for Addressing Letters.

Our correspondents are specially requested to take notice of the following request:

All persons addressing letters to the News Letter, either for the little book entitled "Christian Science, What it is, and What it does," or for anything connected with the News Letter business, will address such letters to O. C. Sabin, Editor of the News Letter, 512 Tenth street, N. W., Washington, D. C. **DO NOT SEND ANY SUCH LETTERS TO JOHN H. TURNER.** Mr. Turner has no business connection with the News Letter in any way, shape or manner. He is the clerk of the Church, and the Dean of the University, and those

writing for the correspondence course can address Mr. Turner. Those writing to me in connection with the Editorial Department can address me at my residence, 1800 Belmont avenue, N. W., Washington, D. C.

In following these instructions it will simplify our work very much, and often times avoid delays and possibly errors.

OLIVER C. SABIN,
Editor and Business Manager.

Mrs. Eddy's talk about her successor indicates that she regards death as not to be avoided even by faith; but Dr. Rice and Mrs. Helen Wilmans, of Sea Breeze, Fla., regard the conquest of physical death as quite within the range of possibility.—*Mexican Herald.*

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Vol 6.

WASHINGTON, D. C., U. S. A., NOVEMBER, 1901.

No. 2.

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"OUTCH."

It is rumored that the mother of "Christian Science" lately availed herself of the services of a dentist, and while she was in the dentist's chair she exclaimed "Outch!" Her disciples may interpret that exclamation as one of triumph at the demonstration that she felt no pain.—*N. Y. Med. Jour.*

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TRUE HAPPINESS.

The dance and the whirl go on,
And the jealousy and the strife;
And the summer comes and the summer wanes,
And the sum of it all is Life.

And some would give their kingdom for love,
And some their kingdom for gain,
And some would give their earthly all
Just to be young again.

But 'tis neither the love nor the gain,
Nor the youth that has vanished past;
Nor the sun nor the dew, nor the heat nor the rain
That brings happiness at last.

It is only the love of God,
Filling wide the heart of man;
It is only the lips which gently speak,
In the accents of His plan.

It is only an uplifted face,
And a hand that is stretched to all,
But somehow the love and the youth, and the gain,
Are there without striving at all.

—Abby Willis Howes.

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Washington News Letter

VOL. 6

WASHINGTON, D. C., NOVEMBER 1901.

NO. 2.

CHRISTIANITY.

And Great Men of the Christian Era.

[Copyrighted by Oliver C. Sabin, 1901.]

CHAPTER XII.

The best test of a principle is its extreme application.

Thus experts in life-saving appliances to be used at sea test any design of life-boat offered for that purpose, not in calm waters, but in billowy waves "While the tempest still is high." So is every religious or philosophical system best tested by the degree of comfort that it affords to the soul of man in his dying hour, when he is beyond human aid, and is, as it were, breast to breast with God.

It is just then, as we have seen when the infidel lies helpless, with the dark and limitless ocean of eternity surging around him, that his life-line breaks. His philosophy has no saving power, and as he is without God while living he is without hope when dying. Let us further contrast him with enlightened Christians who stood consciously in the presence of what men term death, but which the true Christologist regards as the supreme transition from mortal to immortal life, a continuation of man's being in a higher sphere of existence, where the eternal morning never ends and there shall be "No more night."

James Hervey, the scholar and philosopher, the author of that justly celebrated work "Meditations Among the Tombs," as his last mortal hour drew near, bore this testimony to the saving grace of "The faith that is in Christ Jesus."

As he was about to pass away from earth in the prime of his life, at the age of 37, possessed of

wealth and high social standing, and all the domestic endearments that could bind him to this world, he exclaimed:

"How thankful am I for death. It is the passage to the Lord, and giver of eternal life. O! welcome, welcome death. Thou mayest well be reckoned among the treasures of the Christian. 'To live is Christ, to die is gain.' Lord, lettest now Thy servant depart in peace, for mine eyes have seen Thy salvation."

The great Greek scholar and profound logician and theologian Payson, when nearing the close of his earthly period of life, was asked by his good wife:

"Do you feel reconciled to die?"

And he answered her:

"O, that word 'reconciled' is too cold. I rejoice, I triumph, and my happiness will endure as long as God Himself, for it consists in loving and adoring Him. I can find no word to express my happiness. I seem to be floating on a river of perfect bliss, whose gentle current is bearing me on to the fountain of everlasting life and joy.

"Hitherto I have viewed God as a fixed star, bright, indeed, but often intercepted in its rays by dark clouds, but now He seems coming nearer and nearer to me, and expands into an infinite sun so vast and glorious that the spectacle is too grand and dazzling for flesh and blood to behold.

"I realize that all these glorious perfections, which now serve to kindle my affections into a flame and melt down my soul into the same blessed image, would burn and agonize me like a consuming fire if I were an impenitent sinner, and did not lean upon the arm of my Lord and Savior Jesus Christ."

At a later hour he uttered these words:

"The celestial city is now full in my view. Its unfolding glory beams upon me; its harmonious sounds strike upon my ears, and its refreshing spirit of eternal love is breathed into my soul. Nothing

separates me from it but the river of death, and that appears but a narrow rill that may be crossed by a single step, whenever God shall give me permission. His will be done."

Let us contrast this victorious Christian who triumphed over death, with his fellow student at Oxford, England, Sir Francis Newport, who died in the same year (1760). Newport had published many tracts in which he bitterly assailed Christianity. In one of them he said with impious arrogance:

"It took twelve men to write up this superstitious system, and it will be shown that one man with reason on his side can write it down."

But the Latin adage is true that "The end crowns the work."

When that blasphemous infidel felt that he must soon die, he exclaimed:

"Whence this war in my heart? What argument is there now to aid me against this supreme matter of fact? Can I assert that there is no hell when I am feeling one in my own bosom? Can I be certain that there is no retribution hereafter when I feel a present judgment? Can I now affirm my soul to be as mortal as my body when my body languishes and my soul is as vigorous as ever? O, that I could be restored to my ancient guard of Christian piety that I was taught in my youth. Wretch that I am, whither shall I fly from myself? What will become of me?"

"That there is a God I now realize, because I am feeling the awful effects of His just wrath. That there is some kind of a hell I am certain, as I am receiving an earnest of it in my heart even now. That there is a natural conscience I now feel with horror and amazement, being continually upbraided by it for my impieties, and all my sins now brought vividly to my remembrance."

He said to his friends and fellows who stood near his death-bed incapable of affording him any solace, for their's was the philosophy of despair:

"I presume that God has marked me out for an object of His justice rather than any one of you, because I have been more religiously educated, and hence have done greater despite to His spirit of grace.

"What would I not give to be reconciled to my

God. O, eternity, who can measure the depth of thy abyss! You may imagine me to be in a state of morbid melancholy and mental distraction, but I am not. I possess all my judgment. My apprehension of persons and things is as quick and vigorous as it was when I was in sound bodily health, and this is my curse, for I am all the more sensible of my horrible condition.

"Would you be informed why I have become a mere skeleton in three or four days? See now then, I have hated my Maker and denied my Redeemer, who is certainly Jesus the Christ, and the just judgment of God overtakes me when I thought myself most secure."

What a contrast to this horror was the closing scene of Mozart's life. By the common consent of those best qualified to judge, he was the greatest of all the great composers of music.

He had just finished his greatest musical masterpiece, now known as "Mozart's Requiem," when he fell back upon his couch faint and exhausted. The wonderful composition had occupied him for many weeks, and when he completed it he felt that his life-work on earth was done. Rising in his bed he stretched out his hands and said:

"Emilie, my daughter, come near to me—my task is done—the Requiem is finished. Daughter, it is my Requiem."

"Oh, say not so father," answered his devoted child. "You must be better, for you look better, and even now there is a glow upon your cheek." He replied:

"Do not deceive yourself, my love, this wasted form can never be restored to health and strength by human aid. From heaven's mercy alone, through the merits of Jesus, can I hope for succor, and it will be granted, Emilie, in this time of my utmost need. You spoke of refreshment, my daughter, I wish none for my body but it can still be afforded my fainting soul. Take these notes, the last I shall ever pen, and sit down to the instrument. Sing with them the hymn so beloved by your sainted mother, and let me once more hear those tones that were my delight when she was with me."

In the sweetest voice she sang the following, the favorite hymn of the illustrious composer:

"Spirit, thy labor is o'er,
Thy term of probation is run;
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

"Spirit, look not on the strife,
Or the pleasures of earth with regret;
Pause not on the threshold of limitless life,
To mourn for the day that is set.

"Spirit, no fetters can bind,
No wicked can ever molest;
There the weary, like thee—the wretched shall find
A heaven—a mansion of rest."

As she concluded she waited in silence to hear her loving father's wonted words of praise. He spake not, and as she turned toward him, she saw that his eyes were shaded with his right hand, and he lay as if in a peaceful slumber.

The immortal composer was at rest. Amid the melody of his own peerless music he had gone back to God, the Eternal Harmony.

CHAPTER XIII.

We have thus far tested infidelity's claim of mental superiority for so-called free-thinkers on twelve great fields of intellectual achievement, and in neither of them has it presented one master mind.

These are invention, discovery, mathematics, astronomy, mental and moral philosophy, architecture, sculpture, painting, poetry, oratory and philology.

They have not produced a Roger Bacon, who invented gun-powder and the telescope; a Francis Bacon, the father of inductive philosophy; a Copernicus and a Galileo, who demonstrated the rotundity and diurnal revolution of the earth; a Newton, who discovered the principle by which our globe is held in its orbit, and expounded the law which regulates the motions and mountains in orderly relation, all the planets of the starry firmament; a Locke, who first revealed to us the true science of mind in his immortal work on the "Human Understanding;" a Watt, who invented the steam engine, the headlight of which is the eye of civilization itself; a Fulton, who was the first to apply steam to navigation, and thus gave man the mastery over the winds and waves of the ocean, and

by bringing widely separated nations into more frequent association has hastened the coming of the time—

"When the war-drums shall be muffled,
And the battle-flags be furled
In the parliament of man,
The federation of the world."

All these benefactors of mankind whom I have named were Christians, as were Whitney, the inventor of the cotton-gin, and Arkwright, the inventor of the spinning-jenny and the power-loom that has so greatly cheapened the raiment of the human race, that they might have truthfully declared to many millions of the poor and needy,

"Ye were naked and we clothed you."

So likewise were Faust and Guttenburg, the inventors of printing, the art preservative of all arts.

Infidelity has not yet produced a Shakespeare, who held a mirror up to nature, and reflected in his matchless works every human passion; nor a poet who approaches within an eagle's flight the beauty and sublimity of John Milton's imperishable verse.

Nor has any of its votaries ascended to the heights of eloquence attained by the great Christian orators of the present or past times. Nor any of the renowned architectural structures erected in the past eighteen hundred years been designed by a declared infidel, while the world's greatest sculptors and painters during that period have all been known professors of "The faith that is in Christ Jesus." We shall now recur to the great statesmen of the Christian era, and we challenge infidelity to point to a single one of them enrolled among its adherents. This was to be expected, for the true statesman is a builder—a builder of states, while the province of infidelity is not to build up but to pull down. It is a universal negative.

Pericles, the great Athenian statesman, on being chided in a gay company for his want of skill in music, answered:

"It is true that I can not play upon the lute, but I can convert a small community into a prosperous and powerful commonwealth."

Pericles of course was not a Christian, as he

flourished four hundred years before the birth of Christ, but he was an earnest worshipper in the temples of the gods, and he held that a due respect for religion was essential to the happiness and prosperity of a free people. Hence at his instance a law was enacted for the suppression of the school of the skeptics, the agnostics of that time, on the ground that their teachings corrupted the morals of the people.

He taught that the government which conforms most strictly in its administration to the principles of justice and love, most commends itself to divine favor.

At the close of his long public career, extending over forty years, he said:

"I regard it as the chief glory of my rule over the people of Athens as their chief magistrate, that no act of mine ever caused even the most humble citizen to wear mourning."

But to use the words of Lord Bacon "That we may bring this matter home to the business and bosoms of men," we shall begin with the Christian statesmen of our own God-favored country.

If we attempted to treat of infidel statesmen in our great republic, we would have to imitate the brevity of the learned Irish priest, Father O'Geoghan, who entitles a chapter in his History of Ireland, "Snakes in Ireland," and the whole chapter consists of the one line—

"There are no snakes in Ireland."

Everyone of the fifty-two signers of the Declaration of American Independence was an openly avowed Christian, and so was every governor of the thirteen states organized and established in pursuance of that "Declaration."

The first Congress, and each of the three other Congresses that sat during the seven years' war of the Revolution, comprised in their membership not one known infidel. George Washington, who with unexampled wisdom, fortitude and courage, led our army to final victory through all the terrible vicissitudes of that long and deadly struggle against the foremost war-power of the world, was a pious Christian, and in the dread "Times that tried men's souls," found his chief support in leaning on the arm of Jesus, and in fervent prayer he constantly invoked the aid of the God of battles.

We deeply regret to state, however, that one of the generals of the continental army, whom Washington most admired for his daring valor that made him a lion in the fight, whose sword flashing in the far front of battle led up our troops to victory in the decisive battle of Saratoga, was an avowed infidel—an ardent disciple of the blasphemous Tom Paine.

And yet, the lofty marble column which a grateful country has erected to commemorate that timely triumph of American arms, does not bear on any of its inscribed panels the name of the real hero of the battle of Saratoga, for that name is Benedict Arnold.

Infidelity is welcome to inscribe him upon its rolls as among the most valiant soldiers of the war of American Independence, but in order to be true to history it must add after that name the word "Traitor."

All through that mighty struggle Washington exemplified his Christian character, not only in his addresses to his soldiers, in having them frequently assembled for religious services in their camps, but in his Christian life, and at its close he thus addressed the governors of the several states that composed the American Union:

"I now make my earnest prayer that God will have you and the state over which you preside under His holy protection; that He will incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that He would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."

These words of good counsel are indeed worthy of the man whom history has justly pronounced as "First in war, first in peace, and first in the hearts of his fellow-citizens."

How humane he was, appears in the following extract that we make from a letter of instruction

that he sent to Lund Washington, a distant relative, who was the manager of his estate at Mount Vernon.

I cite it for the benefit of infidels, who all profess to be humanitarians, and I would ask them to name any one of their leaders who compared with Washington in his love for his fellow-men. He wrote from New York soon after he had entered upon his duties as the first President of the United States, an office in which he refused to accept any salary, as he did while serving in the army:

"Let the hospitality of my house, with respect to the poor, be kept up. Let no one go away hungry. If any of this kind of people should be in want of corn, supply their necessities, provided that it does not encourage idleness, and I have no objection to your giving my money in charity to the amount to forty or fifty pounds (\$200 or \$250) a year when you think it well bestowed. What I mean by having no objection is, that it is my desire it should be done. You are to consider that neither my wife nor myself is now in the way to do those good offices."

In the same year he wrote to Colonel Armand, of France, who had served under his command:

"I never expect to draw my sword again. My first wish is (although it is against the profession of arms, and would clip the wings of some of our soldiers who are soaring after glory) to see the whole world in peace, and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind."

In his farewell address he thus wisely and piously counselled his fellow-citizens. It is worthy of note that he headed that memorable and priceless state paper, "United States," as if to indicate his freedom from sectional bias, and his earnest devotion to the interests of all the people of his country:

* * * "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.

"In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these foremost props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity.

"Let us simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. 'Tis substantially true that virtue or morality is a necessary spring of popular government.

"The rule indeed extends with more or less force to every species of free government.

"Who that is a sincere friend to it can look with indifference upon any attempt to shake the foundation of the fabric?"

The following historic coincidence which associates the great Napoleon most honorably to him with the last days of Washington, is derived from the published journal of Col. Daniel Huger, a distinguished South Carolinian, who served when a mere boy under Washington at the siege of Yorktown.

Colonel Huger relates that while on a visit to Paris in December, 1899, he called on Napoleon, then first consul of France, and on being presented to him, that greatest of military commanders said to him, "How is the great and good Washington, your noble countryman?"

The Colonel answered:

"When I saw General Washington seven weeks ago on his farm at Mount Vernon, he was well." To which Napoleon replied:

"It will always be well with Washington. Millions of grateful people will cherish his memory with reverence when my name and the name of every other military conqueror shall have sunk into the vortex of oblivion."

Then casting his eyes down meditatively, he added with manifest feeling:

"Yes, with Washington it will always be well."

Ten days after the date of that conversation Washington put off this mortal for immortality, and his last words as he passed on to everlasting life were. "It is well."

THE TREES OF THE BIBLE.

By reference to the first chapter of Genesis it will be seen that the tree was second in the order of creation, the first being light.

But unlike light and man, the trees and the herbs, and the grass that covers the earth as with a garment, were not called into being by the fiat of God, but the earth was fertilized and made to produce them through the operation of natural law.—Genesis i, 11.

Trees are more frequently referred to in the Scriptures than any product or feature of the earth, and they were the subjects of special protection under the Mosaic law.

Thus we are told in Deuteronomy that the Israelites were forbidden to cut down any trees of the field when besieging a city.—Deuteronomy xx, 19.

When the three angels visited the patriarch Abraham, as "He sat in the tent door in the heat of the day," he prayed them to rest themselves "under the tree."—Genesis xviii, 4.

The sweet singer of Israel puts the tree planted by the river side, that bringeth forth fruit in its season, as the symbol of the righteous man, and that is the first figure of speech that he used when he commenced to write his 150 glorious Psalms.—Psalms i, 3.

Solomon was profoundly versed in the laws of nature, and as evidence of his wisdom, which the Scripture tells us "Excelled all the wisdom of Egypt," it is stated that "He spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowl, and of creeping things, and of fishes.—I Kings iv, 33.

When the children of Israel had gone three days in the wilderness without water and then came to Marah, and "Could not drink of the waters of Marah for they were bitter," "Moses cried unto the Lord, and the Lord showed him a tree, which, when he had cast it into the waters, the waters were made sweet."—Genesis xv, 22-25.

It will be observed that while only the trees that grow in Palestine are named in the bible, yet the list of them includes some that are found in each of the four climatic zones—the torrid, the tropical, the temperate and the frigid—for the land in which

Christ was born embraced all the climates of the world, and hence might fitly symbolize Him who stood for all humanity. Palestine was the chosen habitation of the twelve tribes of Israel, and the teachings of Moses and the Jewish prophets were addressed to them alone, but Jesus, the Christ, preached a religion not limited by geographical lines, and he contemplated all mankind as constituting but one tribe—the tribe of God.

We give the several chapters and verses in which trees are referred to in the bible, as follows:

"By the rivers of Babylon there we sat down. Yea we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof."—Psalms cxxxvii, 1.

It is worthy of note that according to many careful observers no willow tree has ever been struck by lightning.

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary."—Isaiah xl, 13.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name."—Isaiah lv, 13.

"He heweth him down cedars and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an ash and the rain doth nourish it."—Isaiah xlv, 14-15.

"They sacrifice upon the tops of the mountains and burn incense upon the hills under oaks and poplars and elm because the shadow thereof is good."—Hosea iv, 13.

"The vine is dried up and the fir tree languisheth, the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered because joy is withered away from the sons of men."—Joel i, 12.

"Yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree and as an oak whose substance is in them, when they cast their leaves so the holy seed shall be the substance thereof."—Isaiah vi, 13.

"I will be as the dew unto Isaiah; he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread and his beauty shall be as the olive tree."—Joel xiv, 5-6.

"Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home and the mourners go about the streets."—Ecclesiastics xii, 15.

In this verse Solomon uses the almond tree in bloom as the symbol of old age in man, its white blossoms typifying his grey hair, or as a poet terms it, "The snows of time upon his reverend head."

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree and he requested for himself that he might die, and said 'It is enough; now O Lord take away my life, for I am not better than my fathers.'"—I Kings xix, 4.

"And it shall be when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle, for God is gone forth before thee to smite the host of the Philistines."—I Chronicles xiv, 15.

"And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance."—I Kings x, 27.

"The sycamore is called the Egyptian fig tree, and its name is compounded of sycos, a fig, and moros, a mulberry tree, as it partakes of the qualities of each of such trees, resembling the mulberry in its leaves, and the fig tree in its fruit. For a similar reason the mulberry is called a 'sycamine tree.'"—Luke xvii, 6.

The sycamore is thus mentioned in the New Testament:

"And behold there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

"And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

"And he ran before and climbed up into a sycamore tree to see Him, for he was to pass that way."—Luke xix, 1-3.

"And the king made of the almug tree pillars for the house of the Lord; * * * there came no such almug trees, nor were seen unto this day."—I Kings x, 12.

The almug is a species of citron tree, and is

valued for the sweet odor and beauty of its wood. It is a gummy and oily wood, and produces what is termed gum ammoniac or gum arabic of commerce.

The cedars in the garden of God could not hide Him; the fir trees were not like His boughs, and the chestnut trees were not like His branches, nor any tree in the garden of God was like unto Him in His beauty."—Ezekiel xxxi, 8.

The chestnut tree is greatly esteemed by the Orientals for the beauty of its wood and its fruit.

It is known among the Persians as the plane tree, and in their annual religious ceremonies, which occur at their harvest time, they adorn it with jewels and rich drapery.

In describing the New Jerusalem, the Apostle John tells us that—

"In the midst of the street of it, and on either side of the river was there the Tree of Life, which bare twelve manner of fruits and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."—Revelations xxii, 2.

This whole verse in its mystic symbolism doubtless typifies Jesus.

The Tree of Life standing for Him who declared "I am the Way, the Truth and the Life," and the "leaves of the tree that were for the healing of the nations," mean His teachings, which should be accepted universally at the coming of His kingdom upon earth, who was known among the Jews and Gentiles during His ministry in the world as "The Healer," and whose advent was predicted by Malachi, the last of the prophets in the words, the "Sun of Righteousness shall arise with healing in his wings."—Malachi iv, 2.

And by the psalmist as the Lord "Who forgiveth all thine iniquities, who *healeth all thy diseases.*"—Psalms ciii, 3.

Love is the sunshine in the heart; the morning and evening song bursting forth in continual praise; the joyous nature bringing man into new life; now the great spaces are crystal clear, pure, transparent.—*Heart of Job.*

The surest way to health, say what they will,
Is never to suppose we shall be ill;
Most of those evils we poor mortals know,
From doctors and imagination flow.

—Churchill.

THE WORD "DAMNED" IN THE BIBLE AN ERROR OF THE TRANSLATORS.

While we firmly believe in the teaching of the Apostle Paul that "All Scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness" (II Timothy iii, 16), we can not but observe that our authorized English version of the bible contains several verbal errors. Among these errors, due to mistranslation, the most notable is the use of the word "damned" to express the meaning of the Greek word "katakpino" in the original text of the New Testament.

Thus in the final instructions given by Jesus to His apostles just before His ascension to heaven, when He gave power to all "Them that believe" to heal the sick, "katakpino" is rendered "damned," so that the text is made to read "He that believeth not shall be damned," meaning that he shall be punished after death, according to the construction impressed upon it by theologians, and generally accepted in the so-called orthodox churches.—Mark xvi, 16.

Yet a reference to any Greek-English lexicon will show that such word means condemned, and has this meaning only.

Pursuing the inquiry further by consulting a standard dictionary of the English language, we will find that the verb to condemn means to blame or disapprove, and never imports the infliction of pain or punishment on man in a future state of being. The word "damn" is derived from the Latin "damno," which means to condemn or censure, and is used in that sense alone by the Latin authors.

Thus Cicero, in one of his orations, referring to the corruption of public morals by certain writers, urges that the Roman authorities should "damn" them, meaning that the censors should condemn them as unmoral authors, and deny them the privilege of publication.

This, the true meaning of the Greek term "katakpino" is adhered to with singular inconsistency by the translators in other texts of the New Testament.

Thus in the simple and beautiful recital of the colloquy between Jesus and Mary Magdalene, after that penitent sinner had bathed His tired feet with

precious ointment and wiped them with her once wanton tresses, He, the sinless, said to her, as we are told by the Apostle John, "Woman, where are those, thine accusers? Hath no man condemned thee?"

She said "No man Lord." And Jesus said unto her: "Neither do I condemn thee; go and sin no more."—John viii, 10-11.

In this case, as in the text cited from the gospel of St. Mark, the Greek word "katakpino" is used in the original, and yet in the former it is translated "damned" and in the latter "condemned," without any assignable reason for the variation.

Had the translators been consistent and not yielded to their mere priestly bent to make the word more forcible in the one case than the other, we would have our feelings shocked, and the moral beauty of the words used by our Lord and the penitent woman marred by making it appear that his words to her were:

"Hath no man damned thee?" and upon her answering "No man Lord," He replied "Neither do I damn thee."

Indeed, it is evident that asking her "Where are those thine accusers?" Jesus intended to give to the Greek word "katakpino" even a milder meaning than the word condemned implies, making it signify the same as the word accused, a meaning that it also bears in the Greek classics, and in the writings of the Christian Fathers, Augustin and Chrysostom.

"No one really rules until he or she rules him or herself."

"All business is best done when it is a pleasure to do it."

"You can not succeed and make money if you remain in a corner."

"Poverty comes largely of shrinking away from people, and fear of responsibilities."

"What can not be done with heart, had better not be done at all."—*Prentice Mulford.*

TREATMENT FOR DYSPEPSIA.

My appetite no longer craves the material things of sense. I am satisfied with the substance of spirit in all that I eat and drink.

EXPERIENCES.

(Extract from lecture delivered by Oliver C. Sabin before the Reform Christian Science Church, Wednesday evening, September 18, 1901.)

When the NEWS LETTER came out something over two years ago in its career of unchaining the Truth, under the direction of its editor, there were partisans of that belief in every part of the country, and many of them in Boston. The word was sent out from Boston that the NEWS LETTER should not be read by the members of that Boston Christian Science Church, and those who did read it, and who continued to read it, were cast without the pale of ordinary Christian treatment.

The case that I am going to mention is that of a lady who was residing in Boston, and was about to take class instruction from one of their teachers and members of their church, but when the NEWS LETTER came out and demanded that the Truth should be unchained, she raised the banner of the UNCHAINED TRUTH, and as a result, she was driven out of that church; and, as she wrote me, she was taken with the most terrific pains in her head. The way she described them, they were not pains in reality; they were something that made her wild, frantic, and almost crazed her. She continued that way for some time, and she finally wrote me for treatment—wrote for treatment not only for relief from that awful pain, but also for financial relief. She said that while she was possessed of sufficient means, everything had gone from her; she could not make a dollar; nobody would pay her a dollar; everything had gone to chaos in the way of money, and she did not have a cent, even to pay for treatment. I took the case and commenced to treat her. I treated her against malicious thoughts, and I received a letter to-day from her, enclosing a very liberal check for the treatment she received (I never intimated that I wanted a cent from her) giving me the information that her money matters had come in harmony with her health. She said of her health as follows:

"I fail to find the words to pen to speak forth my gratitude to you for your many kindnesses shown to me. Relief came soon after my writing you. It was a gradual relief from day to day. If ever

any one has been faithful during seeming great tribulations, I have endeavored to do so. My head feels natural now. I am entirely a new being, and am trusting in infinite love for all things. Again I say please accept my heartfelt thanks for your kindnesses

"Yours in Truth,
"(Signed) _____."

It will be evident to you all why I should not give her name.

Another case of healing to which I will call your attention is that of a lady who lived at Lafayette, Ind. On the 28th day of August last I received the following letter:

"DEAR SIR: I ask for treatment. My trouble is ague of six weeks' standing. * * * My greatest suffering is headache. I have bronchitis of twenty-seven years' standing, for which I want treatment, also for strength, vitality, and against catching cold. * * * My headache is more like neuralgic pains. My brother, who is a physician, says neuralgia often goes with the ague.

"Yours in Truth,
"(Signed) _____."

I received a letter today, dated on the 16th of September, which is as follows:

"I am wholly restored to my usual health and strength, for which I owe you and your co-workers many, many thanks. The day is not far off when I can pay for my second weeks' treatment. I will be glad to buy your book and take your paper. My health is as good as a young baby's.

"Yours in Sisterly Love,
"(Signed) _____."

The next letter I refer to is one from the mother of a young man who had a very serious ailment, and one which is oftentimes very difficult, if not impossible to cure. She writes as follows:

"DEAR FRIEND: You must not think we have forgotten you. My son seems perfectly well. He returned to work yesterday. I am so grateful to God, and thank you and your friends for their help. God's power has been plainly manifested. * * * Thanking you for your kindness, I am,

"In Truth and Love,
"(Signed) _____."

Now, these are only letters that were received to-day. I picked them up, wanting something to say here to-night. Of course, this work of God-healing is going on all the time, everywhere. These people write me and tell of their healings; they send their money even without asking, for I never asked anybody for money in my life, and they pay for this time that has been occupied in praying to God for their healing. Now, I ask you whether people would do that to sustain a fraud. If these things were not true, and the hundreds of letters that come to us from everywhere are of that character, I say if they are not true, would people do that? They send us money from Japan, from England, from Germany, people that we never saw, nor ever heard of before, and perhaps never will again—for what? To sustain a fraud do you say? Yet when we bring these facts to the Christian world and lay them plainly before them, many of them will not believe; they pretend not to believe. In all history and in all the various ramifications of the human mind you can not find where any person or persons ever tried to sustain a fraud in which they had no interest in sustaining. Yet the plain facts stand forth, and the world must understand that God does heal the sick; that He heals the sick in answer to our prayers. He not only heals the sick, but He heals poverty; he heals sorrows; He heals all the various ills of human life; He restores harmony; He restores happiness, joy, contentment and peace, where chaos reigns heaven takes its place.

That is the working of this new thought. This is the work that is going on all the time, everywhere, not only in Washington, but you find these people healing the sick in every city almost on the face of the earth. Those people are healing the sick through prayer to God; and the people must understand this, and when they do understand it, and when they do know that God will answer their prayers when they pray with the understanding, they will be anxious to learn how to pray.

You have heard read in your hearing this evening by our brother the words of the Savior, "Seek and ye shall find, knock and it shall be opened unto you; ask and you shall receive," and I tell you that in all the world that promise has never been violated. Where the person asked, sought and knocked in sincerity they always received an answer. The an-

swer may not come as we would always wish, because we are not the judges. All we have got to do is to ask, seek and knock with perfect faith and perfect understanding, and remember that God has said "Be still and know that I am God;" know that His promises will be fulfilled, and go on with our work perfectly trusting, and nobody can ever be disappointed.

This is the grand work to which we are dedicating our lives and our souls and our everything; that we are trying to scatter through this dying world, carrying this message to those who are stricken with sorrow; to those who are bowed down with disease; to those who are traveling through this life, bending under the weight of poverty and its many sorrows. What a beautiful thought it is; it not only gives you happiness, but it brings you to heaven, and it brings you to heaven now. That is one of the preetiest things in all our new thought (so called) that we have eliminated absolutely this doctrine that you have to die to win. One does not have to pass through this hell of death to get into heaven. Heaven is here and now; so is your hell. It is as you make it. If you sow the seeds of the spirit you will reap Christian harmony; and if you sow the seeds of sin, as you sow so shall you reap; and it is within our power, each and every one of us, to make heaven ours for all time in eternal happiness, or to sow the seeds of hell and go down and down and down. As you sow you reap. Let us see to the sowing. God bless you all.

A CARD.

Doctor and Mrs. Yarnall, who have long been known as successful teachers and healers, still receive patients and students, both present and absent.

Mrs. Yarnall will take classes in distant cities or towns when suitable arrangements are made by correspondence or otherwise.

Patients received and private lessons given on application. Any communication relative to their work will meet with prompt responses.

Address, JANE W. YARNALL,
2450 Michigan avenue, Chicago, Ill.

SPREADING GOD'S LOVE.

(Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, Sunday, September 22, 1901.)

Two weeks from to-day we will commence our regular series of ten lectures, teaching how to heal the sick. As you perhaps are aware, or many of you, the object we have especially in view this year is to present this Truth, this fact, that God does heal the sick, to the Christian churches and to the Christian people especially of the city of Washington in our local efforts, as well as our work throughout the world. As I have said heretofore, there has been a prejudice existing against this God-healing by reason of those who have learned the lesson and have been practicing it, assuming so much on account of their own personality. Now, this God-healing is like every other one of God's principles. It belongs to you, and it belongs to all of us equally alike. When God created man—and He created us all—He created us all equal. He did not give me the power and you not the power of healing. Not only is this true, but Jesus Christ, in the lesson that was read to you to-day, made this power of healing the sick the measure by which you could know who were the believers. He told His disciples as He walked up the mountain, and after He was there, to take this gospel that He had been teaching them these three years and carry it with them into every part of the world, preach it, and these signs shall follow those who believe. And the Scriptures tell us that they did, after His ascension, take this gospel, and mighty-signs followed them all over the world, the signs did follow, and the signs will follow, and the signs will follow every person who does believe.

Now, mind you, when I say that, I am not dechristianizing these good people in the churches who do not believe as we believe and who can not do this work; but I say to you frankly, as I have said to them everywhere, in print and in the forum, that you do not believe and have not the scriptural knowledge, or else you could do as Jesus said you would do.

Now, why should you be prejudiced against this thought? Why should any person on the face of

the earth array himself against a truth that heals the sick through the power of God Almighty? Why should they? Can you conceive of any reason why you should hate anything because God loves it and because God is in it, and because God is working through it? Not if you are a Christian. Away back in New Testament times we are told about the Ephesians whose business of making idols was being destroyed. They had a financial interest against it, but you have no financial interest against it. You live in a Christian country, and this Christian religion is the recognized religion of our country and of every country on the face of the earth that is worth anything. Now let us step one step forward, go up a step higher, and live up to the privileges which we have. Let us teach it, let us make everybody understand that they can do this work of God-healing, that it belongs to them.

Now, while this audience this afternoon, owing to the meeting on the avenue, is not as large as usual, nevertheless, my friends, there are brains in this meeting, there is talent here, there is such talent as can move this town. My dear friends, you do not know the power of concentrated prayer, and when I say prayer I do not mean the prayer that everybody is praying, that everybody prays and never gets an answer to; but I mean the prayer of understanding; that, when you give it, it moves the mountains; the prayer which Jesus taught us to pray. The world is full of prayer, but it is not the prayer which Jesus taught; it is not the prayer of understanding; it is not the prayer that is offered with any expectation of being answered. For all these centuries these prayers have been ignored and never answered, and the people do not expect an answer any longer. That is why they do not and can not do anything.

Now, in this thought we have the prayer that Jesus taught us to pray. We have got the underlying principles of perfect understanding, and when we make that prayer in accordance with the instructions He gave us, the prayer is answered; and if we make it with perfect understanding it is absolutely impossible to ever have a failure; and the only failure is in us, if there is ever a failure it is not in God or His promises, but it is in this material mind.

Why should I ask you again, why should there be prejudice against this God-healing. Why should

not these Christian people take it into their churches, take it into their Sunday schools, take it into their homes, and heal the sick, and teach their children to heal the sick, raise them up in the love of God Almighty's Truth. It makes all better men and better women. It broadens and widens your intelligence, gives you more spiritual understanding and makes you happier and better.

Is it possible that this prejudice exists because this power of God enables us to heal the sick. When I say enables us I mean it enables us through God's power. He answers our prayer, all healing is but the answering of perfect prayer with understanding. Then I say, why should that make you prejudiced, why should any person be prejudiced against such a mighty truth, such a mighty fact where it lifts the consumptive from the very verge of the grave, and destroys every kind and character of so-called diseases? I could not number all that are being cured daily and hourly all over the world. Why should that make you or any person prejudiced against this Truth? You know Jesus wherever he went, went everywhere healing the sick. He preached but very little. It was simply a system of healing going on almost all of the time. Occasionally he would give a parable. I do believe that Jesus preached but very little to the multitudes. He gave them the Sermon on the Mount, and occasionally He would give them parables, but His administration was an administration of healing; healing the sick, going through Judeah and all that country round about, healing the sick during His whole administration. He told them, as His last command, to go and preach this gospel that He had given them, and these signs of healing should follow them: not them alone, but every one that believed should have them. That is a sign that we have this religion now, take it. Should you be prejudiced because Truth heals the sick?

There is a gentleman living in a town in Indiana who is a physician. About eight weeks ago he was said to be dying with what the doctors called Bright's disease. They had a consultation, the three physicians, and they all decided that he was then dying. The friends telegraphed to Washington for metaphysical treatment, and we put him under what we term our heroic system of treatment, and kept him under it constantly from 6 o'clock in the

morning until 10 o'clock at night each day. I received a letter about a week ago from the lady who wrote for them—did all their writing—stating that the doctor was so nearly well that longer treatment was not needed. He is now a Christian Scientist, that doctor is. I could give his name and address, and if anybody wants to see the letters they can come to my house and see them, but I do not think it is proper to give the names of my patients to all the world. The world has no business with them, but any person who desires it and has the right to know, can know of these facts and read all these letters. Is it because that man who was in the very throes of death was raised up by God Almighty's love to life that God-healing is hated? Is that a reason why you should not have this Truth? Is that a reason why it should not be taught in the churches? I ask again does this prejudice exist because God heals our minds as well as our bodies for the reason that he restores harmony and happiness? Many, many times have I seen persons bowed down with sorrow, with fear, with anxiety, their very mind destroying the body, and after you ask God to lift this burden off of their souls they go off smiling and happy, enjoying the sunshine of God's beautiful love. Is that a reason why prejudice should exist? Is that a reason why the churches will not take it? On the contrary, these are only carrying out the doctrines that are taught in the churches. Therefore, let us press home this fight: let us press home this crusade and make the world take this thought until they get far enough along so they will commence to investigate.

There is one thing about this. If you ever get a person far enough interested in this thought to get them where they will investigate the facts, they are sure to be converted.

I will give you a little incident in my own experience in regard to that. I have given it before, but it carries out the same train of thought that others have been affected by. There was a gentleman who was in the employ of the company of which I was the president; he told me of his being healed of a very serious case of morphine, taking enough morphine every day to kill perhaps twenty or twenty-five men. I asked him how he got rid of it. He told me the Christian Scientists cured him. "How did they do it?" I asked. He said

they claimed that God did it. Of course I did not think God had anything to do with it. I did not think that God had any part or parcel in his healing, but I knew the young man and knew he was telling me what he believed to be the truth, and for the purpose of ascertaining what kind of a system of deception they were practicing on him to make him think God did the healing, I commenced to investigate, and I also confess to you this, that when it comes to healing a very bad case of morphine eating it is almost if not beyond the possibility of materia medica. Occasionally, but in very rare instances, they are cured. But in this thought we never fail if we get to them before the breath goes out of the body. In morphine eating I have never known a failure.

I commenced to study. I wanted to ascertain how they had healed that young man, and by what system of fraud they were claiming that God did it. I did not think that God had anything to do with healing the sick. My father told me when I was a boy that miraculous healings, as they termed it, had ceased with Jesus and the apostles, and since then we have their writings and it was not necessary to heal in order to prove the Scriptures and Christ's divinity.

The upshot of that study was this, in about seven months or possibly six, I learned that they healed the sick by prayer, and it was nothing but prayer, though they did not call it prayer; they called it treatments; but I learned it was nothing but prayer, and I got so I could offer a little prayer, and God would almost instantaneously answer it.

I was once at the Foundry church class meeting in this city, and a gentleman got up and told his brethren and sisters that he was going blind. He was one of those superannuated preachers; he is now in the Treasury Department drawing a salary, and was then. He told them that he was going blind, and thanked God that he loved Jesus still, and if he was going blind he was going to stick closer to Jesus if possible, than ever. I was sitting by the side of him, and when he sat down I got up and talked and told him "If you believe as you ought to believe, you could ask God and He would heal your eyes. There is no need of your going blind." After I sat down he whispered to me and said "Wont you put your hand on my head and

ask God to heal my eyes?" I said "Certainly." I put my hand on his head and offered up a little prayer that God would for Jesus' sake heal his eyes, and the next week he was back there thanking God that his eyes were well.

There was an answer to prayer, but it was not the real prayer of understanding. It is very seldom that one can have faith strong enough so that by simply asking you can know that you are going to receive an answer. If you ask, believing that you have got that for which you ask, you are certain of results. *The only prayer that is answered is the prayer which is given with the understanding that you have that for which you ask before you ask.* That is the prayer that is answered. If you realize this, I do not care what form of words you use. God will heal whatever you ask, or He will perform whatever you seek in that way. But the prayer which I afterwards learned, which healed the sick and was potent and powerful, and not only that, but was in accordance with Jesus' commands, was made with the understanding that you have that now for which you ask before you ask; and when you realize the allness and perfection in the Godhead, you have everything, and God will answer your prayers. I repeat, as I said earlier in this lecture, that if ever there is a failure, it is not the failure of God or this system; it is the failure either of the person who makes the prayer, or something that the subject of that prayer is doing.

I do not think I can sit down and go to treating my brother here or anybody else without his consent, and have any reliable results. I have known of cases of that kind where they had results. People write to me "Can't you treat this one or that one; I have a drunken husband; can't you treat him without his knowledge? He won't have anything to do with it. Can't you save him for the sake of his family?" I universally say that I can make no promise whatever of healing, that Jesus taught us by His example that a person to receive the benefit of this prayer must desire it. In other words, if you are going to seek the blessing, we are taught everywhere and under every condition, that we must seek, knock and ask, and unless we do that, we have no assured results. Ordinarily speaking, I have no more right to go to praying for you than I have to enter any other of your domains, because

this prayer of understanding enters your mentality, and I have no more right to enter it than I have to enter your house without your consent.

Is it because God destroys poverty that there is such a prejudice existing against this Truth? Shall any one fail to accept it for the reason that by the practice of this blessed Truth God Almighty gives you everything just as the air you breathe? Now, I do not think any of you have any anxiety about not getting all the air you want. Air, to the material mind, is about the only thing that is left that has not been captured. They have captured the earth, that is tied up. The youngster that is born to-day does not have a flat-footed chance like they used to have. The earth is mortgaged. He is born on the earth, but he has no earth.

According to material thought, they have got the water fixed. You go into the large cities everywhere and you will find the water rights pretty well taken up by private corporations; but we have got air left, and that is about the only thing that is left.

You remember that incident of the Persian King who sent his ambassadors to the Scythians to demand earth and water, and the Scythian in reply sent back a bird, a mouse and an arrow, as I remember, and interpreted in this way: "That unless you can fly through the air as a bird, or burrow in the earth as a mouse, the Scythian's arrows will destroy you." That was what the old heraldry demanded, earth and water. Now you do not get either. But this is a digression.

I say that if you take this Truth and practice it, you have no more thought of money, nor thought of want, no more thought of lack, than you have of air. It is necessary nowadays to have money to do business with; it is necessary to have money to supply your tables with something to eat, your backs with clothes. Money is one of the agencies of civilization. If you want to scatter this Truth to the world you have to have money to do it. Money is necessary. If you take this thought and practice the lesson that Jesus gave us, and treat along that line with perfect understanding, you are just as sure to have all the money you want as you are to have all the air you want. Everything is yours, it belongs to you. You are God's heir. God created you in his image and likeness. You are

his heir, a joint heir with Jesus Christ, and you are entitled to everything. But our friends tell us we have to wait till we die to get it. If we are going to the New Jerusalem where the streets are paved with gold, we have to pass through something we call death.

God never created death; it is no part or parcel of God. You can no more wring death out of God than you can wring darkness out of a sunbeam. It is impossible. You are the farthest possible away from God when you are in death. God's life is eternal and you are eternal. Then would it be reasonable, I ask you, if I was going to make a will to my brother and was going to bequeath to him my goods and chattels and effects, him to be seized, held and possessed of them and enjoy them, only after he had passed out of the body, gone to that other land that we know nothing about. How much good would that will do him? You see it would be absurd to think that you are heir to anything unless you can use it, unless it is for your benefit in this life.

Where is the kingdom of heaven, the kingdom of God, where is it? Where did Jesus say it was? It is within you. Now, if the kingdom of God is within you, you do not have to die to get into the kingdom of God. I have quit preparing for death myself entirely. I am only preparing to live; I am getting ready to live; every day of my life is along the lines of preparing to live. Anybody can die if they want to, but I am preparing to live. This religion teaches you how to live, how to enjoy life, how life can be made enjoyable; it gives you the kingdom of God's blessings now, and you do not have to die to win it. You do not have to die to reap the benefit of your kind actions. Not at all. For every act you perform and do you receive your reward or your punishment from this time on, even after it is gone out. I do not say that you get your punishments all on this earth any more than you get all your rewards. You are punished until the score is squared. God Almighty is just; he is love and justice; but there never was a sin but what punished itself. God never knew sin; God is good, God is love, God is just. If we step aside by reason of our power of selection and commit sin, we are punished for that sin until we have paid the uttermost farthing, and the only way to

escape is to come back to the Truth, acknowledge God Almighty through Jesus Christ, His Son, That is the religion we are teaching today. It has healing, and it has salvation; it has happiness, and it has joy. It makes us love one another; it teaches us to practice the new commandment which Jesus gave. Jesus said "A new commandment give I unto you, that ye love one another." And they know us as we carry out that new commandment, and when we do not carry it out, we have no part or parcel in this God-life. You have to plant your religion upon love and you practice it upon love; then God Almighty forever and for all eternity will bless you.

Let us carry this Truth this year as far as we can, and keep on and on until every tongue on the face of the earth shall be made to acknowledge that God Almighty reigns and that Jesus Christ is His son.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT—IN UNITY.

What interpretation do you give to the following: "Except a man be born of water and of the Spirit, he can not enter the kingdom of God."—John iii, 5?

These words were spoken by Jesus in answer to Nicodemus' question, "How can a man be born again?" and many have sought to know just what is meant by them. The church has taught that to be born of water means to be baptised, although there is a difference of opinion as to the amount of water necessary. To be born of the Spirit has been understood to mean first, a deep conviction of sin and unworthiness, and then a sense of forgiveness and joy, which experience has been termed conversion, and both conversion and baptism the church holds as necessary to complete salvation, or birth into the kingdom of God.

In our interpretation of Scripture we seek the Spiritual, the esoteric meaning of the words rather than their literal rendering, and we find the language of the bible to be largely symbolical.

In this instance, we analyze the verse thus: To be born is to enter into a new state of consciousness. Water symbolizes thought, and as a body of

water is never still, so thought is vibratory, and as we have been tossed about and buffeted by waves of ignorance, or lack of understanding of the Truth of being, when we enter this new state of consciousness we find a more rapid vibration of thought waves and a higher range of our faculties, and through intuition we recognize our divine birthright—likeness to the Father.

To be born of the Spirit is an experience which each soul must know for itself. No one can tell another what it is. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is he that is born of the Spirit." In another place we read, "The Spirit beareth witness with my spirit that I am the child of God." When we enter into this higher or spiritual plane of consciousness, we come into a realization that we are spirit, that there is only one substance—spiritual substance—and that body, soul, and spirit are one, and the kingdom of God is within us.

From my view point, God is universal life and substance, and man is a radiating point of the same. God is omnipotent, controlling all things, and I, of the same being, have the same attributes and power, controlling my surroundings and life even as He does His larger measure. How things appear: I am kicked and cuffed around by circumstances, the slave of fear and worry; investments go wrong, want stares me in the face, and it all affects my health so that sometimes I feel that I can not live.

Now my question is this: Where is the conjunction with this omnipotent power? Do you find this seemingly true and grand theory to be practical? How do you work it? Where do you make your junction? Why can not I use it?—F. J. F.

These questions are practical and perfectly legitimate, and the problem is one to which many another is seeking a solution. So many are asking, "Why can not I demonstrate this which I know to be true?"

The cause of failure with the majority of people, as with this lady, is that they have a clear intellectual grasp of the truth, but through lack of faith have failed to make it a living reality. They have, as it were, built a great electrical plant, and then failed to press the button which would turn the current of power into their whole life. It is through

faith that we make this connection with the God power within each soul. Instead of having faith that this power can control all circumstances, and trusting like a little child in the consciousness that this power is working for them, they, through their dread and fear, simply prevent this omnipotence from flowing through the universe. "Perfect love casteth out fear."

The attitude for this lady and for all who are in the same state of mind is: Just know that this power in you will enable you to make your environments what you will. Say to yourself, "I am one with Almightyness; all power is given to me in my heaven and in my earth." You must put aside all doubt; realize that there is no lack in your Father's house, and that you are His child. Sometimes it is necessary to have all material props removed so that you may trust in nothing but universal substance. Let us cast our net (thought force) upon the right side, the side of faith and trust, and we will draw to us all that the heart can desire—all good.

1. Just what do we mean when we affirm "I am omniscient?" Do we mean that we are becoming omniscient, or that we now partake of the attributes of God, being made in His image?

2. How do we know that we are being led by the spirit instead of our own mentality?

3. Must one be in conscious communion or relation with the good to have realization? We so often see people enjoying every earthly blessing, whose lives seem selfish and sordid?

1. We can not become what we already are, and as we are the image of, and like unto God, it follows that what God is, we are. The spirit—the I am—which is our real self, is all-knowing. In our study of science of being we find out what we are in reality, and through the power of thought and the spoken word we are bringing into manifestation this I am.

2. This is something rather difficult to explain, for it is an experience of the soul, and each must know for himself alone. "The spirit beareth witness with my spirit." If we live in close touch and conscious oneness with spirit, ever listening to the "still small voice," then all thoughts or suggestions which come to us are quickly brought before this white light of omniscience, and if they are not up to its pure standard they as quickly fall away. Mind,

with all its faculties, is subservient to spirit when we recognize spirit as all in all.

3. We can not have a true realization of the good without conscious relation with it. It is true that we see "the wicked flourish as a green bay tree," but as they have no knowledge of the abiding presence and power of the good, they are as the grass of the field, "which to-day is and to-morrow is cast into the oven." Now, the one who knows he is one with omnipotent good, the one who recognizes this source of supply and by active faith draws to himself and keeps the abundance of good, which is our birthright, is filled with joy and gladness because of this knowledge, and peace, perfection and prosperity attend him always.

Is it not true that the Divine Science people are really Christian Scientists, who for selfish purposes have adopted Mrs. Eddy's teachings and by slight alterations given out her teachings as their own?—
M. B. S.

The foundation of Divine Science, Christian Science, I Am Science, Practical Christianity, and Mental Science, is Truth. Although it is generally conceded that Mrs. Eddy was the first to collaborate and set forth the statements of the science of being in a text-book (there are those who dispute this), still she is not the only one to whom the truth is revealed, or through whom spirit speaks. I believe it is because she sought that distinction and taught her pupils that she alone was the interpreter of the truth, even going so far as to forbid the reading of or listening to any teachings beside her own, that people who must think for themselves sought freedom from this bondage, hence these slightly differing bodies of Scientists. Mrs. Eddy has done a great work, and we give her all honor for it, but we believe that the spirit of inspiration is not given to one person alone, and he who cares not a whit by or through whom the truth is revealed, who only concerns himself that it comes to the knowledge of his fellow-men, such a one never troubles himself about his rights of priority; he simply rejoices that there are so many co-workers in the field. The time is coming when all distinctive titles will be dropped, when all will know the truth and the truth shall make us free. Those who make practical the teachings of Jesus Christ will reach the place where "They shall teach no more every man his neighbor,

and every man his brother, saying know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."

Those who are of the other schools of Metaphysics outside of Christian Science are not Christian Scientists, nor have they adopted Mrs. Eddy's teachings and altered them for selfish purposes. They speak and teach as the Spirit gives them inspiration.

How is that which is called carnal combined with the spiritual; how does the mortal come into possession of the "Divine Germ?"

In the first place, we do not accept the doctrine of original sin. That we are conceived in sin and shapen in iniquity is contrary to reason and to our conception of our loving Father, who is the source of all good and only the good. Life does not come into existence by the will of the flesh, for life is God. There is only one will and that is God's will, as there is only one mind—divine mind. This mind seeking expression, as thought expresses itself in words, clothes itself in form, and man—God's image and likeness—appears. This man, being like God, has the freedom of choice, and may will to live after the flesh; that is, gratify the senses and consider the material the real, which is being "born of the flesh," and so must perish, or he may will to live a spiritual life and so reap life eternal.

Jesus came to show man how it is possible, when he realizes the power of this divine mind within him, for him to live the perfect life, and in thus showing the way saved him from, not some place of torment after death, but from sin, sickness, sorrow and death here and now. When we come into this understanding, we are not upon the plane of generation, but come into that of regeneration, where we bring forth or into manifestation our own true spiritual life, and where we are perfect even as our Father is perfect.

REGARDING PHYSICIANS' CHARGES.

Judging from the recently printed stories of the charges of physicians for their services, it would seem to be much cheaper for a man to die as soon as he is taken sick, rather than trust himself into the hands of a doctor. Certainly it would be much better for the heirs he leaves.

In Pittsburg the administrators of the estate of the late Chris Magee are peevishly quibbling over a bill presented by Dr. Walter C. Browning for \$190,000 for medical services rendered Mr. Magee while in life. There was at one time some slight disposition to give Dr. Browning the entire Magee estate to be placed to the account of the debt, but some foolish objection to the size of the bill has deterred the administrators.

In Binghamton a surgeon has charged a millionaire of that city \$8,000 for mending a cut made in the millionaire's throat in an attempt to commit suicide. The millionaire in this case had every reason to be annoyed. He had been ill for some time, and probably with a view to saving something of his property from the hands of his attending physicians, he drew a keen-edged razor across his throat and lay down peaceably to die. His chagrin may be imagined when another doctor stepped in, sewed up the slit in his throat and calmly handed him a bill for \$8,000. It was enough to vex any man with an economical disposition.

In contrast with these stories that have come over the wires is the tale of the attempt of the high-binders of New York to kill Tom Lee, a rich tea-merchant, for a paltry \$300. This easily demonstrates that it is much cheaper to get killed than to escape, although, of course, some political economist will dilate upon the influence of Chinese cheap labor. Two men who will split only \$300 between them if they are successful, are hounding Tom Lee day by day, and taking all sorts of chances for this petty sum, while the doctor works alone without fear of persecution, and then openly and defiantly files his bill against the estate. It is a complicated problem, and one that requires much thought from the man who contemplates hiring a physician.

And yet, although these cases are almost daily exploited in the newspapers, here are still conventional, conservative old M. D.'s who wonder at the growth of Osteopathy, Christian Science, spirit healing and the wonderful development of the patent medicine business. It is apparent to any but the most thoughtless, that no man is going to voluntarily subject himself to a process of extortion that will leave his family destitute on his death, if there is any other method of baffling disease at hand.—*From the Olympian, Olympia, Wash.*

TEACHING METAPHYSICS.

(Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, October 6, 1901.)

In commencing the lecture upon the subject of God healing I want to impress the one thought, that you must be fair to yourself. I may advance ideas here during these lectures that are and have been entirely new to the most of you; but if you study this thought, if it affects you as it did me, you will repel at once some of the ideas which have since been demonstrated to me to be true. I do not ask you to believe from the start, because that would be asking the impossible, but I can ask you to be fair. Suppose you were a jury and I was an attorney trying my side of a lawsuit, and the testimony on my side was all in, and the defendant who was being prosecuted should attempt to give evidence and you would refuse to hear it, you see you would be manifestly unfair. It would be your duty as a jury or a court to hear testimony upon all sides of the question and then the law pertaining to the case, and after you have it all in, then consider as the court tells you, of your verdict, consider what your judgment should be.

Now, I ask you during this course of lectures to listen. You do not have to believe anything except what reason and common sense forces you to believe; and when you get through, if you have been honest with yourself, you will know how God does heal the sick, and He will heal the sick through your efforts. There is nothing difficult about it, if the study is met with an honest purpose and a desire to learn.

In taking up this course we naturally commence at the foundation. If a man was going to build a fine mansion, and he should seek a place upon the river's bank and build his structure upon the sands, you would say he was a foolish man, as our Savior tells us. But if he should dig away the sand and build his house upon the rocks at the bottom then when the winds came and the waves dashed against that house, it will stand, because it was founded upon a rock. Therefore, it is all important and imperative that we in the very outstart of this series of lessons should know and understand as far as it is

possible for us to do, what God is, the nature of God, and then look at our relations to God, and then next we may fill in the details.

The Bible tells us that GOD is LIFE, that God is TRUTH, that GOD is LOVE, that GOD is WISDOM, OMNIPRESENT, OMNISCIENT, and OMNIPOTENT. Who knows what LIFE is? Did you ever see life? Do you know what life is. Take the tiniest seed and plant it in the earth and life brings it up and it springs forth into a plant. You plant an acorn and life brings it forth, and it makes the mighty oak. You go into the minutiae of all creation and you find everywhere LIFE. . . You go into the depths of the ocean, and there you will find LIFE. You find life not only in the creatures that live therein, but you find life in the very water in its ceaseless roll for all eternity. You find life permeating the birds of the air, the beasts of the field, and you find life permeating mankind. When man was created God breathed into his nostrils the breath of LIFE and he became a living soul.

You must know, as we will show later on, that God works through natural law absolutely and perfectly. There is no change in God, and in order to make my record complete, I am going to read some extracts from the Bible upon the subject of God, so that you may understand more perfectly what God is, as known in the Scriptures.

BIBLE EXTRACTS.

"Know therefore, this day, and consider it in thine heart, that the Lord He is God in Heaven above, and upon the earth beneath; there is none else.

I am the Lord, and there is none else, there is no God besides me: I girded thee though thou hast not known me.

That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else.

But to us there is but one God, the Father, of whom are all things and we in Him: and one Lord, Jesus Christ, by whom are all things, and we by Him.

Now a mediator is not a mediator of one, but God is one.

For there is one God, and one mediator between God and man, the man Christ Jesus.

God that made the world and all things therein, seeing that He is the Lord of Heaven and earth, dwelleth not in temples made with hands.

Neither is worshipped with men's hands, as though he needed anything, seeing He giveth to all life, and breath, and all things;

Or who hath first given to Him, and it shall be recompensed unto him again.

For of Him, and through Him, and to Him are all things; to whom be glory forever.

God is a spirit, and they that worship Him must worship Him in spirit and in truth.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever.

Before the mountains were brought forth, or ever thou had formed the earth and the world even from everlasting to everlasting, thou art God.

Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am He.

Thou, O Lord, remainest forever; Thy throne from generation to generation.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."

God is omnipresent, that is, everywhere present.

God is all, and everywhere present, let us see what that means, and then we will read some Scripture on it. You take the vast endless space, everywhere, God is everywhere, is infinity. There is no measuring Him. You can travel, if it were possible, for all eternity, with greater swiftness than the lightning's bolt, and yet the end of space would never be. There are planets so far and so distant that it takes thirty thousand years for the light to strike this earth, and were you there you would be no nearer the end than when you started; and God is omnipresent, everywhere in this vast infinity. That does not mean that God is measured by metes and bounds. That does not mean that God is a great big being, subject to measurement. It means that this great cause, or First Cause, which we call God is infinite. It has names as there has been nations of the earth, one people will

call Him the Great Spirit, others Jehovah, etc., but they all mean that this great Creative Cause is everywhere, we call Him God our Father. **GOD IS LIFE AND LIFE IS GOD.** Wherever you see **Life**, there God is. You live, move and have your being in God, as the apostle tells us. Wherever you are you are in God and you are in Life.

In order to understand how God heals the sick you must know something of God and what He is. A nation is measured universally by its estimate of God, and those nations that reach up to God, nearer to what He is, are the greatest nations in the world. So with man. As he measures his estimate of God so is he, and the brighter he is and the more loyal to God he is, the greater and more perfect man he is. There never was a great invention created by a man who did not believe in God. There never was a great philosopher, there never was a great statesman; there never was a great poet, there never was a great prophet, there never was a great soldier, and there never was a great man that did not believe in God.

All the men who constituted the Continental Congress and all of those who signed the Declaration of Independence, every one of them were Christians and devout believers in God Almighty. Of all the generals in the Revolutionary army, there never was but one who was an infidel, and notwithstanding his brilliancy, his infidelity made him a traitor to his government, and now the name of Benedict Arnold goes down in history, disgraced as long as American history shall be known. In order to be great, in order to be grand, in order to be good, you must be loyal to this Creative Force that we call God Almighty.

God is everywhere. He leads you, He takes you by the hand and takes you along through the pathway of life and cares for your most minute trouble. Not a sparrow can fall without His notice, and even the very hairs of your head are numbered.

Life is everywhere, in everything, and Life is God.

I quote from the Bible as follows:

BIBLE EXTRACTS.

"But will God indeed dwell on the earth? behold the Heaven and Heaven of Heavens can not con-

tain Thee; how much less this house that I have builded?

But who is able to build Him a house, seeing the Heaven and Heaven of Heavens can not contain Him?

Who am I then, that I should build Him a house, save only to burn sacrifice before Him?

Whither shall I go from thy spirit? or whither shall I flee from Thy presence?

If I ascend up into Heaven, Thou art there: If I make my bed in hell, behold, Thou art there.

If I take the wings of the morning and dwell in the uttermost parts of the sea,

Even there shall Thy hand lead me, and Thy right hand shall hold me.

Am I a God at hand, saith the Lord, and not a God afar off?

Can any hide himself in secret places that I shall not see him saith the Lord. Do not I fill Heaven and earth? saith the Lord.

How be it, the Most High dwelleth not in temples made with hands, as saith the prophet.

Heaven is my throne, and earth is my footstool; what house will ye build me? said the Lord, or what is the place of my rest?"

When we come to look—remember this is a teaching class—into the fact that God is omnipresent, everywhere, that does not mean that He is simply present in the sun or some way off place in Heaven. God is here in this room to-day. God is in you all, and you live, move and have your being in God, every blessed one of you. Now, don't you see when you come down to this and see that God is with us, how easy it is to understand that God cares for us, that God will heal us, that God does heal us if we ask him? But you must remember that this principle called God, this Universal Love, forces His good things upon no one. If you want the sunshine you have to walk in the light where the sun will reach you. You can not get back in a darkened room and pray for the sunshine to come in to you. You can not do anything of that kind, but you must seek, ask and knock. If you would be healed by the power of God Almighty you must ask, "ask, seek, and knock."

Now, if this tearing down of God's being a personal being, surrounded by metes and bounds, is a grief to any of you, look at it for a moment. Could

God be omnipresent? Suppose He was as big as from here to the sun around in a circumference, there would be an outside to that. If you limit God in any way He would not be everywhere. He could not be omnipresent, He would not be the all-powerful, infinite God that we understand Him to be; and when you understand what God is, and that God is everywhere, then you commence to be where you can understand how to ask and how you will receive.

God is Love as well as Life. God is everywhere, therefore Love is everywhere. You live in God's love. You live in it now, and it covers you now, and you live, move, and have your being in—what? IN LOVE. Now, when you rise to the consciousness of this Truth, that you have your home in Love, what is the result? You know at once that you are God's child, that you live in His love and perfection, and the realization of that belief destroys every possibility of worry in your mind, every possibility of inharmony around and about you of every kind. God is love; you live in it, and it covers you as does the waters the sea. Therefore, we understand that God's love is here, His love is everywhere and it is omnipotent.

Now, I want to do a little bit of tearing down again. I am going to strike at another very important supposed personage, that is considered by the world at large as having as much force if not greater than God, because he gets more of them than God does. This personage is called the devil.

We were told in the readings from the Bible here this afternoon that God created all that was created and everything He created was good. This devil is supposed to have a place called hell, and the fuel that runs that hell and makes the fire is supposed to be brimstone. The object of that hell is to burn people, mind you, not to destroy them, but to burn for all eternity such person or persons as have not lived right up to a certain line, during their little stay here of three score years and ten, which is no part or parcel of eternity, because in eternity there is no time. Time is a straight line. Eternity runs in a circle. There is no part of a straight line that can go into a circle, or become a part of it. Here is eternity, a circle;

here is time, a straight line, which is no part of eternity. During this little time, and we will give man the benefit of a long life, say three score and ten, what can man have done to merit such punishment; he may have been bad during that seventy years; he may have cheated his brother; he may have stolen a horse; he may have talked about his neighbors; he may have shown some disposition which is considered one of the sins that will put a person into hell; he may have got drunk. Hell is considered a good place for a drunkard because it specially fits his case. He is in hell while he is here. He does not change his location; he passes out but does not change his location. He goes right along. You put that poor fellow into this brimstone hell; he had an appetite for whisky, he liked whisky; now, for that whisky we will put him in hell and keep him there, for how long? Then we make an eternity out of it, make him stay there all the time; no let up, no repentance received. He is in and he stays there. He stays in hell for all eternity. For what? Because he got hold of a glass of beer here and it gave him an appetite for whisky, made him a drunkard, and he is to be burned for all eternity. What a preposterous thought, what a preposterous religion that is, that people of ordinary common sense can pretend to believe! Is God's love there? Did God create that hell? If He did not, who did? God created everything that was created, and everything that He created is good. Is it good to put that poor man in there that liked whisky and burn him for all eternity? We are God's children. Now, I do not care how hard-hearted a person may be, there is not a person living that would consent to put his child in hell and see him burn for all eternity, I do not care what he did. Is there any justice in it? Is not the punishment out of all proportion to the crime? Could you do enough in seventy years here, I do not care what you did, to justify you being burned for all eternity? You see it is absurd.

I quote from the Bible as follows upon the subject of God's omnipotence:

OMNIPOTENCE.

"But our God is in the heavens; He hath done whatsoever He hath pleased.

Whatsoever the Lord pleased, that did He in heaven, and in the earth, in the seas, and all deep places.

Ah, Lord God! behold thou hast made the heaven and the earth by thy great power, and stretched out thy arm and there is nothing too hard for thee:

Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?

But Jesus upheld them, and said unto them, With men this is impossible; but with God all things are possible.

And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible.

For with God nothing shall be impossible.

And He said, the things which are impossible with men are possible with God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end.

And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia, for the Lord God Omnipotent reigneth.

Behold God is mighty and despiseth not any: He is mighty in strength and in wisdom.

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness is accepted by Him.

Who will render to every man according to his deeds:

For there is no respect of persons with God.

But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."

Therefore, the doctrine that there is power opposite to God is false; there is no truth in it. God is everywhere, as I have told you, as I have read to you from the Bible. God is everywhere, GOOD; God is everywhere, LOVE; God is everywhere, LIFE. Therefore, when you take this doctrine of an evil spirit and endless punishment into

consideration, it belongs to an age of darkness; it belongs to an age of ignorance; it does not belong to this day and age, and is no part or parcel of God Almighty's religion. Jesus Christ, when he came to the world, came proclaiming the doctrine of LOVE, love God with all your heart and your brother as yourself; and upon this cardinal thought, this principle of love God and love your fellow, hangs all the law and all the prophets. In other words, that is the first and last of the Christian religion. God is love, and if you would be like God, you must exercise this love.

GOD IS LOVE.

"He that loveth not, knoweth not God; for God is Love.

"And we have known and believed the love that God has to us. God is love, and he that dwelleth in love dwelleth in God, and God in him."

God is omniscience. That means that God is all knowledge, all science, and all wisdom. Remember we have read in your hearing that God is unchangeable, He changeth not from the never-beginning to the never-ending, and is without shadow of turning. God knows everything; Infinite knowledge. I quote from the Bible:

God is not a man that He should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

And also, the strength of Israel shall not lie nor repent; for he is not a man that He should repent.

But he is in one mind, and who can turn Him? and what his soul desireth, even that he doeth.

Behold, the Lord's hand is not shortened that it can not save; neither his ear heavy, that it can not hear.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

OMNISCIENCE.

"Great is our Lord, and of great power: His understanding is Infinite.

He revealeth the deep and secret things: He

knoweth what is in the darkness, and the light dwelleth with Him.

Known unto God are all his works from the beginning of the world.

I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings."

WISDOM.

"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

But is now made manifest, and by the Scriptures of the prophets according to the commandments of the everlasting God, made known to all nations for the obedience of faith:

To God only wise, be glory through Jesus Christ forever.

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever."

When the Bible tells us that God repented himself and drowned the world, you can go to other places in the Bible and it will tell you that God never does repent, God did not repent, God never changes. If you commit a sin you commit it of your own volition, and God does not change His attitude for the purpose of forgiving your sin at all, not a particle; But when you come into that attitude of supplication for forgiveness and carry that attitude of supplication out with sincere repentance it means a turning, a turning away from that sin, and then you have brought yourself from the dark cellar out into the sunlight of God where God Almighty's power of forgiveness wipes out your sin. God makes no changes, He has no changes; but in order for us to obtain the beauty of this love and this forgiveness, we have to bring ourselves in contact, so to speak with this great principle of LOVE. If you commit a sin and come to God and ask His forgiveness, you show your sincerity in asking, by ceasing to sin, by turning away, walking the other way. You must make restitution, and turn your back upon your sin and God does forgive you. Why? Because you have left them.

Remember, as I before remarked; that God works only through natural law, absolutely. Well, now, if you are going to have a sin, if you commit a sin what is the result? It punishes you, does it not? There are two ways of putting out fire. One is by artificial means; the other is to let it run and it will burn itself out. There are two ways of destroying sin. In the first place, you repent and ask forgiveness, and you turn and go the other way; your sin is left, you are washed whiter than wool by the forgiving power of God. The other is to let the sin run its course and it will kill your mortal body. Just like fire, it burns itself out; and whenever you put the water of Truth upon this fire of evil, you destroy the fire of evil, the same as artificial means destroys fire.

God is all-powerful, He is OMNIPOTENT. That means that God instead of being a weakling, He HAS ALL POWER, and He is all power; HE IS ALL LIFE, and HE IS ALL PRESENCE, and HE IS ALL KNOWLEDGE. Now, would there be any excuse for God making a hell? He has the power of controlling everything, and He loves us. God is love, and God is Good.

I quote from the Bible as follows:

GOD'S GOODNESS.

"O give thanks unto the Lord; for He is good; for His mercy endureth forever.

Good and upright is the Lord, therefore, will he teach sinners in the way.

O taste and see that the Lord is good; blessed is the man that trusteth in Him.

O give thanks unto the Lord; for He is good; for His mercy endureth forever.

The Lord is good to all; and His tender mercies are over all His works.

The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust Him.

And Jesus said unto him, Why callest thou me good? there is none good but one, that is God.

Also unto the, O Lord, belongeth mercy; for thou renderest to every man according to his work.

He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion.

O give thanks unto the God of heaven; for His mercy endureth forever.

The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.

But, thou O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

Now there are diversities of gifts, but the same spirit.

But the manifestation of the spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit:

To another faith by the same Spirit; to another the gifts of healing by the same Spirit:

To another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

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

I find that my time has expired for to-day; but I want to impress this God-thought upon you, I will take up this subject of God to a certain degree on next Sunday. I want you to understand this principle of what God is. You are not robbing God of any of His attributes, but instead you are intensifying them. Instead of making Him a big creature surrounded by metes and bounds, you recognize that God is LOVE. The apostle tells us that we do not know what God is, that we can not tell what God is. Why? Because we are environed around by this material body; in this material plane upon which we work we can not tell what spirit is. Therefore, God has not been revealed to us what He is; but we are told bye-and-bye when we go from here that later we will know Him, and can see Him as He is. But it is enough for us to know that God is love; that God is good; that God is Life, everywhere present, all knowledge and all power, and that we live, move and have our being in this blessed Father. Oh, what a beautiful

thought it is when we think of the love of God Almighty, how it environs us round and about, a lamp to our feet, a guide to our eyes! He goes with us in our outgoings; he nestles with us in our incomings: He is by our hearthstones; and in the trials of life God is always with us. The God that I worship is infinitely sweeter, more so, than the one I was taught to worship in my childhood. I praise God from morning to night that I have seen the light of God's love, and that He reaches out His hand and takes me, and leads me through all the vicissitudes of life, and protects me from every disaster and from every harm, and gives me nothing but pleasure and love and joy and peace. Let us sow the seeds of Truth, if we

"Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light."

Eternal Love will ever guide and bless us,—
God bless you all.

WHEAT AND CHAFF.

[The following is condensed from a letter by Henry Wood to the Boston Transcript of July 27, 1901.]

The article in the Transcript of July 22, entitled "Chaff in 'New Thought' Wheat," though devoted particularly to chaff, uncovered some good grains of wheat. The critic would hardly be a critic if he did not discover what he was looking for. Chaff is essential in the production of wheat, and is therefore an inevitable accompaniment in its growing stages. Not until it has "gone to seed" is the chaff fully eliminated, and the "New Thought" is far from having reached that finished condition. Not only new institutions, but old and even good ones contain a portion of chaff. It is like the background in a picture, useful as a contrasting accessory. Everything has its husk, and it may be assumed that the very process of separation emphasizes the preciousness of the pure grain. But it is a question of proportion; and is it not just possible that the writer slightly overdid the matter of chaff? "Bushels and bushels" of it, almost

"blinding" and "choking" one, is rhetorically picturesque; but their name is legion who have not met with such an experience.

But I would be the last to deny that extravagances and even excrescences have attached themselves in some measure to that which is called the "New Thought." But they form no part of its vital principles, and are only the incidental accretions which are common to all new movements in their initial stages. Aside from its therapeutic possibilities, as proved by numerous practical demonstrations, it embodies a great and general reaction against the prevailing materialism which has characterized the closing part of the nineteenth century. Reactions may go too far, but they soon regulate themselves from within. By a subtle evolutionary selection the truth inevitably comes to the surface.

Some of the points made by your able contributor make it appear that she is hardly familiar with the broader and more rational aspects of the new philosophy. It must be borne in mind that this is no cult, in the sense of having any central authoritative creed or specific formulated system. If so, criticism could be more definite. It is rather a great spontaneous trend, an impersonal movement. It is free from dogmatism, and so permeated by an evolutionary optimism that it sees the good even in everything and everybody which most actively opposes it.

In the article under review, it is assumed that "all is spirit" philosophy properly belongs to the "New Thought." Among a somewhat extensive acquaintance with its most prominent exponents I know of none who hold such a view. Matter is regarded as expressive, secondary, and resultant, but by no means as unreal. In its proper place and relation it is good and useful. The man is the normal and rightful executive of his physical organism, and not its subordinate, nor the slave of its sensations. But progress in this rational adjustment is admittedly gradual and only in accord with well-understood spiritual law. This law is scientific; but, owing to the submerging materialism of generations, no one at present can perfectly utilize it.

A word upon "repulsion." Is there not enough

of it without any further indorsement or cultivation? Is it not responsible for all the wars, conflicts, hatred, and selfishness in the world? The law of human solidarity is now recognized as the future ideal and inspiration. Only the cultivation of oneness of feeling will hasten such a consummation.

The "New Thought" should be no fad, hobby, or narrow unrelated theory. If not confirmed by experience, analogy, and well-ascertained spiritual law, it will shortly go the way of all error. To be of practical value, any truth must be wrought into daily life. The spiritual basis of all things is more and more in evidence, and the general trend of scientific development and discovery is distinctly in this direction.

The "New Thought" legitimately contains no shadows of asceticism or morbid other-worldliness. Only when "matter" is misplaced and dominant does it become tyrannical. All growth is from within outward, and not from external accretion. The divine processes of nature are vital and not mechanical the incubus of materialism has weighed heavily upon science, ethics, theology, and sociology; but they all are surely emerging.

External organization is but little depended upon for the spread of the new movement. It is not aggressive, not a sect, and no rival to existing religious organizations, but rather vitalizing and complementary. Its rapid progress is in the nature of an esoteric leaven, transforming without observation. Therefore, the great magnitude of the movement is quite unappreciated by the general public.

The evolution of the higher life is in perfect correspondence with unfolding principles upon the lower planes. The spiritual is only the lawful upper zone of man's nature. Any inversion of this relation produces discord. When, in the ruling consciousness, the ideal higher and lower order is set up, the change is expressed and indexed in the external man. The cultivation of an inner supremacy is as normal as the growth of a tree, and involves nothing that is strange, occult, supernatural, or illogical. But it is hidden from ordinary sentient perception.

Outcroppings of "miraculous" or "supernatu-

ral" healing continually occur in response to the compelling force of superstition and credulity, but the *modus operandi* is unrecognized. If mental action with such a basis possesses so much energy, what about an intelligent basis of truth? Surely, the moral order has not put a beneficent premium upon superstition, even though it is often enshrined in ecclesiastical accessories. Only an orderly interpretation of admitted facts is what is lacking. Electricity has laws, and through conformity therewith we utilize it. It is not our privilege to so employ the beneficent forces of mind and spirit?

The writer whose communication prompted this imperfect review is a sincere and friendly critic, and honest criticism is welcome and needed. It is vastly more fruitful in bringing the truth to light—and that is what we are seeking—than stagnation. New dogmatism, as well as old, needs rebuke; and well-meant criticism scrapes off barnacles.

But it should not be forgotten that the inherent beauty and power of the "New Thought" must be subjective and experimental, in order to be appreciated; for no mere intellectual survey, from the outside, will reveal them.—*The Higher Law.*

PRAYER.

(From "Glad Songs of Praise." Ditson & Co., Boston; Sheard & Co., London, publishers.)

Hear us, Thou art pure and bright
 Heed Thou, Lord, our heart-felt prayer.
 Teach us, Lord, to see the light
 Take from us all worldly care.

Thy voice comes from heav'n on high
 Thou art with us, always near.
 Our pray'rs heard, Thou dost reply
 Well we know that heav'n is here.

From us danger Thou will keep,
 Guiding us in loving care.
 Thou wilt guard the straying sheep
 Thou art with them everywhere.

WILLIAM H. WATSON.

REALIZE TRUTH.

(Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church, Wednesday evening, October 9, 1901.)

I will talk a little, while the rest of you are getting ready. Our brother did not go quite far enough in his elucidation of that passage of Scripture which he read on the subject that in "The Sweet bye-and-bye there shall be no more pain." If you take the thought, and acknowledge, that pain is a reality you can not heal the sick. It is an impossibility. When a pain, for instance, attacks my head, I denounce it and tell it to go, and it is gone; it is nothing. That is what he did not have time, or felt as though he did not have time, to explain fully.

In saying that there would be no more death nor pain the sacred writer was talking to the material minds around him, and many of the things that our Savior said had to be told in a manner so that the material minds around him could understand. To say that there is no pain, and that there never was any pain, and never any sickness would be liable to bring us into ridicule, for the material can not understand what we mean.

There never was a pain in all creation; there never was sickness in all creation, but these manifestations of sickness and pain are only such as is engendered and created by the material mind. When you have destroyed the effects on that material mind, you have destroyed the so-called manifestation of sickness or pain.

Metaphysics means mind healing. Metaphysical healing means mind healing. This work is from God, the only Mind that is all perfect. We are the image and likeness of God, and unless we are like God, we are not His image and likeness. God is eternal Life; eternal Life is eternal health, and eternal health is eternal perfection. God could not create death; God could not create pain; and God

could not create sickness. Why? Because they are antipodes; they are opposites, and the opposite of the real is always nothing. God is all; God is life; God is love; and God is perfection. There is no sickness; no pain; no evil, nor death. God created neither; but He created man with the power to choose between good and evil; gave him what we term free moral agency. "There are the paths; take them. If you go along this path dominated by material thought; you go down to pain; you go down to sickness; you go down to death; but if you follow in the lines of the spirit life, the spirit world, of God, of love, there is no pain, there can be none; and the realization of this perfection is what heals the sick.

Suppose that one of us were called to heal a so-called patient, and we went into the room and found a patient suffering with this material pain and we should say "Yes, you have an awful pain; I will pray to God to remove it," what would be the result? In ninety-nine cases out of a hundred, if not nine hundred and ninety-nine cases out of a thousand, you would have no more effect toward healing that pain or sickness than if you were to blow against the wind. Why? Because you acknowledge the existence of evil, and when you acknowledge the existence of evil, you have destroyed your power with God for its destruction.

The only answer to be given to evil is the one that was given by our Savior. When the evil spirit took Him upon the mountain and showed Him the beauty of the world (materiality) and asked him to bow down and worship me (material thought), and you can have all these things, the Savior said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord, thy God, and him only shalt thou serve." Had our Savior acknowledged material thought, His mission would have been ruined; He would have bowed down, acknowledged the existence of evil; He would have had no power with God Almighty.

But of course such a supposition about our Savior could not be; He could not be led astray. He was perfect. That parable was told to us for the purpose of showing us the unreality of materiality. That so-called evil spirit did not have anything to give, had nothing to give; it was only mortal mind, and that is always a liar. It says, "If you will do this, you can have this or that." It says to the young man starting out in the world, you can have wealth, fame, happiness; to the young girl, you can have joy, hilarity and pleasure if you heed my advice. Let them follow these leadings and it will certainly bring them to destruction. They should say as our Savior said, Get thee behind me, Satan; the Lord is my God, and I will worship him only. What would be the result? They would have power with God and be able to destroy evil, and to do this by the acknowledgment, understanding and realization that evil does not exist and can not exist. For God is all and God is good.

These subjects are something that must be carefully understood, for the very minute that you acknowledge the existence of evil and its reality you destroy all the power that you have or may have towards its destruction and healing the sick, because you have bowed down, surrendered, to the kingdom of materiality. That is why so many of these texts in the Bible need elucidation.

How do I know that I am right? Because in the practice of these things God heals the sick. In the practical realization of these thoughts this so-called evil is banished, destroyed, but the one who bows down to and acknowledges its existence and its power can not heal the sick.

The corner-stone of our Faith is that God is ALL and that all that is real, is good and that this so-called evil where confronted with the TRUTH is annihilated.

Anxious Papa: "I am afraid our little girl has chicken-pox." Little girl: "Yes, it is chicken-pox, papa; I've found a felder in the bed."

GEORGE BRUCE CORTELYOU.

Secretary to the President, is but thirty-eight years of age, and in the brief period of five years has by his ability, capacity, and industry earned this position. Mr. Cortelyou became an ardent student at an early age, and diligently pursued every available opportunity to broaden his educational career. He began to study shorthand in 1883, and finished his course of study in about four and one-half months. His first work was reporting the lectures of the clinical course in the New York Hospital. In 1884 he successfully passed an examination for the position of stenographer and private secretary in the office of the appraiser of the port of New York. In 1885 he was a general law and verbatim reporter. In 1889 he became private secretary to the postoffice inspector in charge at New York. In March, 1891, he was appointed confidential stenographer to the surveyor of the port of New York, and in July of the same year private secretary to the Fourth Assistant Postmaster-General. Mr. Cortelyou's record in the Postoffice Department came to the notice of President Cleveland, and when Executive Clerk O'Brien resigned, Mr. Cortelyou was transferred to the Executive Mansion, and appointed stenographer to the President, in November, 1895; and three months later was promoted to the position of executive clerk to the President. He was appointed secretary to the President in 1898. Within the Administration of President McKinley, the importance of the office of secretary to the President grew to the dignity of a Cabinet position.

The self-sacrificing devotion to duty shown by Mr. Cortelyou during the long, painful days that came between the shooting and the death of President McKinley, offers one of the most striking features of the historic tragedy. When the Chief fell wounded, Secretary Cortelyou was practically forced to fill a part of the vacant place and assume all of its responsibilities. He was at the side of

the President when Leon Czolgosz fired the murderous shots, and upon him rested the immediate responsibility of issuing the order for the surgical operation that was performed at the Emergency Hospital.

When Mr. McKinley came from the operating table it fell to Mr. Cortelyou to make the arrangements for his shelter and care, and from that time to the end he was called upon to pass judgment upon every grave question that arose, except the technical, medical and surgical matters in connection with the care of the wounded chieftain. He stood between the sick room and the world as far as information on the progress of the case was concerned, and the duty called for the most delicate judgment.

In addition to his official connection with the dying President it was his duty to supervise all of the private personal affairs of his superior. The exactness of his position kept him on his feet for three days after the President was shot, and from then to the last the only rest he took was in brief periods of rarely ever over two hours' duration. Some of the work he could do by verbal direction, but the executive correspondence by mail and wire trebled and quadrupled. It exceeded that of any other period in the public life of Mr. McKinley, including the days that succeeded both his first and second elections.

It seemed that Mr. Cortelyou must fail in the mere physical task of handling it, but no physical exaction seemed too great for him. Newspaper men who watched and waited with him were driven by sheer exhaustion to seek refreshment, but he went on with iron endurance that never failed. Fatigue did not impair his clear judgment or alter the perfect poise of his personal bearing. He was ever calm and ever courteous to the hundreds of persons with whom he came in contact. His personal affection for his chief was complete and death was a grievous shock to him.

Stars shine brightest when skies are darkest.

THE RESURRECTION OF THE LIVING.

The Chrystologist as the true interpreter of the Bible, and of natural law, which is the way of God, made manifest in his works, does not expound "death" as taught in the so-called orthodox churches. There it is personified in a being termed the "King of Terrors," the ever triumphant foe of man, whose dominion is the grave.

They teach, therefore, that the coming of Death is a thing greatly to be feared, and in order to imbue the minds of their hearers with horror at the thought of his presence, they exploit his power with a hymn, beginning with the lines—

"Hark from the tombs a doleful sound,
My ears attend the cry;
Ye living men come view the ground,
Where you must shortly lie."

Now, Christology beholding in man the "image of God:" that is to say, the spiritual likeness of his eternal Creator, teaches us as the true Christ-science that "living men" do not lie in the ground, and that the tomb is not man's habitation, but only the receptacle of his carnal body.

The poet, Longfellow, wiser than many of the theologians, well wrote:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art to dust returnest,
Was not written of the soul."

We do not mean to charge that the orthodox clergy hold that the soul perishes with the body, but to dissent from their teaching which creates that impression, when they discourse of death, and tell us that *man* dies. Whereas, what they term death, is for man but a state of transition to a higher life; a continuation of his immortal being divested of physical conditions.

To liken great things to small, we may compare this transition from a material environment to a purely spiritual state to the change of the catter-

pillar into the butterfly, when, under the operation of natural law, the crawling worm of the earth is translated into a winged jewel of the air. Yet, in that the life that animated the lower form of being did not perish, but was exalted to a higher grade of existence, under nobler conditions. So upon the same principle when through its diurnal rotation the daylight goes from the earth, we would be very irrational to conclude that the sunbeams had been changed into darkness, for we know that the mighty orb from which they radiated, although he has gone beyond our view is still kindling up the blush of morning in another land than ours.

As Christologists, therefore, we protest against the use of the term "death" as applied to man, for that means the end of existence; and man is undying by reason of his immortality. The term "dissolution" often used in its stead to signify the termination of man's mortal life, is far more correct, as it expresses the idea of the parting of the soul from man's material body, and does not negative the truth that the *man* still lives.

It is the soul or spirit that constitutes the man—the imaged God, who never dies. To apply the term death to him, is to contradict the Holy Scripture, that declares him to be the image of God. That does not mean a featured image, or physical and facial likeness, for the various races of men differ almost as much in their features as do the lower order of animals. The Congo negro is a man with an immortal soul, and yet his face differs as much from that of the pure Caucasian as that of the ox differs from that of the horse. To ascribe features to God would be to bound him within circumscribing lines and thus deny his infinity. Man's body may die, but not man, for the body is subject to natural law, which man, the spirit has controlling power over visible nature, by reason of his being made in the image of God, and endowed with "dominion" "over all the earth." Upon this vital point we are not remitted to conjecture, for we have the positive proof of the revealed word of God: That God made man in His own image is a fact emphasized in the Holy Bible, as no other fact is emphasized therein. The sacred volume informs us that the Divine purpose to create man in God's image was first declared thus: "Let us make man in our image after our likeness,

and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Genesis i, 26.

That such purpose was executed we are *told twice* by the divinely inspired chronicler of the creation, as if to fix ineffaceably in our minds the knowledge of man's true place in the Divine economy of the universe, thus: "So God created man in His *own* image, in the image of God created He him, male and female created He them."—I' id., 27.

"Dominion" means both the right and the power to rule, and having been conferred on man before he was created by the fiat of God, it was inherent in him, his inalienable birthright; a perpetual grant under the eternal seal of the Almighty. It was no limited power thus vested in him, for it embraced the earth, air, and sea, and to make such right of dominion effective, he must possess the power to control the forces of nature; and hence he is their crowned master, and not their servile subject. If he does not control them it is because he places himself out of harmony with Nature's God. This he may do, for God made man sufficient to stand, yet free to fall. Otherwise, he would be morally irresponsible, as not being self-governed.

As the result of this inharmony, or discordant relation to nature, the body of man is made subject to dissolution, but man, the God-image, remains as indestructible as his Eternal Creator. In his glorious Sermon on the Mount, which compassed the whole round of man's duty and destiny, Christ did not once utter the word "death."

Solomon, the wisest of men, proved how well he comprehended this subject, through his study of natural law, when he wrote, "Seek not death in the error of your life, and pull not upon yourselves destruction with the works of your hands. For God made not death, neither hath He pleasure in the destruction of the living.

"For He created all things that they might have their being; and the generations of the world were healthful, and there is no poison of destruction in them, nor the kingdom of death upon the earth.

("For righteousness is immortal.)

"But ungodly men with their works and words called it to them."—Wisdom of Solomon i, 11-16.

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Unchain the Truth.

The movement started in the city of Washington for the purpose of popularizing, so to speak, this new truth in the Christian churches, is meeting with very satisfactory success. The awakening to this thought in this city is something wonderful, and the good work is but in its infancy. So long as the public were laboring under the impression that there was nothing to this so-called truth except what was exploited by a lot of adventurers, and that mostly in the interest of private gain and aggrandizement, they would have nothing to do with it; they would not investigate it because the practices which came up before them at once disgusted them and they would have nothing further to do with it, and would study it no further. But now that the truth is being demonstrated upon its own intrinsic and

inherent merits, people are locking upon the subject with much more favor.

Before the union of water and fire, making steam, and the utilization of that steam into the mighty power which moves the commerce of the world, those who did not understand that truth looked upon the discoverer as little less than crazy; and without particularizing, the same thought has met every advanced thinker and every advanced worker in any and all of the sciences since the history of man has been known. But in this day and age of the world there is less criticism, and truth is accepted with less opposition than in any other day or any other age given in history.

Here is the truth which, when understood, banishes and destroys inharmony, destroys sickness, destroys sin, and ultimately, when it comes into its perfect practice and into its perfect dominion, will destroy death, and will enable all of the human family, through God's love and God's power, to become his perfect children, and we will live together in what is known in the prophecy of the New Testament as the Millennium. It is coming, and it is coming through the love of God and this truth is the open door.

The ministers of the churches should each and every one of them investigate this subject. There should be no hesitation about this matter. There should be no standing aloof and saying, "I do not believe." But where all the world, or where so many, are affirming the truth and practicing this God-healing all should investigate and ascertain whether these things be true or whether they be false. That is all Truth requires. If this is not the truth, then it should be dissipated and the error uncovered and thereby be destroyed; but if it be a truth, and God does heal the sick, and that God does heal the sinner, and that God does answer our prayers in a practical way and demonstrates the answers to us in such a way as we affirm, are unmistakable, then it is the duty of the Christian

ministers to take hold of this work and push it to the utmost. It does not belong to the Baptist church nor the Presbyterian church nor the Methodist church, nor the Catholic church; it belongs to no church any more than does the thought that God is love. There is no church can say, "I alone own the Truth," or, "It is alone peculiar to my tenets," or, "I alone believe that God is love." Just so with this truth. It is the application of the truth that "God is all in all and that God is good and God is love, which heals the sick; and it is the proper understanding and the proper realization of these facts, which enables all believers to heal the sick.

Our Saviour before His ascension, as described in the last chapter of Mark, told his disciples in substance to take this gospel that he had been teaching all these years, and preach it in every country and all over the world: go and preach this gospel and these signs shall follow those who believe. I quote from the sixteenth chapter of Mark, commencing with the seventh verse: "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."

And the narrative tells us further, in the twentieth verse, that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

In all the Bible that is the only definition that is given wherein you can tell a believer. Our Saviour told them, "And these signs shall follow them that believe." We must understand that God at all times, and under all circumstances and conditions, is always one and the same, never changes, He is the unchangeable God. Therefore, if God ever healed the sick He heals the sick to-day. If He, through His Son, told us to go forth and preach this gospel, or told His disciples to do so, that command is to us. It was not simply a com-

mand enunciated to the few followers that were there but it was a command to last for all time—until sin should cease. Go and preach this gospel, take it with you throughout all the world, and as an evidence that your work is being received and believers are being made, "these signs shall follow them that believe."

We affirm to-day that these signs do follow those who believe, and whenever a man or a woman has the true belief and the true understanding, they can heal the sick; and the sick are being healed all over the country by those who believe in this divine word.

Never forget that the promise is, **IN MY NAME** shall these things be done. Therefore, when you go forth to preach this gospel, take the name of Jesus with you. Let that be the power that conquers: let it be the shibboleth of your faith. "In the name of Jesus Christ," as the apostle says, "I command," etc.

It has been a source of retarding this truth that these persons who have been attempting to heal the sick, have been dwarfing the name of Jesus Christ; have been dwarfing the power of healing, and have been putting forth their own personalities; and, as we remarked before, it has caused the Christian world to look upon this great truth and this great work with suspicion, and oftentimes with contempt; and it is for the purpose of overcoming this prejudice and of bringing this truth forward prominently among the Christian churches of these United States, and, in fact, throughout all the world, that we have this year entered into this great work of calling attention to this truth and placing it in position where the Christian people will understand it.

The church in Washington is responding wonderfully to this work. Our meetings are each Sunday filled to overflowing. The truth is being received by hundreds and those who come are being taught free how to heal the sick. The truth is tak-

ing hold of the people and among them are some physicians and ministers of the gospel, and the leaven is working; the truth is being recognized, and God's work is being forwarded and promoted, and we are rejoicing that such is true.

Every person who believes in this blessed truth should put their shoulder to the wheel and work, work, work; work for the scattering of this truth. A dying, suffering world is crying for the truth; they need it. Everywhere you go round the earth and upon the earth, you see sin and sickness stalking abroad, causing misery and destitution, and all kinds of sorrow and heart aches known along the material path. This truth will destroy them. It is the truth which Jesus says, "You shall know the truth and it shall make you free." It is the truth that must go forth and conquer sin, misery and evil, until universal harmony and universal love shall take universal place among the children of men; until happiness and sunshine, and joy, and peace, and contentment, shall be our heritage; until our children shall quit sinning; until we shall be happy in all respects, when universal harmony shall dwell among the children of men. Let us WORK, WORK, WORK.

Lovingly yours,

Olin C. Sabie

THE PRACTICAL USE OF THE THINKING POWER.

FANNY M. HARLEY.

"For to be carnally minded is death; but to be spiritually minded is life and peace."

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

What plainer teaching could we have to show us that all sickness, and all inharmony of every kind, comes from carnal thoughts, or living contrary to the way taught by Jesus, the Christ? There is no

problem in our daily life that can not be handled by following the advice of Jesus. He was our friend because he told us truly what is wise for us to do. All of the things that we suffer are because of our having at some time gone contrary to his advice.

Jesus taught us of life; that His teaching, followed, would show us how to find the source of our life; that we could by persistent obedience come into such an understanding of our Source as to gain dominion over all fleshly and mortal conditions, even to the laying down, and taking up of a representative organism at will. By not following this teaching in the past, but by thinking and talking of death and of human ills instead we brought ourselves into such a state of disease, either mental, physical, or environment, that we were forced to turn to the teachings of this blessed friend and brother, or be the outshewing of the death and sorrow we had talked.

Note we are trying to follow this teaching and to compel our thoughts and our talk to be of life. We perceive and know that Divine Principle is Life absolute. Because we have faith in Principle we have faith in Life. With increasing recognition and assimilation of Substance-Life will we demonstrate the teachings of Jesus to be true.

As long as we have faith in a teacher we make progress under his teaching. The more that we act upon the advice of Jesus the greater does our faith in him become. In no other way than by the endeavor to practice them could we judge of their reliability. We find that trying them proves them. He told us to have no anxious care concerning our daily supply. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" In other words: To think about the eternally True and good will cause us to have a good and correct experience. On the contrary, instead of yielding to this comforting teaching we were anxious so much of the time that our faces became wrinkled, our forms bent, and our hair white. We lay awake at night and nursed our anxiety *for fear* this, that, or the other would not turn out just as we wanted it and just when we wanted it. Finally the Holy Spirit prevailed upon us to at least *try* to obey the teaching of our wise friend, and we find that with each effort we are repaid more and more.

If we attempt to transact business in a way opposite to the law of mathematics we make mistakes and our mistakes lead us into trouble. As long as we continue to work in opposition to the law of the science of numbers the more mistakes will we accumulate. Finally, in desperation we will turn to

the true science, learn it, and use it in gladness and patience, for we see that only by its use can we come into an understanding of how we shall work our problems.

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

"Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind," and "thy neighbor as thyself."

After a soul has been quickened by the Holy Spirit it can see that all of its former disobedience was because it had not evolved to the degree in which it had learned to love the good. We can say of all our diseases, as was said of Job, our bones are full of the sins of our youth. In the symbolic language of Scripture youth signifies undevelopment of soul or ignorance of truth.

Humanity has had its heart set upon very opposite things than the cultivation of the inner consciousness. It has sought rather to accumulate material possessions and worldly honors, believing that they would bring satisfaction and peace. But no, these only prove to be really useful and to add to harmony of life when they accompany righteous living and integrity of action, and when used for the good of all.

If the Golden Rule were universally observed for but one single day all financial troubles would be at an end. Every one would want to do right and no one would want to take advantage of the straits of another to thereby add to his own possessions; there would be no more trouble with the mills and the mines, but Capital and Labor would adjust itself each to the right and righteous needs of the other. Every one who knows the law of the Spirit knows that these things will *never be permanently* settled as long as that which is *made is* worshipped, or is considered substance, instead of the love of the heart, and the surrender of the thoughts being given to the impersonal and the universal good. Do you say that this can not be done? *Try it and see.*

There always comes a time when the transgressor of any law brings the fruits of his transgression upon his own head, for the law of cause and effect is in ceaseless operation. If present effects are not to our liking then we must learn to change cause. Our manner of use of the thinking power in the past is the cause of every circumstance and condition of our daily life, and of every harmonious or inharmonious experience of consciousness or environment. That effect is like unto cause is a blessed law, otherwise we would not be sure of reaping blessings for the blessings that we give.

That we are now gathering a mixed harvest of thistles with our fruit does not disturb nor fright us, because we see in it the fulfillment of the law

that we are sure to reap just what we have in past states of consciousness sown. When we turn and remember nothing but the Good, and use only it in our thinking, speaking, and doing, and gain increasing understanding of it as omnipresent Life, Substance, Love, and Health, then will our *sense* of things, conditions, and environment be good.

The human race can ask itself, as though it were one individual, "What lack I yet that I am kept out of the kingdom of daily peace, harmony, health and prosperity?" And the race answer must be, because, as individuals, we have failed in the correct use of the thinking power. It is in our power to learn to think correctly. We all pass through a process of evolution of consciousness, which process is accelerated or retarded according to the intensity or the indifference of our desire to attain a righteous state of mind.

There is but one thing needful to bring heaven on earth, and that is the grace of God in our hearts. This country and all the countries of the world are rich. Gold and silver, all useful minerals, and precious stones are in abundance and superabundance. Of fruits and grains there is enough for all. To human intelligence and skill even climatic conditions can be made subservient, so that in all places the people might say, "Our land shall yield her increase." See, for instance, how our Western plains have been and can be made to blossom like the rose, by irrigation and intelligent labor. The orange growers of the South have learned that they can rise superior to nipping frosts by sheltering their trees with tents, and thus make the yield from a few protected trees much more valuable than that derived from an entire orchard during the previous years of less careful culture of this delicious fruit. Human ability will some day circumvent the cold of Alaska, the perils of wind and waves, and of all physical things that are yet to be overcome. The law of evolution in human consciousness, because it is a ceaselessly active law, compels inventions, forces the exercise of ability and skill. Just so will it impel the acceptance and cultivation of the grace of God in our hearts. Our souls *must* "go marching on." It is the ceaseless moving of the Holy Spirit that influences us to awake from apathy and to *want to do right thinking*. The exercise of this desire is the one thing needful to bring us into a heavenly state of mind.

As human souls we continually use Thought-Force. *In a sense* we are free to think as we choose, to experiment as it were, with this mighty force. In this way we learn how the consciousness of good and evil is obtained. In other words, we are free (partly) to experiment with our own ideas. And this is well, for it proves either the practicability or the unbeneficial result that comes from

the application of the idea, hence the correctness or incorrectness of the idea itself. Suppose, for example, as has been proposed by the Chicago Tribune, an International Congress should purchase an island and deport every one of anarchiacal tendency thereto. After abundantly supplying all their needs for a year, giving them all necessary tools and machinery for the development of the soil and the manufacture of the products, leave them to run affairs and build up the place according to their anarchistic ideas. How long do you suppose that it would be before every man of them, and Emma Goldman, too, would be glad to swear allegiance to his former country and return a wiser and a more honorable citizen?

"Ideas can not be crushed," says the anarchist. No, but they can be educated. To put them to every day test proves their practicability. And this is why the teachings of the Prince of Peace are so valuable. They are practical in the highest and broadest sense of the word. If we will *really try* to assimilate His teaching we will be astonished at the change that will take place in our consciousness toward the world in general, and our own environment in particular, in one month's time from that of to-day.

If you will notice the teaching of Jesus you will find that he warned us much against fear, almost as though this were the chiefest of sins. How good he was to us! How smooth and easy he tried to make the path for us by his explicit teaching, and how tenderly he endeavored to guide us! To obey his words is to be conscious of eternal life; because we exist in just the kind of a world that we create for ourselves by our manner of thinking.

What is more depressing than fear? It makes one forget to exercise the faculty of reason. It keeps a thick veil before one's eyes, so that we do not see the beautiful Good which is all around and about us. *But perfect love casteth out the torment of fear.* Let us make short work of all this error and cleanse ourselves of all fear by learning the eternal, caseless, and changeless nature of the omnipresent Good. Fear is not good. And what is not good it neither a truth, nor a reality, nor a tonic, nor a remedy, nor an assistance in any way in our work of gaining knowledge of our ideal Being and of how to make it manifest. Whatever is real and true can not be changed. It is only that which is untrue that can be changed, removed, or destroyed. Because fear can be removed it must be without substance.

The absolute Good is most high principle. It is omnipresent whether you see it so or not. You make it visible to your consciousness by speaking it. Whatever you think about most is what is build-

ing your future environment and state of mind. Your *present motives* are the foundation upon which your mental and audible words are erecting the structure of your future state of consciousness, health, and environment. What is the good you wish? Health, money, knowledge, friends, realization of truth? These are all contained within righteousness and are realized as a result of its heartfelt practice. The kingdom of heaven is *within you*. You may immediately begin to develop it if you choose. The kingdom of hell will be within you if you create such a miserable state of consciousness by incorrect thinking.

That is practical which is capable of being turned to use or account. The practical use of the thinking power, therefore, is that use which develops all our divine faculties, capacities, powers, and natures, so that in the fulness of time we will manifest the Godlikeness that we have had from the beginning as ideal being in God-Mind.

Let us meditate upon this affirmation: Because I am the child of God I have the power to cultivate purity of motive, charity in thought, and integrity in conduct.

TWO ROADS.

CORA MILLER IN UNITY.

I am going somewhere, and I want to make the journey in the shortest possible time, because there is a purpose in it and I must fulfill it. There are two ways of reaching the end, a long way 'round and a short way. As "a straight line is the shortest distance between two points," the straight road will take me to my objective point much quicker than the 'round-about road.

But how shall I be able to know at the starting point which is the short road? This is a new and unexplored country to me, and no one seems to know positively which way to direct me, so I must decide it for myself.

While I am halting, trying to decide, something within, a voice, says to me, "Go this way," and I find my eyes directed to a certain road. I feel impelled to go that way, when another voice, different from the first, says, "Don't go that way; go this way," and involuntarily my eyes move in the direction of the other road. Now I am greatly in doubt what to do. Clearly there are two voices within me directing me in opposite directions. I have never had any important question to decide before, consequently I have never been aware of their presence.

Now I seem to hear the first voice again, but it is rather faint, and I do not hear it as plainly as the other voice. Then voice number two says again,

"Go *this way, because*——." I have since learned that this voice always gives a reason, and finally persuades one by much argument to do as it says. So I yield to it and go that way. I have not gone far when I meet an obstruction; I am delayed, and I wonder whether, after all, I did right in coming this way. That obstacle is removed, and I journey on; when lo! another delay more serious than the first. I do not understand it.

Something is wrong. "I particularly wanted to reach my destination speedily, and there ought to be some way by which I could be rightly directed." These are some of the unprofitable murmurings. I blame everything, mostly God, for allowing me to be misled. I will admit that almost from the first moment I took my first step I have had a *feeling* that I should have obeyed "the little voice," my first impression, and as the difficulties increase and multiply I am convinced that would have been the thing to do.

But what is to be done now? I can't go back. I will "go forward," hoping there may be a cross-road further on so I may be able to cross over to the other road. After a time "the little voice" says, "Cross here," but by this time I am so intent upon something I want very much to do that I do not hear it. that is, I do not hear it really. Sometimes people speak to us, and we are so absorbed in thought we do not seem to hear just then, but after a time we become aware that someone spoke to us. When I have "come to my senses" I recall hearing something about a cross-road, but it is too late now for we have gone far beyond. I wonder if I will have another opportunity.

In the meantime I can not be idle: I must do something, if not more than *think*. By doing that I shall bring into use some of my faculties, which is excellent practice. There is, of course, the possibility of thinking only one way—becoming one-sided. The more I think about this thing I want to accomplish the more faint becomes "the little voice," until finally I do not hear it at all. But why should it continue to speak when I will not obey?

I have traveled such a long time—it seems ages, and I seem to have accomplished nothing. Oh, why did I ever start! I am apparently making no progress; it is altogether useless. I ask myself, "Is life worth living? I meet so many travelers, and all

seem to be just as much in the dark as I am. No one can advise or direct me. Everyone to whom I appeal does the best he can and tells me what he would do, but he goes on groping blindly, so I do not feel much encouraged. I find it is much easier to advise others than to get ourselves out of difficulties. Perhaps it is because our own are so much greater! Who so able to show the student the way to do the problem correctly as the one who has mastered that same problem? I sometimes think I have more problems than anyone I know. I feel so tired and weary and I am so hungry and thirsty, for I have not had much real good food since I started. Some food has been furnished me, and it satisfies my hunger for a time, but I need something more substantial. As I look ahead, I see no light, no positive way out, and I am filled with a hopelessness which makes it difficult to move. I feel as though I wanted to give up entirely and rest, but I am prevented from doing this by an invisible force, and a voice that says in no uncertain tones, "Move on." So I gather all the strength I can, and pull myself together, as it were, and take another step. Yes, I can see now that was no place for me to stop. It would be cowardly and weak to stop with my work unfinished; it is braver to go on, but it means much. There is nothing gained by sitting down and bemoaning my fate and lamenting my disobedience. By doing that I may miss my next opportunity to cross over onto the smooth road.

If disobedience takes me over a rough road, obedience must surely have a smooth road. As children, some of us have proved the truth of this. Everyone to whom I go for help is so filled with his own troubles that he can not see my condition as it looks to me. No one has the power to see and know the heart. Each one judges according to the way it looks to him. I notice also that everyone on this road is in trouble, some more, some less. There are various plagues, but the plague that strikes the heart is the hardest to bear. (That was the ninth plague which the Lord sent upon Pharaoh.) When that comes to one he invariably calls upon the name of the Lord. If they have never done so before, they are most earnest in their petition at that time. It occurred to me as I observed this that it is well for us that *God is Love and too great to be offended,*

for if He were human He would not like to be ignored at all times except when we are in trouble. But He has said, "I will never leave thee, nor forsake thee, and no evil shall come nigh thy dwelling." Then why is it we all seem to be surrounded by evil? It is because we are on the wrong road, our dwelling is not in the right place. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Before I can dwell there I must find out where that is.

When I discover the cause of these difficulties I make a strong resolution that if the Lord will put me on the right road and help me out of my present trouble I will be more obedient to His will in the future. But I feel as though it ought to be done at once; I feel that I have suffered enough for all my mistakes, and I ought not to be compelled to wait when I am ready. What is it I am ready for, to obey or merely to get out of my trouble? It is rather hard to see just which is uppermost, but I do want relief. And now the question arises, How is the Lord to make His will known to me? There can be only one way, by telling me what He wants me to do. Will I really hear and obey the next time "the little voice" speaks to me?

I find my present difficulty slips away and I have quite a sense of freedom. I am so glad I got out of this as well as I did. Matters seem to run quite smoothly for a time, and I forget about the Lord for the time being—so many things of a "material nature" claim my attention. There is more or less of interest on the way. I make new acquaintances and some friends, and among these I find some sympathetic souls. We tell our experiences and condole with one another, but I find this casts a gloom over me and I feel very much depressed, so I resolve to indulge less in that sort of thing and look for something cheerful to talk about. Too much sympathy encourages a rehearsal of woes which tend to make a "mountain out of a hill," and helps no one.

I have met a stranger. He seems more cheerful and hopeful than any of the other people. I want to be near him, his presence is so restful. You have met some such person sometime. The presence is like a benediction. It is divine to radiate peace and good cheer. The stranger is a messenger from the Straight Road. He started wrong just as

I did, but he happened to hear "the little voice" and obeyed it. After having passed many cross-roads and having many bitter experiences he concluded he would pay no more heed to the "big voice" with its *because's*, as it had led him into many difficulties from which it was not easy to escape. He says that voice is more aggressive and always speaks with so much authority, while "the little voice" is very gentle, not a bit aggressive, and that is the reason very few people heed it at first. One day he decided to obey it; he knew he couldn't meet with worse experiences than he had had. He says "the little voice" is the voice of the Lord, but no one knows it when he hears it at first; we have to become acquainted with it. The messenger says those who obey it are allowed, after sufficient proof of loyalty, to come over on the 'round-about road and tell the people how they can cross over onto the smooth road. There is a condition that must be met: Each one must hear "the little voice" within himself, and obey. "Be a doer of the word and not a hearer only." You will find more about this in James i, 21. Hearing is the first necessity and obedience the second.

I have made up my mind to cultivate an acquaintance with that voice. I am sure it will show me the "Road called Thought" (Acts ix, 11). The apostle is found in that road.

I have found the cross-road, and the messenger tells me it will be rather slow traveling at first until I become accustomed to my "new guide." As I do that and follow its leading, I shall escape the rough places, for, he tells me, the cross-road is not perfectly smooth. But there is some satisfaction in knowing I am doing the best I can and that I am going in the right direction.

As I go on from day to day I am able to look back at some of my experiences and find a lesson in them. It is now quite plain to me that I was very self-willed. Of course that is natural to everyone at first. Some are more self-willed than others. We have desires which we think we must have fulfilled, in fact, we feel we could not do without them. Perhaps those desires are alright in themselves, and yet we do not get them because we are not fulfilling the conditions—we are on the wrong road. We want everything done our way; we have

such confidence in our own wisdom. We are a "stiff-necked and rebellious people" and we stand in our own way, so that *we* are the *obstacle* in the way of the fulfillment of our desires. When we can let go and stop trying to do God's work and say, "Thy will is my will; Thou knowest best," we shall find a great burden taken from us.

If God is all-wise, infinitely loving, He will not withhold from any one of His children what is *good* for that one. If "God knoweth the heart of man and knoweth what we have need of before we ask," can we not trust Him to lead us, and bring all that is best? "Commit thy way unto the Lord, trust also in him, and he shall bring thee the desires of thy heart."

In all desire the motive must be pure. Very often we change our views about our desires, and can see it would not have been well for us if we had obtained them. Trusting the Lord to bring me the good that is for me does not permit of inactivity on my part. The law of being compels action, not inertia. The Lord said to Moses, "Speak to the people that they go forward." I have been given faculties, powers, and capacities, and I must use them and *do* what the law requires of me; otherwise I should be depending upon the Lord to literally drag me into my proper place and conditions. Obedience implies activity, or a doing. "Noah walked with God." Noah was a good man and a just man. He was obedient to the will of God; he walked with it, not contrary to it. Don't you see that one who does the will of God can not be unjust? We must be just to ourselves. "Be true to thine own self, thou canst not then be false to any man." We must be true to the highest and best in us.

Ignorance is the cause of all mistakes. Mistakes bring their consequences—the rough places in existence. But it is not natural for the infant at the beginning of existence to know all things or to understand all things. As time goes on opportunity is furnished for getting knowledge. We eat of the tree of knowledge of good *and* evil, and our experiences are a continuation of both. We seem to stand between the two; sometimes the scales tip one way and sometimes the other way. We are never quite balanced as regards these two conditions. Many of us often think we are getting more evil than we

deserve. We can throw ourselves on the side of good and reap a rich harvest, for the reaping will be according to the sowing.

Do you remember how we learned the multiplication table? We said it over and over until it was indelibly impressed upon our consciousness; then we didn't have to say it any more because we knew it, were one with it. So if we find our consciousness filled with a mixture of good and evil, and if we want to realize more good we must "sow good seed." How can I put into my consciousness that which is good except by *thinking* what is good? I will say to myself many times daily, and as often as evil suggests itself to me, "I am filled with Divine Good." That will crowd out the evil thoughts, and when they are gone there will be no evil words and no evil deeds.

"Be pure in thought, word and deed."

These are some of the lessons I have learned on the round-about road, and I have proven them to be valuable and true.

When we come to the rough places that is just the time to take hold of the good; think good things, no matter what the appearance, and the good will come to the surface and make itself manifest by the law of attraction. Every thought is a seed, and will bear fruit after its kind. We are all gardeners, and must learn the nature of the seeds we are using and what they bring forth, then we can wisely choose what we will sow. The more good we put into our minds the more good we shall see in the world. We shall be magnets for good; we shall have more and truer friends, we shall be more prosperous and have better health. We shall be gentle and compassionate, and a blessing to mankind.

I have not finished my journey on the cross-road, but I have had sufficient evidence that if I am obedient to "the little voice," I shall make no mistakes and have no bitter experiences, for that voice never guides amiss. Prove it in the small affairs of everyday life, then when the large problem presents itself you will not be afraid to trust it. The soul that has good food (feeds on the good) will thrive and grow strong and powerful, and shall make the good manifest in the world. In the proportion that the individual uproots the evil in his consciousness and lets the good take its place, evil is lessened in the world by that much.

"Let your light shine." Radiate the good.

WHAT GOD IS.

(Lecture by Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, October 13, 1901.)

In my lecture this afternoon I desire to recapitulate to a certain degree my lecture of a week ago in order that all who did not hear the lecture on last Sunday may catch the run of the subject and understand it. The subject of the lecture on last Sunday was What God is. We went on briefly to show that God is life, that life is universal, everywhere; that God is love; that God is good; that God is omnipresent, omniscient and omnipotent; that is, that God is everywhere, and has all knowledge and all power; and all knowledge and all power is good; and that God is love. We showed why God could not be a person that could be measured by metes and bounds; but we did not acknowledge that God is a personality, which He is. God's personality is as distinct as yours or mine; and yet the apostle tells us that it is not for us to know, while environed around by this material body, how these things can be; but by and by we will see Him as He is, because we will be like Him.

Jesus Christ came to the world in response to a universal need. There is a principle that runs through all nature that wherever there is a necessity the supply will be made. Here was man created, as we will show later in these lectures, and He had wandered away, and Christ came to redeem man, to bring him back to God; and He is our pattern, and the pattern that He is is for us to follow. The body that He had after the resurrection is the body that we will have when we become spiritualized. It will be visible or invisible; we can go in the air; we can travel with thought, and yet we will know each other, as they did the Saviour, precisely.

The creation of man has two histories in the Bible, one described in the first chapter of Genesis and the other given in the second and third. The history of creation as given in the first chapter was this: And God said Let us make man in our image and after our likeness, and let us give him dominion over all the earth, and the sea, and all that in them is. Let us give him this power and this dominion; and the narrative goes on to show that He did make

man and gave him this power and this dominion, male and female created He them. I am not attempting to follow the exact words of the Scripture, but the substance. God created, and then and there made man, male and female existence, which was the last part of the creation as given in the Bible. He looked over all that He had done and pronounced it very good; and thereupon God rested from His labors, and the evening and the morning were the sixth day; and on the seventh day God rested.

There was the end of creation. All had been created, and all was good, man was created in the image and likeness of God. "Let us make man in our image and after our likeness" were the words. Man was made in the image and likeness of God, was pronounced good, and creation was ended.

In the second chapter of Genesis we are given another history of the creation of Man. After all of the beasts of the fields, etc., had passed before Adam and he had given them names, he did not find anybody to mate himself. God said it was not good for man to be alone. So He made him go to sleep, caused a deep sleep to come over him, took a rib out, and by some process created what was termed woman out of that rib, placing woman under the ban of having come from man, and inferior to man, and under the dominion of man. And further along when there was devilry to be done, what was the result? Why, this second chapter of creation made woman the head and front of all devilry that was to be committed. Satan was seemingly the only one that told the Truth in that whole narrative. He comes up and says, "You eat of that fruit, it is good, and it will make you wise as God, and you will not die. You eat of that fruit, it is all right." She ate of it and gave to her lord and master, man, some of the fruit; and when God was walking through the garden they hid from Him; they hid from Omniscience; they hid from a being who numbers the hairs of your head; they hid from Him who knows your most secret thoughts; and He was calling for them around the garden, "Adam, where art thou?" He finally found him around in the brush, with some fig leaves, I think; and Adam, coward like, put all the blame on the woman; and woman from that day to this, wherever that story has been published and be-

lieved, has been made the slave and football of this creature called man, and that account has been the cause of her degradation all these centuries. It is an Oriental story that has been injected into that book. It never gave the history of creation, because creation had been finished and completed. Man was created, was complete, man created male and female; and the woman and the man were man.

Now, in order to understand how to heal the sick you have to understand these underlying principles; you have to understand that you are the image and likeness of God; you have to understand that you are like God, and that you are perfect as God is perfect, and that the child that God created never sinned, and never can sin, and when you come to realize these fundamental propositions you can apply that thought and sin, sickness, will be banished.

The trouble with all the Christian world is that it has been honeycombed and covered up with ignorance and superstition. They have created a man, made hell, they created a man-idea heaven somewhere, when our Saviour tells us distinctly and plainly, in the seventeenth chapter of Luke and in the twenty-first verse, that the kingdom of heaven does not come by observation. The pharisees asked him when will this kingdom of heaven come, etc. He says it cometh not by observation. I will read it so you will get the exact words. I will commence at the twentieth verse of the seventeenth chapter: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation;" that is, you do not see it coming. "Neither shall they say, Lo, here! or lo, there! for, behold, the kingdom of God is within you."

In order to get to heaven you do not have to die; and you get to that so-called hell by just the same process, only taking the opposite direction. You create your heaven or you create your hell by your own conduct, by your own choice. You are created in the image and likeness of God, and the child God made is perfect. It is for you to say by your conduct, by your thoughts and by your acts, whether you desire to live in heaven, or whether you want to serve evil in what we call hell.

The great mistake has been—one which we want to obviate and which we want all to understand—the belief that there is some place somewhere called heaven, where the streets are paved with gold and all good and beautiful things are there; and the only possible way to get into that land of beauty is to pass through what? Is to pass through something that is identically the opposite of God. What is God? God is life; and He permeates all, for life is everywhere; and a person who is undergoing what is called death is farthest from God, because it is the opposite of God. You can no more get death out of God, out of Eternal Life, than you can pull strings of darkness out of the sunbeam. It is impossible; and when you pass through this thing called death, you wake up to the fact that you are very much alive, and you have your work to do ahead of you just the same. It has no more effect upon you, upon your future happiness or your future misery, than if you take off your coat and lay it down, put another one on and go into another room. You have to work out your own salvation, and every tongue shall confess and every knee shall bow to this doctrine that Jesus Christ is the Son of the living God. Only through Him can you come to this beautiful thought of eternal happiness, and you do not have to die to win. I do not say you will not die. We will come to that later on in this course of lectures, and will show you what is the cause of death; and that death has nothing to do with your happiness or your misery, nothing in the world. God never willed a human being to die. It is foreign from God, for God is Good, and God is life, and God is Love.

Well, there is this creature, man, created and given dominion, dominating over the fishes of the sea, the birds of the air, the earth, and everything that is in it. Man has dominion; and those who have not the exercise of it have simply to blame themselves. You have dominion if you will exercise it; but if you say, "Oh no, I have not any dominion," you build up a stone wall, right in front of you and you will never have dominion. If you want dominion you have to acknowledge it; if you want dominion you have to own it; you have to claim it. Mind you, God never gave you a blessing in all of your life unless you asked, or somebody who had the right to ask for you, asked for you.

You have to seek and knock, you have to ask; and unless you do that, or unless some person who has the right to ask for you asks, you will never receive God's blessings. Mind you, God never forces by so much as a thought anything onto us, only as we are receptive, and we have absolute and perfect dominion. We are the image and likeness of God and have the right to His creation absolutely. Now, mark you, this is very important. Therefore, if you want dominion, what have you to do? You can't say, "Oh, I can not have dominion, it is not for me." If you do, what is the result? You have denied it; you have built up a stone wall in front of you; you can't get over it, and you can't have any dominion. But if, on the contrary, you acknowledge that you have dominion, acknowledge that the dominion is yours and acknowledge that you accept it, then you are placed in position where this dominion will come to you. I say in my prayers, "I have this dominion, it is God-given, it is mine, I accept of it, and I thank God for it, and God gives me spiritual wisdom and understanding to exercise and utilize this God-given right." That is the prayer to make that makes your dominion effective; and when you take the key which we will give you later on, LOVE, and use that you unlock your dominion and make yourself invincible; you can do everything at will. I give you an example: this day about 10 o'clock or thereabout, it was raining hard, I declared against that storm; that we would have a pleasant afternoon, that this meeting could not be stopped by this storm, and you see the result. The sun shines, weather beautiful, and this hail is full. Once while on the Atlantic amid a terrific storm, I told some of the officers of the ship that I was going to defare against the storm, and in fifteen minutes our ship was moving in placid waters, and all around us was storm. You can command the elements as you can command anything else; it is God-given dominion which controls. Jesus, you remember, when his disciples awoke him and said: "Master, we perish," only said: "Peace be still," and a calm came over the waters. He has told us that we will do the works that He did, and even greater. But if you stand back and say, "No, I can not do it, it is not for me," you never can do it, for as a man

thinketh so is he. You bind yourself with a law that holds you irrevocably in its grip until you unbind yourself by acknowledging this power of God.

If you wish to exercise the God-given dominion, you must place yourself in harmony and get where God's blessing can reach you. You remember, as I told you on last Sunday afternoon, that God is unchangeable. He does not change to forgive your sins, or bless you specifically. If you are to receive the sunshine you have to get out in the sunshine. You can not go into a cellar and pray to God to send you in a streak of sunshine down into that dark cellar; but you have to place yourself in harmony where the sun can hit you, and when you get there you will receive the sunshine. Just so with God's love. You have to place yourself in position where you will receive it. Get it through honest, earnest, effective prayer. Seek, ask and knock. Let that be the burden of your thoughts and actions continuously. Let it always be going out, and you will have a continuous stream of this God-blessing coming in to you.

We image God in His love. God is love. When Jesus Christ was born the angels sang, and the shepherds heard them, "Peace on earth and good will to man." The Roman empire at that time was dominant over all the civilized world, and it is a matter of history that in that empire universal peace existed, was spoken of by a Roman senator, and gates of the temple of war were closed for the first time in over two hundred years; and had we the history of all the nations of the world, I have no doubt, I know, in fact, that peace supreme reigned through all the world. Jesus came teaching another religion. Before he came the Jews had taught an eye for an eye, a tooth for a tooth. They had made a god to suit themselves, who was subject to hate, anger, repentance, fear, and everything else; but our Saviour came teaching us the omnipotence of the Father. He came teaching us that the whole of religion rested upon the two cardinal principles, Love God and love your fellow. He said the new commandment was to love God with all your heart, mind, and strength, and love your neighbor as yourself, and upon these two hang all the law and the prophets. When you find a religion, or a philosophy, or any kind of doctrine

that would lead you away from this doctrine of love which Jesus Christ taught us, turn your back upon it, because it is not true. It is false. He taught us to love and He dwelt upon this love. He furthermore said that we would be known to be his followers, if we loved one another, Love, love, love, is the potent factor which moves the world. It gives you dominion, it makes you invincible, not only over surrounding circumstances, but over everything that comes in contact with you. It makes you invincible for good. You have no power for evil. Love worketh no evil; but it makes you invincible for good.

There was a lady told me since last Sunday that she did not like my last lecture very well, because I did not tell them how to heal the sick. Suppose I should start in with a class in mathematics who knew nothing about it, and I should give, as I would have to, the first lesson, which would be in enumeration, and one were to complain that I had not taught how to calculate an eclipse or solve problems in higher mathematics. Now, you are babes, those of you who have not studied this subject before. You are stepping into a new world. You are leaving the old with its hobgoblins of hell and of evil all in the rear; and you are coming into this universal thought of universal love, because God is all, and God is love. You have to understand these fundamental principles; you have to know that you are God-created; you have to know that when God created you He created you good.

You say, "Is all mankind good?" I say, "Yes, all mankind are good." Then, how do you account for this universal evil that we see everywhere going on around us, of every conceivable character? I account for it in this way. Man has free agency. According to the allegory which is in the Bible, which we talked about, putting woman at the head of man, if they wanted to eat of the fruit of that tree, let them eat it. Of course that story is put in the Bible there to illustrate something. They ate of that fruit. Here comes evil on one hand and right on the other. Now, you have the right to take this road, either way, personally, and the road you take you will be responsible for, you will have to bear the consequences. If you take fire and water, for instance; there are two ways of putting out fire, as I told you on last Sabbath. One is by artificial means, the other is to let it burn

itself out, it will burn itself out. Just so it is with sin. If you take the road to sin, what is the result? It kills you. The only way in the world to obtain freedom from sin is to follow in the path that Jesus taught, repent and leave it.

You can not say I am sorry I got drunk yesterday, and go back to-day and get drunk again. This is no repentance at all. The Bible tells us that the drunkard goes to hell. Of course he goes to hell, because he makes his own hell right here; sometimes he takes his family with him, and everybody around that poor man is in hell. That is the way with those who follow evil. If you follow the evil the evil punishes you, and for every evil you commit you are going to have your punishment, and whether you pass through what you call death here does not accelerate or retard your punishment, or your status. You die exactly in the condition you were in when you were living; and if you have committed sins you have to be punished for those sins, and the only way to get relief from sin is to quit sinning, turn and go the other way. Go away from sin, and go back to God, follow the road of right and of truth, and it will bring you back, and then you will become whiter than wool, for God will forgive your sins. That is what evil is. Evil is a condition which is created by man's own conduct.

Now, let us illustrate it further. I know this is a difficult thing for persons to believe, that evil does not exist. Now, let me illustrate. For instance, here comes a telegram into that door to me informing me that one of my very dear friends, a person that I loved better than anyone else in the world, had been run over by a car and destroyed in the city of Baltimore. What would be the result? It would strike my mentality at once, and go down through the body. It would crush me. Death has oftentimes resulted from such actions, so-called death. Here again would come another telegram in a few minutes from the party himself, saying that his name had been mixed up with the other, and he was not injured. You see the first telegram was false. That was evil, but when you touched it with the truth, what did it do? The truth annihilated it, didn't it? The second telegram, when it reached me, remedied the mental distress, and set in motion of recovery the physical distress. The

last telegram was true. Truth touched the first, which was a lie, it was error, it was evil, and whenever truth touches evil, it destroys it, and it not only destroys it, it annihilates it. Where did that story go when it was touched with the truth? It went nowhere, it was always a lie. Just so with evil. You start in with any kind of evil and touch it with the truth and the truth annihilates it; it is not in existence and never had an existence.

Go into a darkened room, so dark you can almost feel it, and turn the button of the electric light and the darkness is dispelled at once. Where did it go? It went nowhere, it never was anything, it was annihilated, it was annihilated by light, it was annihilated by the truth.

I care not whatever the manifestation may be, let that manifestation of evil be met by the truth and it annihilates it. Take a person suffering with fever, what do we do? We, in our consciousness, see that person as the perfect child of God, created in his image and likeness, a spiritual being, because man could not be like God and be a material man, because God is spirit; therefore, man has a spiritual existence, and is a spiritual being; and then we recognize the truth in our consciousness that this person, living, moving, and having his being in God, could not have fever; second, because this thing called matter has no life, truth, sensation, intelligence or substance in it, and when we make that realization and see our patient in the world of spirit, I do not mean that we are spiritualists by any means, but we see in thought the spiritual existence of the patient, and we recognize and understand that that person is the spiritual child of God, perfect, what is the result? That fever is gone, it is annihilated, it was not, because it had no existence; it went nowhere, because it was nothing. It was touched with truth and destroyed.

I could repeat instance after instance by the week of where just this system of praying has destroyed evil in all of its forms known in this world, except the evil of death, and almost that. Time and again people have telegraphed us that death was on, that they were dying, and the truth of God Almighty's love was placed under them and life came back (so called) and they were healed. That is the experience of every student in this work.

Finally, as Jesus Christ our Saviour tells us, we will have the power to do as he did in all things and even greater works, because He is with the Father. He is our leader and has shown us the way to go.

Let us rejoice that we do live in this light of universal love.

God bless you all.

GOOD LESSONS.

Benton Harbor, Mich., March 28, 1901.
Mr. John H. Turner, Dean.

DEAR BRO.: After having received the ten lectures and their annex I have studied them over and re-read them many times and am happy, indeed, to add my recommendation as to their value. The amount charged is no comparison of their real worth. Diploma received, for which accept thanks.

Thanking you for offer of further assistance, etc., I remain,

Yours for Truth,

(Signed) EDGAR C. STOWE.

God does bless the workers at Washington.

E. C. S.

THE UNITY OF GOD.

Eternal God! Almighty cause
Of earth and seas, and worlds unknown,
All things are subject to thy laws,
All things depend on thee alone.

Thy glorious Being singly stands,
Of all within itself posses't;
Controll'd by none are thy commands,
Thou from thyself alone art blest.

To Thee alone ourselves we owe;
Let heav'n and earth due homage pay;
All other gods we disavow,
Deny their claims, renounce their sway.

Spread Thy great name thro' heathen lands;
Their idol deities dethrone;
Reduce the world to Thy commands,
And reign, as thou art, God alone.

—A. S. N.

THE DELUSION OF DEATH.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Lynn, Mass.)

When God breathed and gave life to every soul He had no place for disease or iniquity. At the creation, He said: "Very good," and being good, the image of God can not be sick, and not being sick, can not die. We read in Scripture the words of Jesus: "If any one keep my word, he will never see death." The word was the beginning, and the beginning was the word. What is that word? Nothing more nor less than "Love," for it was known in the early prehistoric ages, written in many languages, and whispered in every vernacular of the ancients. We are told by scholars that the word of healing has been lost. It is known as the "lost word," but conclude that the word "*Amer*" must be it, as it was carried into the Latin from older languages, and means love, but we must know how to express it in cases of disease.

The delusion of death is a dark shadow. The results of the presence of the opposite of love, such as hate, and the category of evils in the train of the "last enemy." It is a spectre which fills us with shadows of fear and must be overcome.

As we are continually breathing and renewing our vigor, the breath is part of God's living principle which He gives to us in every second. The inbreathing is "spiritus sanctus" (holy spirit), and by neglecting to renew our thoughts, by ignoring the promptings of holy influence, we may kill ourselves at will, and disappear, going into a sphere of existence in an abrupt way, unbidden and often uncared for. The suicide commits a crime which hangs upon the spirit, perhaps forever. Is the mark of Cain upon his brow to-day? God has forgiven him, but sin is irreversible and can not be undone; the fact remains in eternity that Cain slew his brother.

If we keep God's word we will never die; and as there is no limitation in God's creation, we should continue to live here, for this is Heaven, and we can not reasonably expect any better heaven than we make it. Would we be happy in the midst of high angelic life? Are we fit to be ushered into the presence of the masters of art and music? Are

we prepared for a mansion of humble dimensions, suitable to our spiritual standing? Are we, after destroying ourselves with disease, worthy to enter among the blessed?

Jesus said again: "If a man keep my saying, he shall never taste death. "Whosoever believeth in me shall not see death." Do we really comprehend the beautiful meaning of divine metaphysics when it is in accordance with the sayings of Jesus? We are prepared to grasp the situation and fight the "last enemy," which cuts down thousands with his sickle. The prince of darkness is striding in every land, a grim, unnatural shadow, whose presence, after all, is a mere myth, unknown, uncreated by God, but built up in bad minds of men, who court and foster death, as a relief from their sufferings of the flesh, brought on by their own sin and iniquity. The monster even takes the innocent babe away, because the parents have run against God's law and become paralyzed. It is here, where wrong is perpetrated by the carnal mind. The sins of the fathers visiting innocent children. So illogical is death that it spares not its victims, even if they have sinned through ignorance.

"If the wicked turn from his sins he shall not die." "Sin entered into the world, and death in sin." But we know that the ancient Vedic philosophy of the Hindoos contains the same statements, and that they are true sayings because science has proved them to be true. However repugnant an orthodox Christian may feel against any teaching emanating from what he foolishly terms "Heathen philosophy," the fact remains that the Bible is a compendium of that same philosophy, which was preached before the invention of letters. Homer, the Greek poet, never wrote a line of his poetry. The Iliad and Odessy were carried in memory only from one generation to another, and after three hundred years had elapsed were written in Greek. We must bear in mind that the "Heathen" lived longer lives than we do, and that the foundation of western civilization was taken from them, all we have in art and science is touched with the influence of "Pagan" Rome and Greece; they learned the arts in what was then known as the Great Indian Empire.

"Saith the Lord, have I any pleasure at all that

the wicked should die?" are the words given to us by Ezekiel; therefore, dying must be contrary to God's will, and not within the scope of His laws at all. This conclusive fact upsets the false preconceived notion that the Lord takes his own to Himself when a person dies. He does not kill or cause to be killed, for He has no pleasure in it. The wicked are those who neglect their duties as Christians, who commit sins enough to kill themselves by bringing on them all sorts of diseases, and entertaining all sorts of devils. The Lord cast seven devils out of Mary Magdalene.

In answer to a written inquiry asking if we teach all that is known in Christian Science in our lessons I will answer by saying that the Reform Christian Science Church has no limitations in expounding the Truth. The essence of human knowledge is minimized into ten lessons and ten lectures, which must be given verbally, as there are fine points which can not be written in any language. Cold, hard facts are demonstrated without excess of verbiage, as the hours of the lessons are precious, and sacred to the great cause, and the teacher fully appreciates his responsibility. "We want the Truth" is often repeated by anxious students, and judging from the change for the better and healthful appearance of my own students, I must say, their thankfulness to me, is much louder than words, and that the Truth has permeated them, making them into new, happier and more beautiful beings.

"He that believeth shall not be condemned." The mere act of belief is not sufficient to keep us from condemnation. In those days it meant more than it does to-day; it included absolute knowledge of the existence of a certain object. If we scorn this knowledge or belief, and put it aside as being of no consequence, we will fall into the pit, and be condemned by our own foolishness. Job said: "He shall deliver his soul from going into the pit, and his life shall see the light." Providing the desire is shown and felt, to get out of the pit of sin, sickness and death.

If a patient is condemned to death by the carnal mind, the healers' duty is to defeat the evil thought which carries the death sentence, and cause the patient to inhale or assimilate a grain of faith, something that his weak condition can receive. If the

phantom of death knows nothing of divine science it would be a strange teaching to an orthodox patient. A short, kind word of truth, will cause the patient to live. The healer must be on the alert when the enemy, death, is so near; decisive and to the point, with a determination to send that enemy to where he belongs. If he has a place anywhere it has not yet been located. But the "evil will leap forth and leave the patient in the sight of God who healeth all diseases." Such are the words of the ante-Nicene Father, Tertullian. When the patient arises from his sickness he will give eternal thanks to the Author of his being, for bringing him through the "valley of the shadow of death." It is only a shadow, without spiritual existence, hanging in men's dark and gloomy thought.

"God hath not given us the spirit of fear, but of power, of love, of sound mind." This spirit of fear is a "raging lion seeking whom he may devour," and is the father of discontent, nervousness, timidity, retarding circulation, and poverty.

These evils come from the ether that floats in the air, which is loaded with the germs of animal magnetism. Fear arises from the feline species of animal life, and makes men into shrinking and cunning forces. Fear belongs to the emanations that arise from evil influences, a spirit of evil or devil of wrong, finding lodgment in bad thoughts. Fear covets its own, that of disease, and carries contagion with it, and all bad thoughts take on its conditions. Fear is the plague that has killed thousands. It is the dread disease whose name is legion, and cannot be conquered by *materi medica*. Daniel De Foe witnessed the great plague of London. He said it had no real existence, but fear only slew the people, when they heard the ominous, penetrating, death knell, "Bring out your dead." The germs of that disease "black death," existed only in the minds of its victims.

God has given us power, love, and above all, sound mind.

We must study the things He has given us, and cast aside things He has not given us. By fully grasping these verities and denying the opposites, we place ourselves in a position to live—to continue in life—this life, where Heaven is, as we can easily make a heaven on earth for ourselves, by doing our

duty to our neighbors, loving them as we love ourselves, or doing unto them as we would be done by. We thus build around us an arcana of bliss, a halo of pure thought, and a nimbus over us which never fails to elevate our friends. As we live in this beautiful atmosphere we easily appreciate the works of the great master-minds of art, music and literature, as they lived in the same condition. By building a heavenly environment we cast aside fear, disease, despair, failure and poverty. This state is for everyone, none is forbidden to enter, and when we see a patient stricken with disease, through having a morbid fear, brought on very often by a fear of hell and the devil, as preached by illiterate, we must realize that neither hell nor devil has any existence at all, only in the wicked thoughts of men. Cast it out of the poor patient by a kind word of love.

"The Lord is nigh unto them that call upon Him, to all that call upon Him in truth." The healer's call will be answered, a light will fall upon the patient, the Light of Truth will dawn upon him, and the devilish thoughts will disappear forever. "The Lord raiseth up all those that he bound down." "He hears the groaning of the prisoner to loose those that are appointed to death." As the devil of carnal mind makes the appointment, and set the time for people to die, it is now time for him to take his own medicine, our denunciation of him in killing him off, by feeling love and compassion for the afflicted.

"Sin entered into the world, and death by sin." We often wonder why sin came to be with us, and as there is only one explanation at all reasonable, we must accept it. Our progenitors fostered sin; they deluded themselves in the warfare for the "survival of the fittest." They bartered and began to force respect for the "rights of property." They even bought and sold each other. Such doings were not in accordance with God's laws, and therefore, their lives became shortened; they cut themselves off "in the flower of their youth," and their bad thoughts are with us to-day, and if we accept them, we "reap a whirlwind," misery and trouble. These sins are the precursors of death.

Divine metaphysicians always know that sin is the cause of death. Orthodox Christians deny the Scriptural truth, by saying that God takes them to

Himself when they die. We can not alter Truth, and this truth "shall make you free." From what? "The laws of sin and death." We must always know that "Perfect love casteth out all fear," and live in harmony with that love, and know that death is the delusive end of sin, and that love will cause us to live here in God's world, which has been entered by the thief of the night, Sin.

"You hath He quickened, who were dead in sins." The everlasting Father takes sinners in the midst of their sins, and gives them new vigor, life and manhood. He never forgets His own, even if they are sunk in iniquity and dead in sin, gasping for their last breath. He raises them from the dead, even after they cease to breathe. There is no case of illness too severe for Him. He is the Father of the fatherless and the Comforter of the distressed. He hears their cry of distress and relieves them from pain.

Death! Thou has no pain; no sting. Grave! Thou hast no victory. God's children are merely gone on before. The only pains we have are made by ourselves; by our ignorance and prejudices and exist only in thought. Thought alone sends us into death—a transition to another world—we are our own murderers; we listen to the promptings of evil instead of Good. For the good "can not die" or even taste death." Therefore, reason tells us that the change called "death" is a delusion, resulting from evil thought, a condition taken on by recognizing the two myths, the flesh and the devil.

BOOK NOTICES.

We are in receipt of a book, "The Science of Sciences," by Hannah Moore Kohaus, author of "Between the Lines," "Remedies of the Great Physician," "Blossoms of Universal Truth," "Fruit from the Tree of Life," "Soul Fragrance," etc., Universal Truth Publishing Co., Chicago, Ill.

This book of 250-odd pages takes up the subject of Metaphysical Science and treats it in an intelligible and intelligible manner.

"Woman Revealed, a Message," by Nancy McKay Gordon, published by the author, 6214 Madison avenue, Chicago, Ill.

This book surely is a revelation, if not a revolution. It takes up the subject of woman and treats of her from the standpoint of woman. The tone of the book is very high.

POWER.

BY M. E. CRAMER.

As Divine Science proves that there is but one Life, Substance, Intelligence and Power, or that one Mind or Spirit is the All, it does not admit even a belief that there is an oppsite. If one does not wholly relinquish the general belief that there are two powers, or two spirits, the reverse of each other, he makes a right beginning only, in his study of unity, when he begins to think aright and is willing to relinquish every belief that is not based in the unity of the One All.

As long as we admit the claim of an evil power, and of the supposition that there is a Devil, even though we claim to have dominion over them, we have simply bound up the false race beliefs for a season, but they will break loose again and come forth in feeling and in deed. Divine Science handles such claims without consideration for their length of days. As they have no foundation in Truth, or in anything that is, there is no place for them; so the bottomless pit, where they never find a place to lodge, or in which to source themselves, is the only true symbol of where they belong.

The gospel of Divine Science is that God, good, omnipresent, which means above, beneath, around and within everybody and everything and in every place; hence there is no place for a claim, or even an intelligent suggestion of a shadow, or evil; no place in the universe for death or dead matter. Life, intelligent life, fills immensity. There are no such things as dualism, antagonism, and inharmony. Man, centered and established, or ordained in the Infinite, with Good overhead, on every side and everywhere is DIVINE SCIENCE. As long as we see shadows to handle, obstacles to remove, barriers in our way, we do not see the full meaning of Omnipresence. Truth frees Divine Scientists from fear, frees from shadows or obstacles or any seeming evil, because it frees from false beliefs or claims that there are other powers and things beside those that are good.

The more a student tries to handle error, and find a place for it, the more he feels a sense of lack, and the less he realizes Truth and Omnipotence. Love fills the students and fills all. We can truly

say we find no fault in man or anything that the Creator has made.

It is the privilege of the DIVINE SCIENCE teacher or preacher to preach the good tidings of the one and only good power to every living creature under heaven. He does not proclaim for one and leave out others. Truth is alike for all; it applies alike to each one. There is no Being anywhere, or Spirit anywhere, that makes such claims as sin, sickness or death, for itself.

DIVINE SCIENCE builds for us a habitation upon a solid rock foundation, imovable and lasting.

The wise men of the East, of the light of Truth, and of the West, North or South, are now recognizing the truth of the Law of Expression which distinguishes DIVINE SCIENCE, and proves God, Good, manifest in the flesh—in visible creation.

We are ordained of God unto all Good and to all good works, and any true service is a privilege we have of publicly declaring the eternal fact that the state of our Being is union with the One All.—*Harmony*.

SPEAKS KINDLY WORDS.

Col. O. C. Sabin, the great leader of the Reform Christian Science movement, has just sent me his new book entitled "Christology." I have not had time to go through its three hundred pages, but have no doubt the book is as good and helpful as the Colonel himself. I know Colonel Sabin and his wife and they are delightful people. Both are devoted to their work, that of healing the sick, and most successful in it. You can order "Christology" of the Washington News Letter Publishing Company, 512 Tenth street NW., Washington, D. C. Price \$2.—*Radiant Centre*.

UP TO DATE.

We have boiled the hydrant water;
 We have sterilized the milk;
 We have strained the prowling microbe
 Through the finest kind of silk;
 We have bought and we have borrowed
 Every patent health device,
 And at last the doctors tell us
 That we've got to boil the ice.

AT THE EXPERIENCE MEETING.

(Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church, Wednesday evening, September 25, 1901.)

I am going to talk this evening a little while about God healing the sick. That is what we are trying to teach the people, that God heals the sick, not that they are healed through the solar plexus or some other center, but that God alone heals the sick, as our brother read in the chapter to-night what our Savior said, that He healed the sick through the spirit of God, and as He healed the sick so we must heal the sick, because He was our pattern; He was the Life, the Truth and the Way, and it is for us to follow His example; and if we do that He has promised us that we should do the works that He did and even greater.

These meetings are for the purpose of telling how God does heal the sick. There are people perhaps in this audience, there are a great many in this city, and the world is full of them, that do not believe that God does heal the sick. They think that divine healing ceased with the Savior and His disciples, and in these evening meetings it is for us, if we have any Truth, if we have any facts, to present those facts and those truths in such a way as will induce the people to investigate, and then teach them until they learn how to heal the sick themselves.

I have been repeatedly told that we could heal mental diseases, diseases that affect the mind, intimating that all such diseases were from causes that had no foundation behind them to make them sick, and when you get any person to believe they are not sick, if it was nothing but the thought, then of course the mind was well. Now, I thought to-night that I would give a few instances of diseases that have been healed to my certain knowledge, that is to say, I have the letters stating these things to be true. Some of the people I know, and many of them I do not know, because I never saw them.

For instance, there was a lady in this city who had a rupture of twenty years' standing, and the doctors told her that unless she had an operation and had it sewn together, she was at any time liable to strangulated hernia which might cause her

death. She asked me for treatment and after two weeks' treatment she told me she was entirely well. I was talking with her about it last week, and she said there was nothing but the slightest little seam, looked about the size of a needle where they came together. I mention that because that was ocular, something that you could see.

There was a little boy in Oregon that had his arm broken; it was mashed by a wagon and ground up, about 4 inches. Of course, the doctors could not set the arm that way; the bones all ground up. They telegraphed to me what to do. I told them to put his arm in position, and that God would set the arm and heal it. In due course of mail, in about three weeks (I received other letters during that time) I received a letter that he was entirely well, and the arm had healed up. Now, that was something that the doctors could not do, and God did it. If it had been a plain fracture, something that surgery could have attended to, I would have told them to have the arm, the bones, set. But it was something surgery could not touch, and God healed it.

There was a little boy up in central New York who stepped on a steel rake-tooth, and it ran up through his foot an inch and a half, and the nervous shock threw him into spasms. They pulled the rake tooth out but he was in spasms and continued in spasms until they telegraphed me. It was perhaps two hours before it reached Washington. Treatment was commenced immediately, and within a few minutes he went out of these spasms and had no more. He went to sleep and slept peacefully, and in three or four days he was well, wearing his shoe, and never had any pain. It looks miraculous.

Here at our printing office, 512 Tenth street, this city, there was a little dog that had his foot run over by this big gospel wagon which you have all seen. It mashed his foot apparently as thin as a wafer. This little fellow came in howling. I happened to be sitting in the front office looking out of the window; he came under the desk where I was sitting in the office. I commenced to treat, asking God to heal the little dog's foot. Mr. Anderson, the owner of the dog, came around with some arnica. I told him to let the dog alone, I was treating him. He let him alone, and his son told me a few

weeks ago that it was not ten minutes before the little dog was playing with some kittens down in the press room, and never was lame.

Robert Smith has a barber shop—I am talking plainly now, because you all live here. He has a barber shop near Ford's theatre, opposite my office. A young barber was strapping his razor and he cut his thumb clear to the bone, its entire length. I did not know how badly he was hurt until I looked around. I never saw so pitiful looking a face in my life. I told him to cover up the hand and quit looking at it and God would heal it. He covered it up, I gave him a treatment, and in two hours he was using his razor again and worked right along. Hand never was sore. If you do not believe this go and see the barber; if you do not believe the other, go and see Mr. Anderson. They are not Christian Scientists that I know of. They believe in it, I think, because they can't help it.

I could give instances where disease affected the physical body and were healed. An old lady who lived in Texas, whose limb was drawn away out, so she had to walk with crutches, twenty days' treatment brought the limb down to the ground and she threw away her crutches. She is now well; so remarkable was this case that there has been a wonderful call for this God-healing in Marshall, Tex., on account of that old lady's recommendations.

God heals other kinds of diseases. Appendicitis is considered a very bad disease by the medical world. I remember the first case of appendicitis that ever come to me. It almost made me shudder for a moment, but when I realized the Truth, God healed it. It was a case of a young lady out in Decorah, Iowa. In less than a week's time she was back in the store at work.

There was a young lady living in a northern city in Illinois. She was preparing to be taken to Chicago the next day to be operated upon for appendicitis. For some reason they telegraphed here for treatment. That woman in an hour's time after we commenced the treatment got up out of bed and sat up till 11 o'clock and talked and laughed with the family, and the next day instead of going to Chicago to be cut open, she did her house work at home.

These cases can be proven. I could give you many other instances of disease being cured. I could give you instances of consumption being

cured; and instances of almost every kind of disease being cured. Where we get one case that is susceptible of being cured by materia medica, we get a great many more that are considered incurable. I think the proportion would be ten to one. With God there is nothing impossible. If God does the healing, then we can ask for everything and no case can be incurable.

All I am trying to do and all I want to do is to induce these people to commence this study. I do not ask anybody to believe me; I do not ask you to believe something that you can not believe; but you can believe enough to induce you to commence the study of this question; and when you take it up and commence to study you will land where I landed; you will land a believer, for God will through you heal the sick.

There was a young gentleman working for us in the newspaper business, who had been healed of the morphine habit, a desperately bad case. He told me how he had been healed, I became interested and commenced to study, and finally I had a healer treat me for backache and she cured that. I did not believe God did it but thought it got well itself. I had her treat me for a rheumatic wrist that had been sore since 1863 at periodical times; it was healed at one treatment, and it never has come back. I took treatment eighteen months and had my body made over, so to speak; had a catarh cured, cough of several years' standing cured; it was so bad that I had to wear bandages on my chest; my stomach, that could not digest anything scarcely, also cured. How could I help but believe? Yes, more than that. After I had studied six or seven months the power of God Almighty came to me, and God did heal the sick in answer to my prayers, and God will heal the sick in answer to your prayers, and anybody's prayers who will pray with the understanding and with an honest heart.

This idea that is being held out by certain healers that they have a cinch on God's Truth, so to speak, that they are the only healers, and that they are greater than their common fellows, is all false pretense. All such talk and all such pretenses, and all such claims are false. Those who claim such exclusive power can not heal the sick at all. They have quit, if they ever could. They do not pretend to now, and do not try.

Let me say to you, God made man, all of us, upon a dead level. He gave each and every one of us an exact and perfect start, each and every one of us on a start even, and if, by our own conduct and our surroundings we have been driven off the track, it is not God's fault; it is our fault. We heal the sick as we are taught how and as we are educated by the sayings and acts of our Savior.

Here is this Truth that has been taken possession of by charlatans for selfish purposes, who claim it is their discovery until they have disgusted the Christian people of this country; but I say to you Christian people of this country that you are wrong to be disgusted and driven from the Truth. You must not be disgusted, because this is God Almighty's Truth; take the Truth and carry it with you and you will do the work.

The object and aim of my work during this year of our Lord is to push this Truth into the Christian churches. Here is a Truth that belongs to us all, and all that the churches need is to step one step forward; all they need is to bring into practice that which they claim to do.

You can go into any church and you will hear them praying for the sick. I say put it into practice; put some faith and understanding into your prayers, and then you can do and perform that for which you pray. That is the object of my work this year; it is the object of this little church. We are pushing that; we are trying to send this Truth out.

There is another thought I would speak of—if I am not taking up all the time—I will just give another word. This Truth teaches us how to live. We cease preparing to die; we cease preparing to learn how to die; but we learn that God Almighty is with us now, and that there never was any time except now, and that heaven is here and we can have it, and we do not have to pass through the hell called death in order to reap the beautiful love of God. Oh that is the beautiful thought of this religion; it brings us in touch with the infinite; it brings God's love right down into us, and we live it and we love it, and God blesses us in it.

Let me urge you, that if you would be happy, study this Truth; commence now and continue and God will give you the light.

PRELIMINARY LECTURE.

(By Oliver C. Sabin, delivered before the Reform Christian Science Church, Sunday afternoon, September 29, 1901.)

My lecture this afternoon, being preliminary to our regular series, which commences on next Sunday, will be more or less disjointed, for during the twelve succeeding lectures I shall endeavor to take up the subject in a regular method, and to teach not only how the sick are healed, but the underlying philosophical principles. This Truth is simply what was taught by Jesus Christ, our Savior, and when you come into this study and understand how the sick are healed and the methods and *modus operandi* you then can see all along the footprints, so to speak, of the methods of Jesus Christ and His disciples. The world has been sleeping upon this great knowledge, allowing it to lie dormant, and the people have been rushing along over this dam of death, in this broad way, surrounded by materiality, worshipping materiality, and as God said, "The day thou eatest thereof thou shalt surely die." Life, as understood in the material world, is nothing more nor less than a constant dying. You die every day; you are dying all the time, until finally, by this inexorable law that has been man-made, causes you to pass over and go out; whereas, God never created death, and man has no more right to die than he has to fly; there is no more death in God Almighty than there is darkness in the sunbeam, and man is farthest from God in the hour of death. It is the antipode of life. Life—death; light—darkness; truth—falsehood; you go through the couplets all the way, and you will find that what I say is true.

Four years ago last May there was a gentleman showed me that he had been healed by God. I, like many of you and the world at large, had no more idea that God healed our sick than I had that I had miraculous power. Of course I did not believe what he said. I knew he had been healed, but I thought he had been imposed upon, and for the purpose of ascertaining that imposition and how it had been accomplished, I commenced to study this subject and about this Truth. The result of that study with me was what it will be with each

and every one of you if you will study; you not only will ascertain how he was healed, but God will heal your sick at your request, at your prayer, as he did me.

Months before I came into a perfect realization and understanding of this Truth I came into the knowledge that God healed the sick in answer to prayer, simple prayer, and at my petition, my prayer, God did heal the sick right along, and after I came into a more perfect understanding I then understood why the sick were healed, and I now understand why sickness can not exist in the mind of those who do understand. You not only can obtain the knowledge how you can heal the sick, but why it is impossible to make you sick, because you will know the non-reality of error and the all-potency of Truth.

I found this Truth environed round and about by what looked to all the world as the grandest scheme of making money that I know of. It was not only that, but only a few were permitted to teach; and out of the hundreds of Scientists in this city, there were only two that were allowed to teach. It mattered not how many classes one had gone through, they did not dare to teach. I understood that God was my Father, and that to Him I was responsible. If I had one talent I was responsible for that; if I had three, or five, or ten, there was where the responsibility was placed, and the Power to which I had to render an account. I came out of that combine for the purpose of making this Truth free. I say to you, my friends, that it was months and months and months that that matter preyed upon my soul in the day time and in the night time the question was, What must I do? Here on the one hand were God's people dying for want of this Truth; and on the other hand I knew it was chained, and what must I do? I had a magazine that was going to these people by the thousands throughout all the world, teaching nothing of the principle, but telling only what it had done, but saying nothing as to how it was done. In other words, throwing water upon the wheel that advertised the work, but not daring to say anything of what the work was or how it was done. Sitting in my library one morning about 2 o'clock, or thereabouts, the words came into my consciousness, "Unchain the Truth, it shall be free." I bowed in

prayer to God then and there, and thanked him for the answer He gave me, because I knew it came from God. Since that time I have been unchaining this Truth. The first year after I came out it was necessary to teach classes every month; then, by and by, we got books written and printed and taught in that way; and then we gave public lectures, and those lectures again were spread all over the civilized world, until now it is not necessary for me to lecture every night to unchain this Truth. We have quite a perfect system of teaching that goes by correspondence from our university, and our college has students in every clime and under every flag that floats over a civilized country on the face of the earth; and in the city of Washington alone we have as many as a thousand students who know how to heal the sick.

The course that starts next Sunday afternoon will be the only course which I will give during the year. These lectures will be free. To all those who wish to be taught I wish to impress this thought upon you, hear every lecture, attend every one. If you have any friends, bring them in. It is as free as the air you breathe; it is God's Truth; you do not have to believe me or believe anybody. Come and study, and God will prove all things to you. I do not suppose there was ever a greater unbeliever or a more self-opinionated man than I was, but I had to succumb to the facts, healing in my own body in almost every conceivable form, cleared from habits of smoking and chewing tobacco, also of drinking; the healing of a body diseased in almost every way that humanity is heir to, getting ready to slip from the grasp of life and go down to death. I had already commenced to be careful of myself because I was getting old; I was bent, stooped; my countenance was swarthy; my skin looked leathery; I was about ready to go out, because my family all died with paralysis and I had it in my right foot, ready to take the final jump. When this Truth came into my consciousness it made me free, as Jesus says, you shall know the Truth and the Truth shall make you free. It frees you from fear; it frees you from disease; it frees you from trouble; it frees you from worry; it frees you from everything that is not in harmony with God's perfect love. I was made whole, and as you see am strong, vigorous and healthy. What else,

what more do you want? What better thing is therefor you? It is the most beautiful thought in all the world. God reaches out His hand and grasps if you will only take it and He leads you in the ways of peace and pleasantness. He destroys all inharmony, and gives you heaven here and now.

Now, there has been a great deal of misconception and a great deal of prejudice in the minds of Christian people against this so-called Christian Science. That is a bad name, and this Truth should never have been called Christian Science. The only reason why we held on to the name of Christian Science, and added the word Reform, was because there were about 150,000 people reading my magazine, and if I had come out and changed the name they would have become scared and dropped it. I had to reform them, and I called it Reform Christian Science; and with that about one-half of them stayed with us; and we have now about 280 societies that worship along these lines. The proper name is really *Divine Healing*; it is healing by God in answer to prayer. There is nothing difficult about it to understand; there is nothing mysterious. You have to know how to pray in order to receive an answer. The trouble with the Christian world is they do not know how to pray. It was a wonderful thing to me when I came into this study and found out I did not know how to pray. The truth is that the prayer that is offered by the average Christian is, so to speak, a doubt from beginning to end. It is a doubt, and as St. James tells us, he that prays doubting gets nothing. Well, it is a doubt from beginning to end. In the course of these lectures to be given I will take up this system of prayer, and analyze it, and show you what it is and all about it. I do not think it is best to go into that subject of prayer this afternoon; only I say that the Christian people do not know how to pray. Mind you, when I say that, I do not say anything against Christian people. I love them. My father and mother were good Christian people, and they loved God and loved to do right to the best of their knowledge; but they did not know how to pray and could not heal the sick. You have got to pray with the understanding in order to accomplish anything. If the sunshine is necessary for your health and you go away back in a

cellar, and say "Sunshine, please come in here," the sunshine does not come in, does it? If the sunshine is necessary for your health you have got to get to where the sunshine can get to you.

God is not a personal being, as we all have been taught to understand, and yet He is not what we have been taught by these metaphysicians, as simply cold principle; that I do not believe; but God we are told is inexorable, unchangeable, the same to-day, yesterday and forever. There is no change in God; and if we pray to God for anything and ask Him to do so and so, He does not change to answer that prayer. If we want that prayer answered we have to bring ourselves within the sunshine of God's love, and then we will get the answer to the prayer. We have to seek, knock and ask, as our Savior commanded.

I am not going to take up these philosophical questions this afternoon; I am simply going to talk along a little disjointedly, because I want to take it up next Sunday and go right along through the twelve lectures. After that you can go and teach it in your churches; you can teach it wherever you go; you can teach it in your Sunday schools; you can go and teach it in your families; you can go and heal your sick; you can heal your sick wherever you go. What a beautiful thing this thought is. What a beautiful thing it is when one of your family is taken sick, or a manifestation comes before you and you make this realization and kill that inharmony instantaneously. Almost all acute diseases are killed instantaneously. Sometimes when diseases have been a long time coming on, it takes a long time to pray them out, I do not know why. You remember the incident when they brought a man to the Savior and said your disciples could not heal this man, and Jesus cast out the evil spirit. His disciples wanted to know why they could not do it. He said this kind can come forth by nothing but prayer and fasting. Went out with much labor and praying. Jesus Christ was the most perfect healer; he was our pattern, and as He showed us the way we must follow; whatever He taught we accept; but when these theologians come up and teach that there is a lake of fire and brimstone to burn people in, that there is a devil a bigger power than God, so to speak, we do not believe a word of it. We believe

that God created all that was created, and all He created was good, and all that ever existed was good; but man, through his free agency as termed by the churches, his power of self-selection, has the right to choose between good and evil. Man can build himself up or he can run himself down by his thoughts: he can build himself up or down just as he thinks, just as he practices.

I say it is a beautiful thing to know that God is with you and that all you have to do is to ask and He grants your petition. God is more willing to give than we are to receive. His love is unbounded; it covers us and we live in it; and when we bow down to this materiality and go off on the road to death, we are no part of God's people. That is no part or parcel of divine love, divine love is perfect love and perfect harmony; and with the realization of these thoughts we heal the sick.

Now, my friends, if this be true, which I affirm to you that it is, I ask you seriously if it is not worth while to try to obtain this knowledge. Mind you, I do not want anything of you; I do not want any of your money; I am not looking out for any business from you; I do not want any favors from you; I do not want any favor from you except your love; I have no enterprise that I want to tap at the proper time and get some of your money. I do not want your money, but only your love; I want that.

I say you have the right to come here and study this Truth, and I say that any person who becomes interested in this Truth, enough to study it, never fails to get through with the perfect realization; and when you get the understanding, or realization, as we term it, of God's allness, then you can heal the sick: and when you are there, it does not make any difference where you go then, you have God with you. You can take your Truth into your churches and teach it there and the churches in ten years from to-day will universally accept and teach this Truth.

It has been but a comparatively short time since the whole world believed that this earth was flat. Since the earliest times that we have any history of, they believed that the earth was flat; and when a man ascertained or had a theory and understood it, and commenced to talk to the contrary, what did they do to him? They imprisoned him; they brought up the bible and showed where Joshua

commanded the sun to stand still, and cited various other comforting passages from the bible to show that the earth was flat, and that it was the sun that moved around the earth. This man that suggested that the sun was a fixed power and that the earth was held and moved in its orbit by attraction and gravitation, they punished him and he had to recant, or they would have slaughtered him.

When Columbus got it into his head that he could circumnavigate the globe, that it was round, his history is familiar to us all; you know what a hard time he had; you know they imprisoned him, drove him from court to court, and finally it was only through the munificence of a woman he was furnished with the means to demonstrate that truth.

When this man who was trying to get up this electric telegraph was here in Washington and wanted to get a small appropriation from Congress to run a line from Washington to Baltimore, these solons in our national legislature for a long time would have nothing to do with it. So with the idea that the combination of fire and water would make steam with all its power, and propel the commerce of the world was broached, the inventor received no encouragement.

All great reforms have been met by gross ignorance. Here is a reform in healing the sick that has gone so far that demonstrators of its Truth are now in every city almost over the civilized world, and I expect they are healing the sick in every land. I could bring in this city, I have no doubt, ten thousand witnesses of this healing power. Now, suppose there was a man on trial for any offense, and you would bring up a dozen reputable citizens who would swear so and so, you would believe it; but because this is from God, because it is something contrary to what you have always believed, a thousand may come up and testify to it and you will not believe it. I am not abusing you. You are just like I was. I could not have believed it; it would have been impossible, but I did believe far enough to investigate, and when I got far enough to induce me to investigate and God commenced to heal my body and I felt it, I tell you then I began to know its reality. There is no longer any guess-work with me; I know what heals, and I know it is God, and I know that He heals in an-

swer to prayer. That is what does the healing.

Myself and my friends have taken upon ourselves to put this Truth before the churches and the Christian people. We are not trying to build up an outside organization. We care nothing for church names. We ask you to investigate.

When we find out that God comes down and answers your prayers and takes you by the hand, then you commence to realize who you are and what you are. You commence to realize that you are a son of God and that God is with you, and you love one another, as Jesus said, as an evidence that you have passed from death unto life. "You love one another." Love is the foundation stone upon which this fabric is built, love for God supreme, love for your fellow as yourself; not mouthing, not hypocritical; but a love that goes out and takes your brother by the hand and sees that he is taken care of. A love that is not selfish, that is not stingy and miserable; a love that is not cursing the world; but a love that puts you in place of your brother; and you look from his standpoint and see that you do him right; and you carry this practice into all your business affairs, thus you become a God-fearing and God-loving people, and God takes care of you. Then you get to where you do not want to sin, because when you sin you step out into the dark; but as long as you walk in the beautiful path of righteousness you have no desire to go elsewhere. You walk in the sunlight of God's beautiful love, and are happy. Suppose I go off and commit a sin, I would simply be going into the cellar and the sunshine could not find me. As long as I walk in the light of God's love, God gives me everything absolutely that I want. I do not want anything that I have not got; I do not want anything that I can not get. I am perfectly satisfied, perfectly happy, and have perfect health. That is because I have knowledge of the Truth that makes us free.

I find I have occupied my time this afternoon, and I shall be very glad to see as many of you and your friends here on next Sunday afternoon as possible to commence this series of lectures together. When you get through you will be God's children; you will know what to do because God will lead you. God does bless you now.

A man in any station can do his duty, and doing it can earn his own respect.—*Thackeray.*

MAN'S DOMINION.

JANE W. YARNALL.

Since the great and widespread awakening of men and women to the necessity of knowing more of the Truth of Being than what has been taught in the past, we have often been reminded of the fact that the promised dominion bestowed upon man in the story of creation has been utterly ignored by the expounders and professed believers in the reliability of the Scriptures; which omission was doubtless due to the fact that no great stress had been placed upon that phase of the creation of man, by the recognized authorities on the teachings of the Bible: A plain instance of the detriment to mankind, by depending upon the traditions of men. In the above-mentioned awakening of men to the necessity of *knowing*, we find corroborative proof of what we discover to be true in that matchless alegory, or story of the creation of man. We find that the distinction between the creation by God of Spiritual realities, in the first chapter of Genesis, and the formation of the representative man of flesh, by the Lord God (or law of the good) in the second chapter, has been overlooked; and the man Adam has been supposed to be the created image of God, which mistake a careful perusal of the two chapters will correct in the minds of those who honestly desire to obtain a correct view of the matter, and thus gain the knowledge necessary to establish a conscious realization of the latent powers within himself, heretofore unknown or neglected. Since ever mankind has had a consciousness of existence, they have, as a race, believed in, and admitted more or less weakness and limitation, and in a greater or less degree of helplessness and inability; which habit of thought we now find to be of greatest detriment as an obstacle to unfoldment.

Since the day when the Lord God called, "*Adam, where art thou?*" and Adam answered "*Here I am,*" here in this form of flesh; this is I; has the human family believed that flesh, blood and bones

constituted man. Even now, with all the light of the nineteenth century thrown upon it, and all the accumulation of knowledge for ages past, and all the various phases of scientific research, and the spiritual unfoldment which has become almost universally accepted as the most prominent factor in the progress of the present age, there are still many souls endowed with a high grade of intelligence, who still look upon the objective form of flesh as the man; seeming never to consider that which is back of the visible form, and without which there would be no visible form; and still in a vague sense *knowing* that all Being is without form, and *invisible*, and that all power belongs to and acts from the unseen and formless substance which has been named God, and of which substance man *the real man* is created.

In the image of God created he him, male and female created he them." Meaning the spiritual man only. The word "man" in this connection embraces all mankind. *"Male and female created he them."* All are created in the image of God, and after His likeness. Man, the genus, is not only the image of God, but bears a likeness to God in that he is endowed with like qualities, by virtue of his origin. Created of, and from that only substance which underlies all Being, he must of necessity, bear a likeness to that substance; and that vital energy that inheres in every child of God, must be expressed through and in the likeness.

We should remember always that the image is spiritual; the image is what we *are* in essence, and the likeness consists of those God-like dominant qualities of Mind, *Intelligence, Wisdom, Courage, Power*, and many more which are inherent in every soul, and are active or dormant according to man's conscious realization of them, and of his ability to make them serve him. He may fail to recognize them, and go through life in the belief in limitation and inability, as the majority have done, and are doing, and never realize the glorious unfoldment possible for him if he allows the opinions and tradi-

tions of men to guide him. He may fail to uncover those latent powers that constitute his God-likeness, and depend upon the false ideas that have been thrust upon the human race for ages if he will; but sooner or later he will see his mistake, and be very apt to find it through tribulation and sorrow. Even without a knowledge of our latent powers we have always considered those active dominant qualities of mind essential to true and intelligent living; and yet we have neglected to seek knowledge from within. We have all made the mistake of seeking from without, and depending upon the supposed knowledge of others; while we need to unfold and stand forth in conscious ability to make those God-given qualities of mind serve us to the utmost, as it is our privilege to do, and as we *must* do if we ever carry out the plan of salvation that insures freedom to both soul and body. We must labor to obliterate the mistakes and false ideas and impressions that have blinded our eyes and kept us in bondage; and to do so, we need to understand the law of *cause and effect*. We need to ask ourselves "Why do I suffer tribulation and sorrow?" "Why am I sick and diseased?" "Why do I want for things that seem essential to satisfy my taste and desire for the beautiful and the good?"

To be sure, there is a cause for what *seems* as well as a cause for what is real, and one who will study *with care* this law of cause and effect, will generally find a correspondence between his previous trend of thought, belief and opinion, to his present experiences of health, circumstances, and environment. In other words, something in his mental attitude has attracted such forces as produce the conditions he now finds confronting him.

Too long and too confidently have we depended upon what certain leading minds have taught, and we have honestly thought such souls were endowed with superior judgment and greater ability than we dared accredit to ourselves; never thinking of the fact that those superior intellects were also under authority; that they in their turn had depended

upon other human authority. In every age in the history of the world there are and have been those who arrogate to themselves the privilege of authority, and we have been accustomed to respect that authority, and judge of principles by that authority, rarely considering the need of analyzing principles, and judging from within, or from a given standpoint of truth. We have tried to be satisfied to think and believe as our parents and teachers have believed and taught; thus the errors of parents and teachers have been visited upon us, even to the third and fourth generation, as was declared by Moses. As those errors are handed down from generation to generation, so must the effects of those errors be manifest among the children of men till those errors are corrected.

As students of divine law, we can not afford to go on trying to solve the problem of life by depending upon the opinions of men. Then what shall we do? Go down to the very foundation of all being as *principle* and reason from cause to effect, just as you would in a mathematical problem. The law of cause and effect may also be called the law of expression. We know that the character of first cause decides the character of its expression. Because first cause (God) is good, its effect or expression is goodness. "*In the image of God created he them.*" Because first cause is wisdom, its expression as effect is wise. Because first cause is intelligence, its expression as effect is ability, judgment, efficiency, etc. Because first cause is power, its expression is powerful. It will be seen at a glance by the careful reader that all those qualities or aspects mentioned are dominant qualities of mind, imparted to the image continually without limit. We have been unconscious of that ceaseless pouring forth of all that is good, true, and powerful, because we have not looked to the *within* for help and have ignorantly supposed it to be a part of the divine plan that we should remain helpless and miserable. We shut the door in the face of our inherited blessings by such mistaken beliefs.

Why have we believed in total depravity, and the unworthy worm doctrine?

Simply because it was taught as a sacred gospel truth, and not from any inward conviction that it was true; not at all.

If our elders studied divine law *scientifically* from cause to effect, they would never have taught us that it was God's will that we should suffer afflictions, misfortunes and poverty.

Did we ever hear a rational and consistent explanation of such doctrines and opinions? *No, never.* Did we ever see a time that men and women were not eager to seize upon whatever remedy promised relief from those ills and misfortunes, even when believing that it was God's will to afflict them? No, never. If it is God's will that we should suffer such ills, what right have we to attempt to thwart that will? Can we as rational beings for a moment be reconciled to such contradictory conclusions?

The very fact that all those dominant qualities of mind were bestowed upon man by that creative power we call God, is sufficient proof that they are to be used for our good; at the same time they must be used in agreement with the higher law of love to God and love to man. By our ignorance of the law we have virtually refused this gift of dominion. We have claimed limitation instead of acknowledging strength and dominion. We have claimed to be unworthy worms of the dust, instead of saying we are "*Sons of God.*"

Now, there is nothing of a dominant nature in ignorance, limitation, unworthiness, or weakness; there is no life-giving quality in such negations, but rather a deathward tendency. Words of a dominant character are life-giving in tendency. If we say we are poor and unfortunate, we open the door to poverty and misfortune; but we rarely think of the connection between our admissions and our experience. Our words *do bear fruit*, and the character of the fruit betrays the character of our habits of expression. By our words we are

justified or condemned, according to the gospel. When men and women are willing to become "*as little children*" and be taught of the higher powers and drop that pride of intellect, the spirit of truth begins to lead them, and the unfoldment begins, and a higher plane of consciousness dawns upon them, and the inward monitor speaks from the point of knowing instead of believing, because of what others have said.

One who reasons from cause to effect *scientifically* will not be deceived as to the expression of principles. Such reasoning develops spiritual discernment or intention, which is the feminine element in man, and when united to the intellectual or masculine element the being is complete. It is what God has joined together and no man *can* put it asunder; and whoever discovers that completeness will cease to consider men superior to women or women superior to men. When the masculine and feminine elements are consciously united in one, *all* the powers and possibilities begin to unfold, and we begin to understand how we may "*Let the same mind be in us that was in Christ Jesus, our Lord.*" We begin to realize what He meant when He said, "*The works that I do shall ye do also.*" It was by the full knowledge of those inherent powers that Jesus proved his dominion over all material things. He met every difficulty by demonstrating over it. Every want was met by Him in a way that seemed miraculous. He made wine from water at a wedding. He fed the hungry multitudes by increasing the limited supply of bread and fishes out of the invisible storehouse of bounty; and in various ways proved the omnipresent supply; and the bounty and love of the Father to be dependent upon if men will only seek to know the secret of power. It was His mission to bear witness to the truth that would set men free from limitation, and give them conscious dominion over all things on the objective plane by understanding the subjective forces that wait our acknowledgment.

Let us understand that power and dominion **will never be manifested in our experience so long as we persist in admissions of weakness and limitation.** We need to be very positive in our claims to perfection; because we make that claim only for the subjective self, the image of God, and we **want** to make it so positive and so sure of our right, **that** the objective self will manifest that state of **wholeness and perfection that represents the perfect effect of a perfect cause.** We should make it so **positive** that our circumstances and our environments would tell the story of our perfect dominion over the objective world. We do not say we *do*, but we say we *should*; and did we not *know* that the perfect law works to that end, we should not presume to make these statements.

One who confidently realizes and claims his inheritance will not allow circumstances to **control** him, but by his knowledge of law he will **control** circumstances; he will attract those dominant **qualities of mind that defies adversity.** Let us **understand that we attract whatever we fellowship with.** If we dwell continually upon the miseries we would like to avoid we attract the miseries. On the **other** hand to keep the mind stayed upon the positive good, and refuse to recognize the evil, we attract strength and dominion. We build our world around us as we will. Now, are we afraid to **claim** and accept our inheritance? Are we to consider it presumption to accept the terms offered by such matchless wisdom and love? Those terms **have** been too long rejected on the plea of unworthiness.

There is no presumption in obedience to the teaching of the Christ—and in everything **He** taught there was a pointing of the way for men to see and realize their inherent powers and possibilities which are always of the mind; and made practical by a discipline of the mind.

He taught no idle lessons; He used no **idle** words, and there is but one way to understand what He meant when he said so plainly, "*My words are spirit, and they are life.*" He admon-

ished His followers to keep His sayings and abide in His words, because there was life, power, and dominion in His words. We find His sayings have wonderful power to-day; they have the life-giving quality, and we also find that in proportion to our faithful adherence to the spirit of His sayings are our powers augmented for practical use in the demonstration of the law of our being as children of dominion.

With an understanding of these principles, there is no circumstance, situation, or condition in life that may not be mastered and reduced to harmony, providing one is willing and faithful in the practice of the righteous principle.

We first need to *know* we have the dominion, and know that it is ours *only* by the righteous law. We need also to know that to pervert our God-given powers is to bring upon us adversity in one way or another. No matter what vocation one pursues, if it is honorable and right, a knowledge of the law of cause and effect, and a steadfast loyalty to principle, will set his feet in paths of peace and prosperity. Without a knowledge of that law, the false mistaken ways have often *seemed* the right ways, but they have brought disaster and death all the same.

Solomon said: "*There is a way that seemeth right to man, but the ends thereof are the ways of death.*" We see that proverb verified almost daily, and yet we neglect to see the connection between the cause and the effect.

Now, if a knowledge of these mighty principles will lighten our burdens, and quicken the intellect, awaken higher aspirations, and inspire us to nobler aims, in restoring the broken hopes of the despairing thousands, all of which tends to establish peace and prosperity in place of discord and poverty (all of which has been demonstrated time and again in *individual* cases) shall we not as students of Truth, strive to establish that "*Peace on earth*" in a more *general* way? Shall we not *keep* the sayings of the Master? He said: *All power is*

given unto Me in heaven and in earth." Again: "The works that I do shall ye do also, and greater." Are we to believe those statements? We leave the reader to decide.

BERKELEY'S IDEALISM.

No error is more common in popular philosophy than the misinterpretation of idealism. This term is understood to be rich with meaning when applied to ideals or practical suggestions. But, philosophically, it is supposed to mean a vague, airy theory, the denial of the existence of nature. Accordingly, it is supposed to be an easy refutation of this doctrine to strike a table or a post in evidence of its physical reality.

This erroneous interpretation has largely arisen out of the misunderstanding of Berkeley. There is a doctrine current which actually does deny that nature exists and Berkeley is quoted in substantiation of this position. Let us, therefore, examine Berkeley's idealism with a view to undermining this misinterpretation of the noblest theory of nature that has ever been held.

The philosophy of this great thinker, one of the profoundest and sanest reasoners in all ages, must first of all be understood in the light of philosophical history. When Berkeley published his volumes, the doctrine of evolution, the theory of nature as a living, progressive organism, had not yet been promulgated. Nature was a great hard-and-fast mechanism, described and interpreted almost wholly in terms of mathematics, necessity, rigidly mechanical causation. If studied at all in connection with consciousness, matter was sharply contrasted with mind. In fact, it was at this time that the modern doctrine of the parallelism of mind and matter first gained a hold upon philosophical minds. To be sure, Spinoza traced the two modes of manifestation back to one substance; but mind and matter were still empirically contrasted. Locke maintained that all our knowledge arises from sensation and reflection. An unknown substratum or

matter was supposed to exist as the ground of the various qualities which we perceive and about which we philosophize by a process of abstraction. Our ideas were thus traced to an objective origin in nature, where the qualities of space, time, etc., were supposed to exist. Our ideas were said to correspond to these material conditions.

The philosophy of Berkeley was a vigorous reaction from this position. Berkeley regarded this unknown material substratum as a figment of the mind. He saw no reason why we should attribute to this unknown somewhat the qualities and relations which we perceive. From his point of view there is but one substance; namely, Spirit. Why, then, should we take this roundabout course? Why not regard the experience which we call "nature" as an immediate product of God, a direct gift from Spirit to consciousness, thus doing away with the dualism of matter and spirit?

This, then, is Berkeley's position. Sensations are ideas in our minds. Their laws are manifestations of the intelligence or mind of God, the regular sequence of his constant revelation. All activity is from him. He is mind, will, cause, rational providence. We are all immediately related to him. Nature, matter, law, has no significance, no existence apart from the conscious life directly proceeding from him.

Berkeley does not say that our sensations arise from our own minds simply. When I leave my study, my desk is still existent there; for it had no merely human origin. But what I am to understand by "existence" is *capability of being perceived*. If a spirit were present in my study, the spirit would see my desk; that is, certain relations would be impressed on the spirit's consciousness which habit would enable him to combine. A very simple sensation may suggest a wealth of other sensations to the mind. If, for example, I stand before the Jungfrau, looking up at the ice-clad height from the hot valley, various ideas are brought before my mind, suggesting what I might

feel were I present on the Jungfrau. But I am not to suppose that these sensations which I might feel are intelligible apart from a mind feeling them. I think of them only because I have previously felt or heard of such sensations. In the same way I distinguish the difference in space between my position and the summit of the mountain because previous experience has taught or given me the idea of externality.

Berkeley's point of view is precisely the one which any reasoning person would hold who should discover the great and fundamental truth that all we know is states of consciousness, and that, since these facts of consciousness are involuntarily and systematically perceived, they must have a ground or origin apart from our own whims, caprices, and volitions.

Let us hear from Berkeley himself in confirmation of the above. The selections are from his "Treatise concerning the Principles of Human Knowledge."

"By the principles promised we are not deprived of any one thing in nature. Whatever we see, feel, hear, or any wise conceive or understand, remains as secure as ever and is as real as ever. * * * I do not argue against the existence of any one thing that we can apprehend either by sense or by reflection. That the things I see with my eyes and touch with my hands really exist, I make not the least question."

"The term *thing*, in contradistinction to *idea*, is generally supposed to denote somewhat existing without the mind. * * * Since, therefore, the objects of sense exist only in the mind, and are withal thoughtless and inactive, I chose to mark them by the word *idea*, which implies those properties."

"That what I see, hear, and feel, doth exist—that is to say, is perceived by me—I no more doubt than I do of my own being."

"There is not any other substance than spirit, or that which perceives. * * * A spirit is one simple undivided, active being—as it perceives ideas, it is

called *Understanding*, and, as it *produces*, it is called the *Will*."

Berkeley shows that the entire difficulty has risen from the supposition of a twofold existence of the objects of sense, namely: (1) intelligible, or in the mind; and (2) real, or without the mind. Berkeley traces the reality directly to Spirit, and thus completely undermines not only the basis of dualism, but of scepticism. For the root of scepticism is this: "So long as men thought that real things subsisted without the mind, and that their knowledge was only so far forth *real* as it was *conformable* to real things, it follows they could not be certain that they had any knowledge at all."

In Berkeley's idealism there is no such separation between noumena and phenomena. Our minds lie open to the being of God, from whom comes all power, life, change, causation. We become aware of his existence by observing the developments of our conscious experience. We learn our existence by noting what we do as perceiving, thinking, and volitional beings; and we know, through reason, that there are other finite spirits. Thus the world is through and through a spiritual experience, we are all closely united in the life of God, the true world is the world of ideas; and we need no longer fear the encroachments of atheism, materialism, or philosophic doubt, since these have been proved to be utterly baseless and irrational.

The student must be careful, however, to avoid attributing to the clear-thinking Berkeley any of the mysticisms which now pass current. Berkeley was careful to distinguish between human whims and desires, on the one hand, and the divinely implanted qualities of sensation on the other. He was very far from attributing the qualities of sense, such as foods, climate, etc., to human suggestion. Advocates of the modern mental causation theory, and mental healers, will find small support in him if they really understand him. It would not be correct to conclude from his premises that "all is

mind," as that expression is now used. For there is Spirit above mind as thus popularly used. Berkeley's idealism is therefore an idealism of the Spirit, not an idealism of egotistic, affirmative thought. He did not counsel men to "build their own world from within." He taught that the real world is objective to our thought: it is God, not man, who suggests. But he did not state, nor did he believe, that the world of nature is a delusion or illusion. He did not speak of the universe as due to *maya*, nor was his system like the Vedanta or any of the uncritical monistic theories. It was essentially a pluralism; that is, a "city of God," a relationship of finite spirits and God. Thus he was very far from agreement with those who glibly affirm that "Berkeley and I agree." Accordingly, our final word must be Understand Berkeley philosophically, if you would really know him—*The Higher Law*.

"Blessed are the dead who die in the Lord; for they rest from their labors, and their works do follow them." Whither? Into some far-off heaven, where they give an added halo to the already beautiful saint?

Not at all. Thoughts, deeds, words, prayers, whether embodied in writing, painting, music, sculpture, or only in a beautiful life, are reborn again and again, in other lives, in other glorious deeds and works, to all eternity. This is the true reincarnation.

"Long, long afterward in an oak,
I found the arrow still unbroke.
And the song, from beginning to end,
I found again in the heart of a friend."

—E. V. E., in *The Higher Law*.

Goodness is the life or harmony with the eternal conditions which spring from the being of God; and blessedness (the pure and perfect happiness) is the feeling of that harmony in the life. Only it is to be remembered always that the goodness, the life, is the thing for which to strive and pray; that the blessedness, the feeling, can only come to such as have forgotten to make search for it.—*Richard A. Armstrong*.

I KNOW.

Under the snow, in the dark and the cold,
A pale little sprout was humming;
Sweetly it sang, neath the frozen mould,
Of the beautiful days that were coming.

"How foolish your songs," said the lump of clay,
"What is there, I ask, to prove them?
Just look at the walls between you and the day!
Now, have you the strength to move them?"

But, under the ice and under the snow,
The pale little sprout kept singing,
"I can not tell how; but I know, I know,
I know what the days are bringing.

Birds and blossoms and buzzing bees,
Blue, blue skies above me;
Bloom on the meadows and buds on the trees,
And the great glad sun to love me!"

A pebble spoke next. "You are quite absurd,"
It said, "with your song's insistence,
For I never heard of a tree or a bird,
So, of course, there are none in existence."

"But I know, I know," the tendril cried,
In beautiful sweet unreason;
"Till lo! from its prison glorified
It burst in the glad spring season.
—*Ella Wheeler Wilcox, in Chicago American.*

FREEDOM.

I stand in the door-way of promise,
My soul reaching out for the light;
I listen and wait for the message,
That comes in the stillness of the night.

O soul, who has struggled in bondage,
Thy fetters have melted away;
The sunshine of Truth has dissolved them,
'Tis the dawn of a glorious day.

—*"Santa Ana."*

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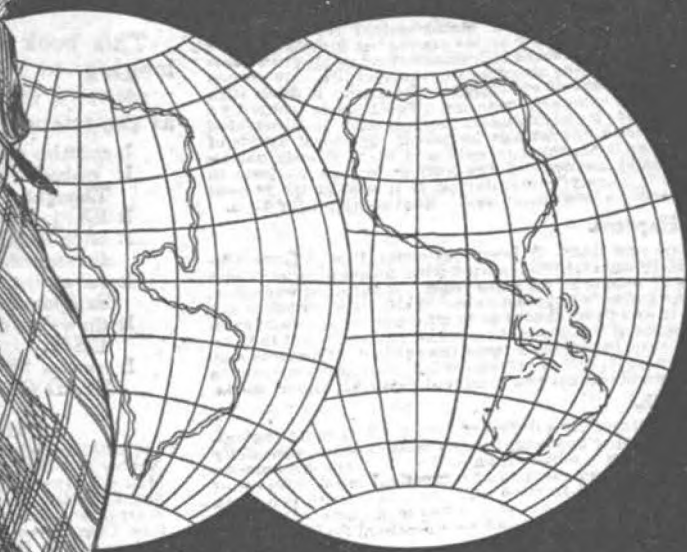
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Sow sunbeams on the rock and moor,
And find a harvest-home of light.—*Bonar.*

I earn that I may eat; get that I wear; owe no man hate; envy no man's happiness; glad of other men's good and content with my own.—*Shakespeare.*

"His life was gentle, and the elements
So mix'd in him that Nature might stand up,
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Washington News Letter

VOL. 6

WASHINGTON, D. C., DECEMBER 1901.

NO. 3.

CHRISTIANITY.

And Great Men of the Christian Era.

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CHAPTER XIV.

Infidelity having been weighed in the balance and found wanting on every other field of intellectual effort, we have undertaken to prove that it has never produced even one great statesman. We have instanced the unsullied Washington, the foremost man in all the files of time as an earnest, praying, practical Christian, and we would add to what we have written regarding him, that he is not only honored among men for his exalted moral qualities, but for the solidity of his judgment, and his enlightened common sense, and a lofty robust manhood that stamped him as a born leader of men.

He was a practical man of affairs and one least liable to be imposed upon by a false, sham system, "a mere bundle of superstitions," as blatant infidels term the religion of Jesus Christ.

He was not only an illustrious patriot, soldier and statesman, but a working farmer, and skilled land surveyor, while at the same time the sturdiest blacksmith that ever wielded a hand hammer could not but recognize him as a worthy member of his craft as he stood at his anvil on his Mount Vernon plantation and forged all the plows that were driven in his well-cultivated fields.

The profound reverence that his august character commands in foreign lands, and even among the declared enemies of his country in the midst of war, is strikingly illustrated in the following verse, which we quote from a poem written by Robert Southey,

the English poet, a loyal subject of the British crown, in 1813, during our last war with England.

The poem is entitled "America," and in it he laments that war, and refers to this country as "The land where Washington hath left, His awful memory A light far after times."

Let us now question the great Napoleon, the foremost military commander of whom history makes mention, and one of the greatest among statesmen, as to what he thought of Christianity. We are apt to contemplate him only in his character as a soldier, who by his invincible armies under the guidance of his matchless genius changed the map of Europe, and yet history records that he was also one of the world's greatest statesmen. He effected most valuable reforms in every department of the government of his country, projected and constructed great public works, established great hospitals, reformed the administration of prisons and poor houses, and, finally, gave to France that wisest system of laws known as "The Code of Napoleon," which is to-day the admiration of jurists and statesmen throughout the civilized world.

He was the most subtle and logical of reasoners, and applied to every subject that he treated the most exhaustive analysis.

He was withal, in the supremest sense, a man of action and a consummate utilitarian, and no fraud could pass muster with him.

It can not be said of him with any degree of truth that his adherence to Christianity was due to his early training in that religion, and the priestly domination that subdued his reason, for although reared as a Roman Catholic, in the hereditary faith of Italy, his native land, he sanctioned the law, confiscating the landed estates of that church in France and finally seized and imprisoned the Pope himself.

While a prisoner on the desolate, rocky island of St. Helena, with its deadly African climate, with his great heart bowed down with grief, like that of some mighty eagle confined within the iron bars of a cage, under the domination of a merciless jailor (Sir Hudson Lowe), who himself professed to be a Christian, while daily demonstrating how hard a living ass can kick a dead lion, Napoleon thus expressed to one of his famous marshals his earnest convictions as to the divine origin of the Christian religion:

"You are in error, Bertrand. You have not investigated this vital subject that so deeply concerns the well-being of all mankind. Had I known that you were an infidel I never would have made you a marshal of the empire.

"But you proved yourself worthy of your high rank in my army, so let us reason together as men who have immortal souls whose future destiny must give us the most profound concern. I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions, but that resemblance does not exist."

We can say to the author of every other religion: You are neither gods nor the agents of the Deity. You are but missionaries of falsehood, moulded from the same clay as the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your earthly origin.

• Paganism was never accepted as truth by the wise men of Greece, neither by Socrates, Pythagoras nor Plato.

On the other side the loftiest intellects since the advent of Christianity have had a living, practical faith in the doctrines of the Gospel.

Paganism is the work of man, but Christianity is the revelation of God.

What do these gods so boastful know more than other mortals?

What did the priests of Rome, of Greece, of India, of Arabia, Confucious or Mohammed know? There is not one of them who has said anything to enlighten us as to our future destiny, the soul, the image of God or as to the creation of the universe. Enter the temples of paganism and you

there find a moral chaos, a thousand contradictions, polluting fetes, impurity and abomination adored, all sorts of corruption festering in the thick darkness with the rotten wood, the idol and his priest.

Does this honor God or does it dishonor him? Are these religions and these gods to be compared with Christianity and with Jesus Christ?

I see in Lycurgus, Numa, Confucious and Mohammed only legislators, who, having the first rank in the state, sought the best solution of the social problem, but nothing declares them divine. On the contrary there are many resemblances between them and myself foibles and faults; which prove that, like me, they were not divinely inspired. It is not so with Christ. Everything in him astonishes me. His spirit overawes me and his will confounds me. Between him and all others who have lived upon the earth there is no possible comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he teaches, his manner of convincing are not explained by human organization or the nature of things.

His birth and his life, the profundity of his doctrines, which grapples the mightiest difficulties, and which is of those difficulties a simple and perfect solution, his gospel, his appearance, his vast empire, his steady march across the ages and the realms, his sublime death are all to me an awful mystery, a mystery which I can neither deny nor explain. Here I see nothing human.

His religion is a revelation from an intelligence which is certainly higher than that of man. There is in it a profound originality which has created a series of words and maxims before unknown. Jesus borrowed nothing from our sciences. One can absolutely find nowhere but in Him alone the imitation or example of His life. He is not a philosopher. Since he transcends the known laws of nature and from the commencement His disciples worshiped Him as God. He persuades them far more by an appeal to the heart than by any display of logic. Neither did he impose upon them any preliminary studies or any knowledge of letters. All His religion consists in believing and loving. In fact, the sciences and philosophy avail nothing for salvation, and Jesus came into the world to reveal the mysteries of Heaven and

the laws of the spirit. He has only to do with the soul of man, and to that alone he brings his gospel. The soul is sufficient for Him, as He is sufficient for the soul. Before Him the soul was nothing, although immortal. Matter and time were the masters of the world. At His word everything returns to order.

Science and philosophy become secondary. The soul through Him reconquers its original dominion. All the scholastic scaffolding falls as a ruined edifice before two words, Faith and Love."

Thus spoke Napoleon, the rise and fall of whose single thought formed the great intellectual tide of the age in which he lived, and whose eagle spirit still dwells in the hearts of the French people like lightning in the clouds of Heaven.

Compared with his massive mentality, the mind of the greatest infidel that ever exploited his creed of blasphemy and despair is as a mole hill compared with a mountain.

Returning to our own glorious country, the great republic, within whose wide domain man calls none master but his God, the land of liberty, regulated by law, we find that everyone of its illustrious founders was a professed Christian.

The first of those to declare himself publicly for American independence, while all others favored restricting our demands upon England to a redress of grievances, was Patrick Henry, of Virginia.

"The forest-born Demosthenes:
Whose thunder shook the Philip of the seas."

In his memorable speech before the House of Burgesses of his state, delivered in May, 1775, after reciting the multiplied wrongs endured for many years by the American colonies under British rule, he exclaimed: "Let us in the last resort, if necessary to maintain our liberties, appeal as Christian freeman to the God of Battles, invoking His aid for our just cause."

Thomas Jefferson, who formulated that demand in the immortal Declaration of Independence, was a Christian statesman, and in the opening sentence of his last will and testament he expressed his religious convictions thus:

"I command my mortal body to a decent Chris-

tian burial, in the hope of a glorious resurrection, and my soul to the mercy of the Almighty God, through the merits of my Lord and Savior Jesus Christ."

Prescott and Warren, the leaders of the American patriots at Bunker Hill, where once the embattled farmers stood and fired the shot heard 'round the world, were both devout Christians, and they were able statesmen as well as brave soldiers. So were all the most renowned soldiers of the war of the American Revolution. Marion and Sumpter, Nathaniel Greene, the Rhode Island Quaker, known as "the Washington of the North," Ethan Allen, who demanded the surrender of the British garrison at Ticonderoga "In the name of God and the American Congress," Morgan, John Starke, Charles Scott, Henry Lee, termed "Light Horse Harry, all knelt in prayer and were earnest believers in Jesus of Nazareth, like their great commander George Washington.

There was but one infidel scoffer on the long roll of America's renowned military leaders in the time that tried men's souls, and, as we have heretofore noted, he is known as "Benedict Arnold, the Traitor." John Jay, jurist and statesman, the first chief justice of the Supreme court of the United States, was an earnest, practical follower of the sinless Nazarene.

Of him Daniel Webster, our country's greatest orator, well said in one of the most beautiful and perfect figures of speech to be found in any language: "When the ermine fell upon the shoulders of John Jay it touched nothing less spotless than itself."

So too was John Marshall, his immediate successor in that most exalted judicial office in the world, a man whose luminous intellect and wise and just judgments have ranked him as the greatest judge of whom history makes mention.

It can be said also with absolute truth that the framers of that noblest of all instruments ever drawn by uninspired man, the supreme organic law of a free people, the Constitution of the United States, were all God-loving Christian men.

So, too, were John and Samuel Adams, Madison and Monroe, Van Buren, and Harrison, and all

illustrious men who have been the honored chief magistrates of our glorious country.

Coming down to a later period we need but refer to Andrew Jackson, the victor of the decisive battle of New Orleans, who, while president of the United States, suppressed a great political conspiracy, and overawed its leaders by his famous exclamation: "By the Eternal! The Union shall be preserved."

He and his great compeers, John C. Calhoun, Daniel Webster and Henry Clay, the "Mill boy of the Slashes," and great statesmen and still revered party leaders, were praying and working Christians.

So, too, was Abraham Lincoln, a pious Christian, as he guided our country with consummate wisdom through the perils and horrors of a most stupendous civil war, that shook our great republic from center to circumference with the tread of millions of armed men, he daily fortified his grand and mighty soul by communing on his bended knees with his Maker.

He proclaimed himself a Christian, when, in a message to Congress, while clouds and darkness hung like a funeral pall over the cause of the Union, he said, "With charity toward all, and malice toward none, I earnestly invoke the blessing of Almighty God on our just cause."

But yesterday a great American President passed on to God, the third who held that highest public office on earth to fall undeservedly by the red hand of the assassin, who, like his execrable predecessors in deeds of blood, was one who lived "without hope and without God in the world," an avowed infidel.

William McKinley, whose death not only united all true Americans in the communion of a common sorrow, but chilled the gayety of nations, and half-wasted the flags of the world, was as distinguished for his earnest Christian piety as for his wise and benign statesmanship.

His worthy successor, known to the world as a soldier, statesman and scholar, who has scarcely attained the meridian of his glorious American manhood, at least in years, can be seen on each recurring Sunday worshipping God according to the simple faith of his fathers, and kneeling with bowed head in the midst of his noble family, de-

voted wife and loving children, joining in prayer with the Christian husband and father in the most humble church edifice at our national capital.

Thus does Theodore Roosevelt, who is every inch of him a president of the United States, attest to the world that he, renowned as the man of indomitable will, and strenuous action, is at the same time a man of prayer.

IN TUNE WITH THE INFINITE.

In tune with the Infinite,
How blessed to be,
In tune with the Infinite,
Forever are we.

For we vibrate in harmony
With that Ethereal reign
Which was heard by the shepherds
On Bethlehem's plain.

The wise from the east,
From the west and all lands
Are breeding these vibrating
Melodies again, and,
With one accord, echo
The Heavenly strains,
That through countless ages,
Is echoed again

Peace on earth, peace on earth,
Peace on earth, and good will unto men.

M. NOTHSTIM.

A CARD.

Doctor and Mrs. Yarnall, who have long been known as successful teachers and healers, still receive patients and students, both present and absent.

Mrs. Yarnall will take classes in distant cities or towns when suitable arrangements are made by correspondence or otherwise.

Patients received and private lessons given on application. Any communication relative to their work will meet with prompt responses.

Address, JANE W. YARNALL,
2450 Michigan avenue, Chicago, Ill.

PROVING THE RULE.

(Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church, Wednesday evening, October 16, 1901.)

These meetings are for the special purpose of giving experiences in healing by this divine method, and, of course, we like to hear the experiences of everybody who have any to relate, and, furthermore, we like to hear how the Truth affects them. It would seem to be unnecessary to give a long list of cases that are healed. The healing of one proves the rule. You take a professor in mathematics, he may send a hundred students to the black board to perform an example, and if ninety and nine of them fail, and one of them does the example correctly, he has proven the rule in mathematics. One case of divine healing ought to prove the rule the same. I am going to give a few cases that have occurred recently in Washington. I shall not give the names, because I do not think that is the proper thing to do.

There was a lady came to the house of a scientist, well, I should say it was six weeks ago. She was poor in flesh, run down, diseased in almost all parts of her body, and besides that, her mind was in worse condition than her body even. That is almost always true, because the body is a reflex of the mind. She said she was an agnostic, did not believe in anything of this kind, said there was nothing left but this, as she had tried everything else, and she would try this Truth. I told her we would give her the best prayers we could, and trust to God for results. The treatment was commenced, three persons treating her regularly. Soon she commenced to improve, and I saw her last night for the first time in about eight or ten days; she had grown into very good flesh, cheeks are rosy, she said she was perfectly well, and life was sunshine

to her. She is not an agnostic now. She believes in God healing. She is very enthusiastic on that subject. She is the wife of a journalist here in the city.

Another case came to a scientist on Thursday last, yes, it was Thursday. She had a case of sore eyes. The physicians had been treating her, she said about two months, and her eyes had steadily grown worse, and the only rest she could now obtain was when she was lying down, with hot cloths on her eyes, great bundles of towels, wet with water, wrung out as dry as they could; by this means they could stop the pain so she could get a little sleep. Of course when the cloths were cold, she would wake up, and it was a life of perpetual care and misery. The physicians told her they could not do anything for her, that it was likely that her eyes would gather and burst. They were very much inflamed in the rear. The physicians thought they would break and run from the inside. She had one treatment Thursday. I saw her again on Friday. She said the pain had stopped immediately after the treatment, and she had no pain since then. I saw her again on Monday, and she said the only pain she had was a twinge in the morning. Her eyes looked clear, not perfectly clear, but nearly so, and she said she could see very well, and thought she could go to work. I told her not to go to work for a week. She can go to work next Monday easily if she continues to improve.

There was a business man in this town came to a Scientist, perhaps three weeks ago, or less. He was what is called a steady drinker. My recollection is that he said he drank about twenty drinks a day, kept full, and he wanted treatment. He is a very nice man, but had contracted this habit, which was controlling him. Treatment was given by ten Scientists, each treating him once every day. It has now been nearly a week, if not quite, I believe a week to-morrow, since he took the last taste. The

desire has left him, the whisky has got out of his face, he has a nice clear complexion, does not look as though he had ever drank any. He is a clean man, such as God intended he should be. He wanted the treatment to stop on yesterday, but I thought best to continue it another week so as to make it perfectly sure.

Along the same line there was another man, who also lives in this city, came about the same time, and he underwent what we call chemicalization; I went through it myself several times. He came to see me and brought the book back, wrapped up in a paper very nicely. I looked at him, his countenance was hardened, his face was stern, and he said, "I have brought back the book and come to tell you that I am going to quite." I looked at him, he was such a sorrowful, woe-begone looking man that I actually roared with laughter. I had been there myself and knew the error he was suffering from. I told my healer good-by three times, told her that I did not want anything more to do with her religion. I did not want to be discourteous, but error was controlling me. He was just like me. After he had received his treatment and an explanation, he went out laughing and feeling all right. The devil of evil had gone out. He has quit drinking and is on safe grounds.

Evil always fights. It will always fight you. You remember in the history of the Saviour sometimes when persons would bring men to him to be healed who were possessed of evil spirits, as they called it, they would throw the sick one down and nearly exhaust him before they left. Evil fights, and evil will fight you in coming into this Truth, as it does with this man, trying to get him away, but when Truth begins to come into the consciousness, as I know it is in him, error can not win. He is a very nice man, and he will come out. The evil is fighting to no purpose.

About nine or ten weeks ago a lady came to a

Scientist in this town with her mother. In the first place the mother came and said her daughter was ailing in body and mind. Their hearts were broken because of her condition, materia medica could do her no good. The doctors would not give her any medicine, said it would do her no good. She wanted to know what this Truth would do for her. I asked her if she thought God could heal her. She said she thought He could. The next day she brought this daughter, a married lady. She had a look of great discomfort, her eyes were just contracted together, had a frown, a perfect frown on her face and she said she hated everybody, and everybody hated her. She said she did not want to live, did not want to be around. She would not raise her eyes to look at you. Her condition was a pitiful one from a material standpoint.

She was placed under treatment and commenced gradually to lift-up and brighten up. Well, if you were to see that lady to-day and compare her with the way she was when she first came, you would not know her. Her face is clear, her eyes have the beautiful expression of God's love sparkling in them, attending to her housework. She does not work herself, but supervises everything, and takes care of her mother now. Her mother had taken care of her before, a perfect transformation. Her mind is perfectly clear, her expression is beautiful, all showing that the love of God is in her. She is perfectly relieved so far as her mind is concerned. These cases could be multiplied to an innumerable length. There are perhaps a dozen people in this house, I am inclined to think, or more, that have had healing through this Christian Science and could testify to it.

The only object of reciting these cures is to teach the world that God does heal the sick. You do not have to take my advice or my word for anything at all, and I do not suppose if you were situated as I was, you could take it. When I first heard of these things, I would hear people talk about

these healings, I would believe those people were honestly deceived, but I could not believe what they said. I did not believe they were telling falsehoods. I do not think anybody would believe I would come here and tell deliberate stories. The only way that I proved this Truth to myself was by going to work and studying it out myself. You do not have to take anybody's word for it. Not at all. It would have been impossible for me to have done so; but I heard these accounts of healing, and I heard them repeated by people, that I believed were telling the truth; that is, truth from their standpoint. They thought they were telling the truth, and I determined to investigate. One of these parties who called my attention to it was working for me. He told me he had been cured of a very serious habit, a morphine habit. Well, I commenced to study, and by and by, it did not come quickly, it was about five or six months before I advanced so I could through God heal the sick at all, but about the end of the ninth month, or a little after that, I came into what is termed the understanding, and since that I have had no difficulty, through God's power, in healing the sick. Some cases are not healed at once. I do not think there is anything that God will not heal, but there are cases that hang. Why they do it, I do not know. We have not the realization and perfect understanding sufficiently in order to be as strong as our Savior was. He said we would do as great works as He did, and even greater; but we have to advance in this thought. In its reawakening, it is new and weak compared to what it was with our Lord and the apostles.

I want to talk about this understanding a little, and that brings another thought which I will elucidate with it. I hope I am not taking the time of other people, you might have talked when you had a chance. I told you I would talk too long. If you will bear with me a few minutes I will give you the floor.

We say there is no such thing as sickness; we say there is no such thing as evil. Now, these statements, made to the uninitiated mind, rank us at once in their estimation as either fools or knaves, because they look around and see murder, thievery and everything going on all over the country, everywhere, and they say that is surely evil. They look and see the world dying with so-called sickness everywhere, and that looks as though there was sickness, and for a person to deny that such things exist, either such person must be crazy or wilfully telling that which they know to be not true. Well, now, I have made the statement just as broad as it can be, and I want to tell what we mean of this understanding, and then you will see that there is no sickness, there is no sin, and there is no evil.

When God created man He created him in His image and in His likeness, the image and likeness of God. Therefore God has created every man and every woman, of course, woman are included in the term man, since the first creation, precisely as He did the first man. The first man He created in His image and likeness in the beginning. Of course the beginning is now, and the time of creation now. There never was any past, and there never will be any future; there is only "now." There is no such thing as time. Eternity is a circle, a cycle. Well, in that cycle there is no room for a straight line. I think this is a geometrical figure that every one will understand. You can not put any part of a straight line in a circle. Eternity is a circle. Time is a straight line. Therefore, there can be no time.

God created each child that He ever created precisely alike and made him perfect. Now, what is man? In the first place he is the image and likeness of God. You ask the question, "What is God?" God is spirit. What is man? He is the image and likeness of spirit. Therefore, man is a spiritual being, and he has nothing to do

with materiality, and this materiality is simply a deception of the senses. I do not say there is no body, but this body is so transitory that it is not to be taken into account. It belongs to time. If this resurrection of the body which we have taught be true, as taught us according to the latest works of anatomy and physiology as I understand, for I am not very clear on the subject of anatomy and physiology, but I believe according to the latest works, the human body changes every eleven months. When I was a boy going to school they taught us that it changed once in seven years. Suppose it is eleven months. I am over sixty years of age according to materiality. According to that I would have over sixty bodies to be resurrected. You see that is absurd for the physical body to be resurrected. If it changes only once in seven years it would be a few less. What is it that will be resurrected? I reply that we will have a spiritualized body as our Saviour had after his resurrection. A company might be in a room with the doors closed and all at once he would appear and say, "Peace be with you." "Thomas, come and examine my side for the marks. Do you believe?" "Yes, Lord." You see that body was perfectly recognizable. I will know you and you will know me; we will know each other because we will be as Jesus was; we will have spiritualized bodies; and then, the apostle tells us we will know God, for we will see Him as He is, for we will be like Him.

This child of God is a spiritual being, the image and likeness of God, and this material man is but a myth, as we understand, and as we prove by our healing of the sick all the time, by the realization of this Truth. Then this perfect child of God which God created and pronounced good, can not sin, never did sin, because God is good, God is love and God is life. There never was any evil; God never gave any recognition to evil, because He is all good and all love. Therefore, we being like him in our spiritual existence, the real man, the Ego, is

perfect, always perfect, never did sin, never was sick, and never could be sick; and when you make this realization in your consciousness, dividing the spiritual man from this so-called materiality, and recognize in your consciousness and in your thought, his perfection, that is as far as you can go toward healing the sick. Natural law does the rest and the physical man responds to that spiritual thought, then the healing upon this material plane is completed. Therefore, when we say there is no sin, there is no sickness, and there is no evil, we mean that the perfect child that God made, never sinned and never could sin. Why? Because it is like God, in His image and in his likeness. God is perfect. So is man, His child. All these material signs that we see before us, around us and about us, of sin, sickness, suffering, etc., will be banished, and are banished the very moment that you come into this realization of the perfectness of the God-child.

I used to be sick in belief all the time. I was a coward to sickness. I think I could have walked up and looked a man in the face with a dirk knife, a bowie knife or a pistol, I have done it many a time in the wild West; but when it came to sickness, I was afraid to sit with my back to a draft. If I sneezed, I was sure I was taking cold. I was going down to Galveston, Texas once, the report came that there was an epidemic of yellow fever in Galveston and I was in a perfect tremor of fear. I slept but very little one night in St. Louis, because the cholera was reported so bad there, I was afraid I was going to have the cholera. I was a coward. We are all cowards as long as we are not enlightened along the lines of God's perfection. Now I am not afraid of anything. I never get sick and I can not get sick. Why? Because I know that this child of God is perfect and can not be sick, and when this material mind comes up and says you are going to have a cold, you are going to have this or that, I say you are a liar, the perfect child of God can not be sick, get thee behind

me, Satan, as Jesus told the tempter when he took Him up on the mountain and showed Him all the kingdoms of the world, and offered to give them to Him if He would fall down and worship him, Jesus said, Get thee hence, Satan, for it is written Thou shalt worship the Lord thy God and Him only shalt thou serve. The devil did not have a foot of that which he was trying to give Jesus, he did not have enough to bury himself. Mortal mind will always promise you everything, but it will never deliver the goods. When it comes to delivering the goods, it will give you about four by six feet under the ground and it will give you pains and aches while here on earth.

You can all understand this if you will study. I simply talk enough here to get you to the point where you will study; and when you do that, the same thoughts which I have expressed here tonight will come to you and be easy and plain to understand, for it is as true as Holy Writ. Then I say study, work, seek, knock, and ask, and you will be blessed, for as you sow you will reap.

Reports of the recent census in France are not yet complete, but it is said that they will show a total population of 38,600,000, which is an increase of only 330,000 since 1896. Of this increase nearly 300,000 is to be found in the immediate neighborhood of Paris. To show, by a telling comparison, what this means to France, it is stated that the increase in Germany for the same period has been more than four million. Fifty years ago France was the most populous country in western Europe, and second in point of power. Now she is the last but one. Social statistics like these have a profound significance.

The International Metaphysical University has a very important announcement in this issue of "The News Letter," and all our friends who desire to aid us in unchaining the Truth will do well to read the advertisement of the University on another page.

THE TONE OF VOICE.

It is not so much what you say
As the manner in which you say it;
It is not so much the language you use
As the tones in which you convey it.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
TWENTY-THREE. . . News Letter
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love and hate,
Envy and anger are there.

Then, would you quarrels avoid
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—*The Youth's Companion.*

CHRISTO-CENTRIC MOVEMENT.

Responsible capitalists have drawn out plans and specifications for a \$150,000 (one hundred and fifty thousand dollar) building to be erected at Le Claire, Iowa, in the Middle States, for the furtherance of higher education in the occult and metaphysical sciences. The following are among the branches to be taught by the most able professors and lecturers: Elocution (Delsarte, Shakesperian, voice culture, expression, histrionic and tabaleaux); Classics (Latin and Greek Mythology, history and sociology); Modern and ancient languages; Philosophy (Oriental Theosophy, Platonism ancient metaphysics), and the modern cults of Reform Christian Science, as taught in Washington D. C.

PROFESSOR WATSON.

SUBJECT PRAYER.

(Lecture delivered by Col. Oliver C. Sabin before the Reform Christian Science Church, Sunday, October 20, 1901.)

The subject of the lecture this afternoon is the prayer that heals. I do not expect to be able to finish this subject this afternoon, because it is one that is so important that you must understand it. This subject of prayer and the two lectures heretofore given, embrace the real germinal truths in this thought.

The subject of the first lecture was God and what He is, so far as we are enabled to know what God is, that He is omnipresent, omnipotent, omniscient, and God is love, life, and good. God is all, everywhere present, is the thought.

The subject of the second lecture was man, who was made in the image and likeness of God, a spiritual being. The creation, as given in the first chapter of Genesis, is the creation which we believe in. The Oriental story of the creation of woman from Adam in his sleep, etc., why it was put in the Bible is not for me to say, I do not know. God created man, male and female, He created them and examined everything that He had made and pronounced it very good and on the seventh day He rested. That was the creation of man; and the idea presented that God created man, the male, and then examined the creation and pronounced it good and complete, without the creation of woman, the female, is simply an absurdity. Furthermore, it contradicts the real story of creation. Therefore, we take man as the image and likeness of God, the perfect man, as God created him, and as He pronounced him perfect; and by the realization of this truth, and of our relations to God, we are enabled through the prayer that heals, to heal the sick; and any person who believes

to the contrary can not heal the sick, and they can not heal any thing.

I am going to ask you to bear with me while I read a few passages from the Bible and also from a previous lecture of mine upon the preliminary thought of this subject of prayer, and then I will go on with the analytical part of the lecture. These lectures are not, as you understand, for the purpose of showing off any oratorical ability as a speaker on my part, or anything of that kind. I am here teaching a class how to heal the sick, to teach you so that you, when you get through with this subject will know as much as I do about this subject of healing. There is no mystery about it; the only mystery is the ignorance of the people who have failed to understand it, like miracles. There never was a miracle created except in the mind of ignorance, and the more ignorant people are the more miraculous are many of the things which are called miraculous. Every thing that ever was done, every act that Jesus Christ ever did, and every act that the prophets ever did that are so-called miracles were performed by virtue of and in accordance with the workings of natural law. God, omnipotent, Omniscient, eternally the same, never changes. He changes not for your prayer nor mine; but it is because we bring ourselves within the zone of His promises that we are enabled to reap these benefits.

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

"It is sufficient for the Christian to know that prayer is the divinely appointed means by which the creature must seek the aid of the Creator—the

child of God implores the assistance and blessing of his heavenly Father. The term prayer comes from the Hebrew word signifying appeal, intercession, whereby we refer our own cause and that of others to God.

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

Here I will add a few quotations from the Scriptures, and I wish to say that the first quotation that I will read is so important, and you will hear it so often before you get through with these lectures, that I hope and trust that you will understand it. Let its truth be deeply imbedded in your consciousness.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.—Mark xi, 24.

In other words, when you pray, pray, knowing that you have that for which you ask before you ask, and the realization to you will be made perfect. But we will come to this later on.

"Before they call I will answer."—Isaiah lxxv, 24.

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

"Howbeit this kind goeth not out but by prayer and fasting."—Matthew xvii, 20-21

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

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

"For let not the man think that he shall receive anything of the Lord."—James i, 5-7.

"If ye shall ask anything in my name, I will do it."—John xiv, 14.

Now, there is another point which I wish to impress right here, that you have no promise in the Bible, or any place, of any answer to any prayer, or the healing of any sick, except in and through the name of Jesus Christ. He came to man with a message of love, and at His advent the old regime passed out; it was crucified upon the cross, and everything was completed, finished, when Jesus said upon the Cross, "It is finished." That ended the doctrine, and all doctrines that ever had been taught before that, and in this name of Jesus Christ we have all promise and we have all power.

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

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

"Be not yet therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him."—Matthew vi, 6-8.

"But my God shall supply all your need."—Philippians iv, 19.

"Open thy mouth wide, and I will fill it."—Psalm lxxxix, 10.

"For all things are yours; * * * And ye are Christ's; and Christ is God's."—I Corinthians iii, 21-23.

"Shall he not also with him freely give us all things?"—Romans viii, 32.

"Thou preparest a table before me in the presence of mine enemies. * * * My cup runneth over."—Psalm xxiii, 5.

"Having eyes, see ye not?"—Mark viii, 10.

"And God opened her eyes and she saw a well of water."—Genesis xxi, 19.

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."—Isaiah xxxv, 5-6.

"Father, I thank Thee that thou hast heard me, and I know that Thou hearest me always."—John xli, 42.

That was what Jesus said at the tomb of Lazarus. He did not come, asking, "Father, please hear me;" but "I know that Thou heardest me. And I know that Thou hearest me always;" and when He made that realization, he spoke to the dead, and the dead walked forth.

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

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

"At the dedication of the temple, Solomon offered up a prayer invoking the blessing of God upon it, and upon all who worshipped at its altar, saying among other things: 'If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house then

hear thou from Heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest (for Thou only knowest the hearts of the children of men)."—II Chronicles vi, 28-30.

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

"Christ taught the duty of prayer, both by precept and example, even praying upon the cross, and the Apostle Paul enjoins upon us to 'Pray without ceasing,' and besought his brethren of the church of the Thessalonians to pray for him.

"Indeed there is no religious duty so often enjoined upon us, both in the Old and the New Testament, as prayer. It would appear to be the brightest jewel in the diadem of Christian virtue.

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

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

'A primrose by the river's brin,
A yellow primrose is to him,
And nothing more.'

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

"The poet Montgomery well defined prayer when he said, that—

'Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

'Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.'

Prayer transports the soul to the audience chamber of God, to the foot of the great white throne and fills it with an assured glory of His presence. It fixes the eye of the soul on the light of Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ in His sermon on the Mount commended praying in private, His words being: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matthew vi, 5-6.

The Lord taught us to pray. He said: "Our Father which art in Heaven, Hallowed be thy name, Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory forever. Amen."—Matthew vi, 9-13. To resume our lecture. I read to you on last Sunday, if you remember, from

the seventeenth chapter of Luke, wherein Jesus tells us that the kingdom of Heaven is within us. Jesus in His prayer, which we call the Lord's prayer, says "Thy kingdom come." Now, all the world has been trying to go somewhere to this kingdom, and they live in perpetual fear and perpetual terror along this pathway of life for fear that they won't go to something that should be in them, and is in them, if they have the consciousness of the Truth of God in them. Thy kingdom come to us, come to me. Jesus says the kingdom of Heaven does not come by observation. You can not say lo, here it is, or, lo there, but the kingdom of God is within.

Jesus, when He taught His disciples to pray, enjoined upon them, "Thy kingdom come. Now, I must take up this branch of this subject, which is thoroughly practical, and I want every one of you to give me your absolute attention and try to understand what I teach you this afternoon.

The prayer which heals I have divided into four parts, not that there is any especial reason for it, only as it makes it more convenient for you to understand it.

First. The preliminary part of the prayer.

Second. The denials.

Third. The affirmations.

Fourth. The thanking of God for the results.

The preliminary part of the prayer may be likened unto the clearing of a ship's deck for action. You throw all the rubbish out of the way, and bring yourself right in contact, right in the presence of God, not but what you are always in the presence of God; but you come into the realization of your presence with the Father, and then you affirm certain fundamental principles. Thou God, Omnipresent Love, health, goodness, I know that thou hearest me and that Thou hearest me always. I know that I am Thy perfect child, created in Thy image and likeness, endowed with all power and all dominion, and I know that that power and that dominion is mine, and Thou dost give me wisdom

and power and intelligence, so that I can utilize Thy God-given gifts. I know, Father, that Thou hearest me now. Therefore, I claim all the blessings Thou hast given me. Therefore, I can not be anything but perfect.

Suppose that I was treating you for the headache, or treating myself for the headache. We would continue to carry on this preliminary part, "There is no life, Truth, substance, intelligence, sensation or causation in matter; God is good; there is no one but God; there can't be any evil, for God is all, and God is good.

I make the denial. Therefore I know that this manifestation on me called headache is not true; it is unreal; it does not belong to God's perfect child; I live, move and have my being in God; my Father; I am perfect; and this manifestation called headache, here before me, is nothing but the manifestation of material thought, which is false.

I think I will have to stop to talk to you a little while on that. The objection that is most often made against metaphysicians is, "Here you claim that there is no reality in sickness, that there is no reality in it, and all you have to do is to come up and say you have nothing the matter with you, and you are all right." Now, to the mind of a person who does not understand, such a proposition as that is the height of absurdity, because they think they know. When it was first told me when I was suffering with pain that I had no pain, they told me that there was no such thing as pain, I told them that I have a very pronounced feeling of it, and I know I have it. Here is a person suffering with intense pain and you deny its existence, they will insist that it is true, they can feel its physical manifestation, and they know it is there. How absurd it is, they think, for you to deny the existence of such a thing.

Now, mind you, this point right here will enable you, if you understand it, to heal the sick. In the denial of the existence of any kind of disease, we

have no reference whatever to the physical manifestation, none whatever. Here is a man, you see him. That is merely the physical body. According to the anatomists it changes once in about eleven months. It used to be stated once in seven years, I think; they have now got it down to where it changes oftener. If I were to die and the body were to be resurrected there would be seventy or eighty O. C. Sabins, if a new body is made every eleven months. The physical existence of man is nothing, no more than your coat; and when you come to pass through that change which we call death, it is nothing more nor less than putting off your coat and going into another room, and you are no more dead when you get into the other room than you were before.

A man came to me one day and was talking about committing suicide, he had so much trouble. I said to him, "You can not escape trouble by committing suicide. You have to meet it and conquer it; there is no dodging it. You can't commit suicide and dodge anything." You have got this lesson to learn, each and every one of us has got to learn it.

This physical man, mark you, is transitory; but the real child which God made in His image and likeness, is forever and eternally good. We are in the image and likeness of God. Well, what is God? God is Good. Then we are the image and likeness of Good. God is Life, eternal Life; therefore, we have eternal life, and sickness can not come out of eternal life. In eternal life there can be no sickness; there can be no illness; there can be no inharmony. But this one is perfect life for all eternity, and we, the image and likeness of God, are eternal life, and well and perfect.

God is love, therefore, if we are His image and likeness, we are love. The perfect Ego, the inner man, the real man, the only man, and all there is of man, is the image and likeness of God that was created male and female, is perfect, always has

been and always will be, and can't be anything else.

How do I know that I am right? I know it for the reason that when I make this realization when a person comes before me with so-called sickness of any kind or character, this sickness, so called, passes away and the manifestation of health appears. But you will see this later on. I will give you just one instance. There was a lady who had a boy whom she had been praying for for twelve years to God to heal his limb. He could not walk, his limb was impoverished. She heard a lecture, as you will hear later on, that the real God-child was always perfect, and she thanked God and praised God that her child was perfect and always had been, and the realization of that Truth made that limb grow out perfectly sound and healthy and the manifestation was perfect.

This is a science, as all others of God's laws are sciences. I can state it perhaps in a way that you will understand. For instance, if I send a student to the blackboard and tell him to put down 2 and 2 and 2 and 2 and 2, draw a line and add that up. He adds it, five 2's make ten, and he puts down the figures. The writing down of the figures is the statement of the mathematical proposition, adding them is the demonstration, the performing of the example. You understand this, everybody understands this. Well, now, I send you as a metaphysician to the blackboard and tell you to write down, "God is all" and "God is Good," and "God is Life." Second. "Man is His image and likeness." Third. "Therefore, man being the image and likeness of God, is perfect." Then you draw your line. Now, what must be the product of that example. It must be one thing, and that is HARMONY. It could not be anything else. The realization of the fact of the allness and perfection of God, and that you are His image and likeness, is HARMONY and PERFECTION.

When you have made the proposition and solved it in that way, you have gone as far as you can go.

That is the part that man has to do. Now, what is the result? The physical body of the person that you are making that proposition of or about responds to that thought and sickness leaves him. In other words, when you in your consciousness, can make the understanding and realization of this Truth, that God is all, that God is Good, that God is Love and that God is Life, and that man, as His image and likeness, is perfect as God is perfect, that realization heals the sick, so called. In other words, it dissipates the thing called sickness and shows its nothingness. Now, here is a fact that you must understand as one of the bases, that Truth destroys error wherever it comes in contact with it. Here is a person comes in and tells you a story, a fabricated story, and another one comes in and gives you the truth. Suppose that a person comes in and says that a friend of yours down the street had been killed, a false story. Here another one comes in in a few minutes afterwards and says that there is no truth in it, and as an evidence brings in the man and shows him to the audience—that he is not hurt. Now, that first story was false, and the second was true, and the statement of the second story annihilates the first, don't it? Would anybody believe that that man was killed, or had been hurt down street, after they saw that he was not hurt? Could you believe it? What became of the first story? It was annihilated. It did not go anywhere. You take a case of fever, for instance. You realize in your consciousness the perfectness of God, that man is His image and likeness; that man lives, moves, and has his being in God, as we have all Scripture to show, and that he could not have fever. That being true, which it is, the realization of that in your consciousness, what is the result? The fever leaves the patient, this manifestation called fever leaves him, it goes away; and all healing is done, and all healing must be done in accordance with the realization of this perfection.

Now, take a person and let them go to praying to God to heal the sick, let him get down and ask God to heal this man, or that, what is the result? Don't you see that such a prayer is nothing more nor less than mockery. Mind you, I am not accusing people that make use of that prayer of anything but the purest motives, because we know that the people in these Christian churches are good people. They follow the light as best they understand it, and would die at the stake for their belief. There is no person in the world that has more respect and a kindlier feeling for the people of the churches than I have; I have perfect respect for them, but I tell you that their prayers do not avail, they do not amount to anything.

It is an indictment against God's Truth from beginning to end, and the result is that they cannot heal the sick, and they do not. Now, how is that, "Please heal my child of this disease." What is your child? Your child is the perfect image and likeness of God, is perfect as God is perfect, and could not have any disease. Therefore, you are asking, as St. James says, amiss, and you can not receive any answer to that prayer. You must understand and affirm as Jesus said, That you have that for which you ask, before you ask. You know that your child has no fever; you know that your child is the perfect image and likeness of God, and is perfect. "I know that Thou hearest me always," and I know that my child is perfect, and this manifestation of so-called fever is a lie of materiality, and belongs to the realm of error; and when you make that realization, this manifestation of fever leaves. But the very moment that you as a healer, so called, or as a person who is trying to heal the sick, recognizes sickness by name and gives it a place in your consciousness, you then have made a fatal mistake, and you will never get rid of it, as Jesus tells us, until you have paid the last farthing. You recognize disease, and you have given it a habitation; you have given it standing in court, and

you have no power to drive it out. The only safety and the only way that the sick can be healed, is to stick to this fundamental principle of the allness of God, and the perfectness of God, that God is love, God is good, and that man is His image and likeness, and must be perfect as God is perfect; and when you stick right by this fundamental principle, then you can heal the sick. We must not recognize error; we must denounce it. When our Saviour was taken up on the mountain and shown all the kingdoms of the world, and error told Him to fall down and worship Him, and you can have all these, Jesus says, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord, thy God, and him only shalt thou serve."

There was a lady said last night, new in Science, she had been attending a few of these lectures, she is here this afternoon, she said: "Did you ever try to drive away the headache, just denounce it." She was talking to another lady. She said: "I had the headache this morning, I told it to go out, you have no part here, I won't acknowledge you at all." She said the headache left.

That is the very essence of this whole thought. Why? Because the perfect child of God can not have the headache. It is only as we give it standing in our material minds, in our material consciousness, that we are allowed to have any so-called headache. Away back years ago I was suffering very severely with a pain called gastralgia; my healer told me to denounce these pains when they come, they were really denounceable, to tell them to go away. I said, "I can't do it, they are real." She said, "Denounce them because I ask you to." When they would come I would say "You are a liar, get out," and very often they would leave me. Now, when I am attacked with anything, and we are all attacked as long as we are around in this material thought, more or less. I do nothing but denounce it, tell it to go, and it goes.

As you will see later on, these thoughts are so

pertinent and so pronounced that if we give them a home they do not leave us until we have paid the uttermost farthing.

I have digressed sufficiently far in this matter to show you what we mean when we say that there is no sickness, and there can be no sickness; but I find that my time has expired for this afternoon, and I won't be able to go any further with this prayer that heals. We must understand that and understand these three thoughts, two of which I advanced in the first and second lectures, and all the world can not make you believe but what God's child is perfect, and it will make you free from all the ills and worries and troubles of life. This beautiful thought, when you get it into your consciousness, brings you so close to God you realize that God is your Father, and that He leads you and that you live in Him from the morning till the night, and from the night until the morning His guardianship is always over you, walking with you in the day and watching over you in the night, ever perfect, and an ever-present help for everything, not only in sickness, but in all the sorrows and ailments of life, and all the worries of life, and ultimately will destroy death absolutely; but we have to educate the people up. I hope to see you all here on next Sunday afternoon, and we will go on with this subject. Of course I am sorry that I can not tell it all in twenty minutes, but there is too much of it. The subject must be understood, you can not heal the sick unless you do understand it. When you get through you can take it into your churches, you can take it into your families and heal your sick, and God will bless you and fill your hearts with sunshine and with joy.

The International Metaphysical University has a very important announcement in this issue of "The News Letter," and all our friends who desire to aid us in unchaining the Truth will do well to read the advertisement of the University on another page.

THE PERSONAL AND IMPERSONAL EGO.

The Personal Ego, so to speak, believes he lives separate and apart from God, and manifests his existence on this plane according to his beliefs and opinions. He declares that *experience* is the only way to knowledge. The road to right or wrong, success or failure is determined by the outcome of his theories, and much of his time is consumed in proving that there are ways that seem right unto men, but the end thereof is destruction. Oft times failures serve to make him discouraged and morose, prone to blame a Power outside of himself that would deal unjustly with mankind. He is a creature of limitation. On every side he sees the boundary line of what he calls human possibilities. Man has but one life to live, and that is short at best, so he that has attained his highest possibilities here has reached the climax of existence. His soul within hungers and thirsts for the righteousness for which it was created, and he casts about to satisfy that yearning which will not down. He searches in all the world for the balm that cometh not. Does it lie in great possessions and power, in luxury and ease? Is it fame—or was the fool right who exclaimed, "Eat, drink, and be merry, for to-morrow ye die?" Alas! Experience teaches that the soul is not satisfied with the lusts of the flesh. Fame and worldly honors prove but apples of Sodom, and time and care hold a mortgage on every estate. He has proven at last, through race beliefs and opinions, that he misses the mark and falls short of the Truth. His ways have been in darkness, because he walked the paths of ignorance, and in despair he exclaims, "Life is but a shriek between two silences!"

The Impersonal Ego, on the other hand, recognizes the one and *only* source of life, intelligence and power, and that *man* is the *direct* manifestation of that source. God works *in* and *through* him to bring forth his *greatest* honor and glory. He recognizes no will save the one in which he "lives

and moves and has his being." "I and my Father are one." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works," said the greatest Teacher of Truth the world has ever known. The Impersonal Ego relies not on experience, but is led by the knowledge of the Spirit. He prays, "*Thy will be done*" in all things. He manifests understanding and wisdom, for he lives with an "eye single to the glory of God." He recognizes the one life perfect, therefore he is health and strength. Does he need temporal things? The Creator of the universe manifests, *in and through* him to bring forth "every good and perfect thing." Serving God as *all and in all*, he knows not fear. His soul dwells continually in that "peace which passeth understanding." His heart is filled with love and charity that reaches out to all mankind, and when he beholds his fellow-men struggling in darkness, suffering the trials of sin, he condemns not, for he knows the truth in every soul is greater than these, and *will* prevail. For the Kingdom of God and His righteousness shall encompass the earth to the uttermost.

He leadeth me, O blessed thought!

I will not go astray,
Unerring love my steps attend
In paths of wisdom's way.

No harm can come from Him to me,
No harm on land or sea;
No powers there are, but life and love,
In depths or heights that be.

I stand amid eternal ways,
And pray, *Thy will be done*;
Thy will is mine, and mine is Thine,
In Spirit we are one.

His loving care each need supplies,
And answers every prayer;
There is no lack of any good,
For He is *everywhere*.

Lift up your eyes, each sorrowing one,
And quell all anxious fear;
God's love embraces *every* soul,
And Heaven is always near.

—Marie L. Peck,

Los Angeles, Cal.

EQUAL JUSTICE TO ALL.

THE CASE OF A HORSE.

The following is told among the stories of the good old times in Holland. The authorities of the town of Amsterdam erected a bell tower in the public square, and hung therein a bell that was called "The Bell of Justice."

The reason for its name was that it had been decreed that if any inhabitant of the town suffered any wrong he might ring the bell and the Judge would at once repair to the tower and hear his cause and render judgment according to the law and the evidence. The bell rope having been in use for many years rotted away, and the economical Dutch replaced it with a long grape vine.

When the spring time came the vine budded and a horse, hungry and old and worn, whose lean ribs showed that his long and faithful service had been ill-repaid by his master, arrived at the tower in search of food and proceeded to eat the buds on the grape vine.

As he did so with an eager appetite he pulled the vine and sounded the bell.

The Judge soon arrived and was astonished to find at the bell-tower such an applicant for justice. It was true that he was only a horse, but being an inhabitant of the town he was clearly entitled to have his cause heard, and justice done him, he being withal one of God's creatures.

The owner was duly summoned and was adjudged guilty of neglecting his duty to his horse, and required to maintain him in comfort as long as he lived, and give him a decent burial at his death.

True religion is never confined within the bounds of narrow creeds, nor church walls.

People are mentally blind when they meekly allow others to lead them without a true, guiding light.

VIBRATIONS.

(Lecture by Oliver C. Sabin before the Reform Christian Science Church, Wednesday evening, October 30, 1901.)

What I ought to talk about to-night is something that I am somewhat in doubt about. There is one thought that has come into my mind that I would like to talk about, and that is of this subject vibrations, and some of the wondrous secret powers that can be developed by proper application. How far I ought to go into this line of thought before an audience of people who are not well educated along these lines, I do not know. The wisdom of God at times is foolishness to man; that is to say, you do not understand always; and some things that to me at one time would have seemed the perfection of absurdity, I have learned are the most potent and powerful of anything and everything in the world that I have any knowledge of.

For instance, you take Joshua and the children of Israel as they were going around the walls of Jericho, playing their instruments of music, and doubtless singing as well. They went around that city one time in six successive days, and on the seventh day they went around it seven times, and at the end of the seventh circle they shouted and they holowed, and they played their instruments, etc., and the walls fell.

You have always known, those of you who have followed my thought, that I never concede anything to the power of what is termed miracles. I do not believe in miracles in the slightest degree. I do not believe there ever was a miracle, if we mean by miracles what the ordinary conception says they are—something performed out of the extra-judicial, as we lawyers would call it, to the laws of nature, contrary to the laws of nature. My thought is that all that is performed is done in ac-

cordance with natural law, and that every miracle, so called, is but the outgrowth and ordinary effect of this natural law.

The throwing down of the walls of Jericho was performed by virtue of this law of vibrations, and the law of vibrations is the natural law, the law of God. Everything is in a state of vibration. That table is in a state of vibration; it is the vibration in anything that causes it to decay; causes it to pass away. Vibration is the creative force, and the only creative force. You speak a word which you want to send around the earth or anywhere you want to send it, you must form that word and throw it out into the vibrations, and the very instant you do it, it lodges where you send it. Distance is simply nothing, because it is the power of God, and God is omnipresent; He is here, and He is there. If I want to cast a thought into the mind of a person in London, Yokohama, Melbourne, or anywhere, I form the word and throw it into the vibration, and instantaneously it settles in the mind it is sent to.

Now, in going around the city of Jericho the children of Israel were forming the vibrations and perfecting them or coming in harmony with them, to throw down the walls. Suppose I had two violins and was capable of tuning them exactly alike and should lay one of them on that table, and myself sit down at this table and pick the strings of the instrument in my hand that instrument there on the table would sound exactly like the one in my hands, because the vibrations would be uniform. This is not unknown at all; I am not telling you anything that is unknown to a large extent. It has been long known to military commanders that if troops are marching across a bridge in serried ranks, with what we call the step, keeping step, that by and by the swaying and vibrations will become so great that it will destroy the bridge. I asked a military gentleman who was sitting in this house to-night, what was the universal order given

to troops in crossing a bridge, and he said, "March at will;" in other words, let every man march with his own step, and not with that of his fellows. If two thousand men were to march across Brooklyn bridge back and forth for twelve hours, in serried ranks, they would destroy that bridge; throw it into the river, by the force and power of these vibrations.

They say—those who know—that the power of vibration is such that any structure like the Brooklyn bridge can be fiddled down and made to fall by this force of vibration.

If you would try this, seat yourself in a chair, facing the sun, close your eyes and let your thoughts center upon God, then throw into vibration the word "E—O—I," and if you are able to stand it five minutes you will do well. The vibrations will fill you with something which feels like what we term electricity. It does not have the same effect to all, but to the great majority of people it does. It takes sometime longer to some, before they get this perfect result, than to others, but the power is wonderful, and did I feel at liberty to go on and give you further illustrations and further words and further thoughts upon this line you would be astounded. A person can so fill himself with the vibrations that he can walk out of the body and go into the eternal ether of God's love. I have seen it twice in my life; I very near went there once myself. It is something wonderful, these powers are. All you have to do is to sit down and test these things, as I have told you, to find out this power.

Another way is to seat yourself in the silence—what I mean by silence is the presence of God—close your eyes and open your hands and let your thoughts center upon God, and you will be filled with this power we call electricity, and you will find the result is something wonderful.

We run against so many adverse thoughts in giving even a hint of these powers that it is diffi-

cult to prevent people from misjudging. Here the question comes up, Why do you seat yourself before the sun; why do you face the sun? Are you sun worshipers? Those of you who are read in ancient history of Oriental countries remember that the Mahomitan bows toward the sun, and some other nations are sun-worshipers. The Mohammedan, it makes no difference where he is, at a certain time of the day faces the sun and says his prayers. He is not a sun worshiper; but there are those who are sun worshipers

I am not tinged in the slightest degree with sun worship. That is not the object of facing the sun at all, but it is only symbolical. The sun is the center of this solar system; God is the center of all. Therefore, when you face the sun you face God in the sense that it is more in harmony with the center of thought than any other position, and your results are more harmonious and more perfect.

There is another thought I want to talk of to-night and as this is your night I expect you all want to talk. I dislike to take up your time, but if you will excuse me, I will give thought upon another subject. As I was sitting here this evening the thought came into my consciousness, if I could in a few words make it so plain that everybody could understand, what it is that heals the sick, and how to do the work, how happy I would be. I am going to try it. Follow me closely.

First, of course, we know that God heals the sick; that we understand; but God works through natural laws. Now, what is the natural law which must be complied with in order to heal the sick? I reply. You must realize in your consciousness that GOD IS ALL, that GOD IS GOOD, that GOD IS LIFE, that GOD IS LOVE. Secondly, that MAN IS HIS IMAGE AND LIKENESS, and is like Him. If you are attempting to heal yourself, then you can realize that you are LIFE, the ETERNAL LIFE; the IMAGE AND LIKENESS of God, and can not have any sickness, for in eternal life there is only health. You

can not get opposites, antipodes, to meet; they do not meet; they go apart. Eternal life is the positive, and sickness, disintegration and death are just the opposites, and they can not come into or be any part of eternal life. Therefore, you being the **IMAGE** and **LIKENESS** of **GOD**, are **LIKE GOD**, and **YOU CAN'T HAVE ANYTHING BUT ETERNAL LIFE IN YOU**. That being true, sickness, sin and death can not come near you. Why? Because **GOD IS ALL**, and **ALL IS GOOD**. Therefore, all that is is good; all that is is perfect, and there is no room for sickness, sin and death.

When you make this realization in your consciousness, you do not think of the body, you do not think of the physical body at all. But by virtue of this natural law the physical body is forced into harmony with this spiritual thought. Now, that is the thought that heals the sick. You realize that you are like God, a spiritual being, as God is spirit, perfect as God is perfect, living, moving and having your being in God, for you have to realize these truths if you believe the Bible. Then when you thus realize you can know that you can not be sick. When you make that realization, the physical body is forced to respond to this spiritual thought.

Of course you ask, What do these manifestations of disease mean? Here is a man before you with fever, delirium, what is that? Is not that fever real? I say no, it is not real, because God is all, and if God is all that fever is no part of God. God being all and God being good, therefore all is good. How do I know that this is right? Because this realization heals the sick and destroys that so-called fever. There is one thing to have a theory and another thing is to prove it. This theory, this realization, does heal the sick; and if we could make the realization perfectly, we could heal anything instantaneously; but the trouble is that we are not far enough advanced to make the realization perfectly, as our Savior did. But the time is coming when Jesus said we would do even greater

works than He did. Then all we have to do is to work, work, and pray, strive, and knock, seek and ask, and keep at work, and by and by we will do what He promised us we should do.

The demonstration of our sister healing her son was a beautiful demonstration. It was the realization of this Truth. She realized the perfection of her son, and that he did not have anything the matter with him and could not have. Why? Because he lived, moved and had his being in God; was perfect, and being perfect, he could not be sick, and he was not sick. Why? Because that realization destroyed the physical manifestation. She is a babe in this work, but her work was perfect.

I have often made illustrations of the barrel of water. You throw it over in the gutter; you do not have to pray for the water to seek its level, but it goes by virtue of natural law, goes on down the hill. There is no reason why it should go down that way any more than any other, except by virtue of God's law. You call it gravitation; you do not know, nor I do not know what that is, only that it is God's law. As we understand these fundamental principles and put them into practice we see the results, and oftentimes we can't tell why the results are so. All the people in the world and all the Scientists that ever lived can not explain why I can take up a pen with this hand and write and make that harmony of sense, or do anything. There has no connection ever been discovered between this thing called mind, and this thing called action, and yet by virtue of this mind it controls everything. There is so much that we do not know that it is not wise for us to deny in our little narrow-minded ignorance the great broad truths that lie in the illimitable ocean that are yet to be discovered. It is not for us to deny anything, but to be receptive and ask God for wisdom and spiritual understanding, that He will broaden and widen our intelligence, and give us more and more the light of His love, and as we ask and seek it will come to us, and

we will be inspired, because all the inspiration that ever was in all the world came direct from God, and God inspires you or me or anybody else, if we seek, ask and knock, the same as He ever inspired anybody else. Everything comes by virtue of natural law, and all from God. Let me urge you to pray incessantly, for prayer is your mode of asking.

Good night. God does bless you all.

ETERNAL LIFE.

(Lecture by Col. Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, November 3, 1901.)

These lectures, being in the nature of teaching, are very different from the ordinary lecture. They partake more of the nature of what a professor in a college would give you if you were a student taking a regular course in class study, and there being new people here every Sunday who were not here the week before, I have thought it best to recapitulate to a certain degree on what has gone before. The first two of these lectures, however, will be found in the "News Letter," of which the church gives away several hundred copies each Sunday, and you are welcome to them.

The first lecture was upon the subject of God and what He is, so far as we understand, or are permitted to understand. God was shown to be what the Scriptures tell us that He is, a spirit, omnipresent, everywhere. That means that God, the infinite, covers all space. You go to Heaven and God is there, or if you go down into hell God is there. God covers all space and fills all voids, and in Him you live, move and have your being. God is love, God is life, and God is good. Now, anything that controverts these fundamental principles, it matters not where it is, I absolutely repudiate it. Anything which attempts to teach me other than

that God is love I repudiate it, because God is love, and in love there is no hate, and there is no evil. God is good, and there can be no opposite, because God is all. Why do I reiterate these cardinal principles, these axioms we may call them, of this spiritual science? It is because upon these fundamental principles rest all of this God-healing power, as exercised by man. If you take a person who has his heart ingrained with the belief that God is filled with hate, that person can not exercise this power of healing, for God does not hear him. Such prayers can not be answered. Love only knows Love.

The next lecture partook of the nature of man and his relations to God, showing that man was created in the image and likeness of God, and when we say the image we do not mean a physical body, or a body spiritual that is covered by metes and bounds. If there was any measuring of God He would not be infinite. He could not be omnipresence. But God is everywhere, and we as spiritual beings are His image. We image Him in His LOVE, and in His LIFE, and in His GOODNESS; we image Him in the great attributes, and not in circumscribed physical forms, because of that we can't understand. The apostle tells us substantially that we being environed round and about by these material physical surroundings, can't understand what God is; but by and by we will understand, and we will know what He is, because we will see Him and be like Him.

The next lecture naturally was upon the subject of prayer, the medium which God has given to man for our interchange of thought between us and God. It is the medium which God has given to us, by which we can come to him, and be heard and have our prayers and petitions answered. In praying—and I can't reiterate this too often—we pray as Jesus said we must pray, understanding that we have that for which we ask before we ask; and when we do that, this realization is made manifest. Let me dwell here just a moment on that thought.

Why do we realize that we have that for which we ask before we ask? I pray, and pray for perfect health, and by affirming that I have it, and praising God and thanking God for perfect health which I enjoy, yet to these physical senses I may be racked with so-called fever or any other disease, yet when I realize and pray that I have that for which I ask before I ask, making that realization destroys this physical manifestation.

I ask, why can I pray that way? Let us see. I reply, I am created in the image and in the likeness of God. God is good, God is perfect, and God is life, eternal life. Now, there is no death in eternal life, and there is no sickness in eternal life. Sickness is disintegration; it is going down, going out; it is passing away from you, so to speak. But in eternal life, there can be nothing but life, and perfect life, because everything in and around God is perfect. Therefore, there could be nothing but perfection in that life, any more than there could be streaks of darkness in the sunbeam. It is perfection, and man is His image and his likeness. Mind you—and I put this down strong—you are the image and likeness of God, and you have eternal life as God has, and in you there is no death, and in you there is no sickness, and in you there can be no sickness. Why? Because when man was created by God he was pronounced to be good, in the image and likeness of God. I ask you, my friends, if these people that you see before you as you pass around through the world, full of diseases, aches and pains, both in mind and body, I ask you if they are perfect; I ask you whether they are anything like the image and likeness of God with these manifestations? No, certainly not. These material manifestations of disease and misery are lies created by man, in his power of self-selection, and they are no part or parcel of the child that God made. When you are treating a case of disease you have to make this realization just as I tell you; you have to realize that the child that God

made is perfect; you have to realize that the person being treated is the image and likeness of God; you have to realize that in Him there is nothing but perfection; and when you do that, materiality passes out, and the perfect child of God has but to manifest itself; and the brighter and the more perfect the realization, the brighter and the more perfect is the manifestation.

I will dwell a moment here because I can't do anything better. I want to seek an illustration in mind so that I can illustrate it. We will say that this temple of Jove which appears in this Roman panorama here is the physical body of man; and we will say that this temple of Minerva over here is the spiritual body of man. That is, this temple of Minerva represents the man that God made, and over here at this temple of Jove is the physical man. Well, this physical man has what is called a fever, and you want to heal him. Now, what do you do? Do you go to the physical man and say, "I am sorry for you; you have a fever and are very bad; I will pray to God and hope He will hear me and will kill that fever and heal you?" That is the way they do it in the churches, and they usually wind up that prayer by telling God "nevertheless, not my will but thine be done." In the first place, when you recognize that physical body, and recognize that fever as real, then you have finished your usefulness in that case. You could never heal it; you could never heal anything. Why? Because you have recognized the evil as real, and put the evil into your consciousness as real. That is the reason why the good people in the churches do not get an answer to their prayers; they recognize the evil. Now, mind you, when I speak of the people in the churches I speak of them with the most profound respect. I know they are the salt of this earth. I am not going into an elaborate praising of the churches, but I want you to understand that I believe in them, but they do not go far enough. There is an advanced step that has come forward

in this day and age of the world, that the churches in ten years, every one of them, will be talking and preaching and practicing.

I say the reason why that case of fever is not healed is because the disease is made real. Now, if you want to heal that case of fever talk to the child that God made in this eternal, perfect, infinite God-presence. God is omnipresence, everywhere, and you talk to that spiritual child spiritually in this God-presence. What do you say? You deny the possibility of that child of God ever having any fever, and can't have the fever. Why? Because the God-child is perfect, and he lives, moves and has his being in God; can never have a fever; never could have fever, and there never could be any. What is the result? The longest I ever knew a case of so-called fever to last was an hour and twenty minutes against steady prayer.

In making this spiritual realization you destroy that physical manifestation of so-called fever in that way. When you make this spiritual realization, which you will understand better by and by, you destroy the physical manifestation. Now, that is the demonstration, and this is the science, so called. God works in a scientific way, and when you scientifically state your case and make your assertions and prove them, as you will be led to by these regular arguments to this spiritual man, when you do that, the demonstration upon the physical body manifests itself and harmony is restored.

I will now take up the regular course of the lecture and go on with the lesson. You will remember we divided this prayer into four parts: First, the preliminary part; second, the denials, each forming one lecture. These two lectures will be published later on. The lecture on last Sunday afternoon was given entirely to denials. This afternoon we go to the third part of the prayer, called the affirmations, and fourth called the praise. I will tell you a rule, which if you will remember

and follow you will always know what to pray for and you will always know what to deny. You often are told or hear the saying, Perhaps we pray amiss. That is an old expression, "Praying amiss," "do not know what you are praying for." Therefore you do not get an answer. There is a rule, or should be, for everything. What is the rule in this case that will prevent us from praying amiss? It is this: Have this thought in your mind always, THAT WHATEVER GOD MADE IS OURS, AND WE ARE ENTITLED TO IT. WHATEVER IS GOOD IS OURS, AND WE ARE ENTITLED TO IT. Mind you, there is nothing too good for you; you are entitled to all the good that God ever created. It belongs to us and was given to us as our birth. God did not create the first man away back yonder and give him power and dominion, and then shut up the book; but every child that has been born since the first one was created has had that same power and dominion. Therefore, we are entitled by virtue of our birthright to everything that God ever created. Now, remember that God never created anything that is not good. There again is your rule tested by the test of good. Is it good for you to have health? Yes. Is it good for you to be surrounded with the comforts and luxuries of life for you comfort and the comfort of your family? Yes, you are entitled to it. Is it good for you to enjoy happiness and comfort, and all your surroundings and environments to be those of perfect peace and enjoyment? Yes. Then you are entitled to it; and you pray for it, and you pray for it by affirming that you have it. Don't say, "Please, Father, give me happiness and give me health, and give me harmony," but affirm that you have them now. Haven't you got them? Are not you created in the image and likeness of God? Aren't they yours by virtue of your birthright and your creation? If they are, which they are without a question, then you are entitled to these things, and you have them, and the only reason why you are not in the enjoy-

ment of them is because you have built a stone wall in front of you. You say it is not for me, it is for somebody else. The person who builds a stone wall in front of him and says, "I can't," he, poor fellow, is but a football to what we call mortal mind; it kicks him everywhere. But when you come into the realization and understand that you are God's child, and that everything is ours, and you trust God for everything, knowing that you have it, then you never have any inharmony. God takes care of you as He does the birds, and He beautifies you as He does the flowers, and He makes your pathway one of pleasantness and one of peace, and surrounds your hearthstone with joy and harmony and contentment, and puts the sunshine of goodness over you in the day time and covers you in the night. No evil of any so-called character can come near you in any of the pathways of life. Then, you can't be touched by harm. "A thousand can fall at your side and ten thousand at your right hand, but no evil can come near you" or about you. How true this is when the realization of the Truth is perfect. These are not pretty words alone, but they are sterling facts, built upon the rocks of eternal Truth, and you do not have to die to go through this hell, called death, in order to reach this heaven. The kingdom of God is within you. It is as you build it, as we will show you later on, as you fill your heart and your mind and your body with the consciousness of these truths; it is in that way that you come to the perfect realization of these facts.

The next thought is, what have you a right to affirm? I have shown you that you have the right to affirm that you have everything that God made; God made nothing but what was good; therefore, you have all there is, and evil, so called, is nothing, because it has no creator; if God is all in all, and the Bible teaches us that; if God created all that was created, and the Bible teaches us that; if all that God created was good, and the Bible teaches

us that, then, where is the power that made evil? Who created this so-called devil? Where did he come from? Who is his creator, if he exists? Where is this place called hell? We know where Heaven is, that is within us; Jesus Christ, our Blessed Redeemer, tells us where Heaven is. But where is hell; that place which is getting most everybody, according to the theories of the theology of the present day? There are but very few of them going up the straight and narrow way, if we believe what we hear, but most of the human family are going the broad way. Now, where is hell? Who made the devil? Who gave him his power? If God created all that was created, and all that He created was good, is the devil good? Is it good for you to take your child and put him into a burning, hissing hell, scorching and singeing and frying for all eternity, is that good? There is not a person within the sound of my voice that is monster enough to defend such a doctrine. Could that come out of love? We are told that God is more anxious to give than we are to receive, and how true it is. We know that He watches over us, and cares for us, comforts us and guides our every step, our every thought and our every act, if we will only ask Him and let Him. Then can we say that our blessed Father in Heaven created a devil and furnished him with a hell and equipped him with all the paraphernalia necessary to burn people for all eternity? Why, such a monstrous doctrine as that is what has caused all the misery and all the sickness, and every inharmony that the world is now suffering from. It all comes from that one thought, the thought that God Almighty could be such a monster.

You can take the nations of the earth and read their history and their general character, I do not care whether they are civilized or not, any and all nations are measured by their conception of the Deity, and I appeal to every historian within the sound of my voice, and I assert that this is true,

and I appeal to all readers for this confirmation. You never have yet known a nation that has advanced beyond its idea of what God is. You may go to frozen Alaska and you will find people carrying poles before them, with their idea of God carved upon them, and look at what a people they are. Go all over the world and you will find that as the people measure their thoughts of God, that is the measure that tells you what they are always. Then again take this thought that God wants an eye for an eye, a tooth for a tooth, and when you carry that out into national politics and national policy, what is the result? You find such a people a set of rascals and scoundrels, murderers and thieves, and only once in a while one of them breaks through and teaches the beautiful thought of eternal Truth. Jesus Christ, our Savior, came teaching us the way, the Truth and the life; and he based his theology upon two great fundamental principles, love God and love man; nothing but love, and I say to you, my friends, that each one of you can demonstrate this in your own lives by the practice of love. You can absolutely control everything. Absolutely. No person can harm you, the most vicious animal in the world can not touch you. It gives you simply the power and dominion with which God created you. Love is the key that unlocks it and gives it to you.

Therefore affirm that you have everything that is good, that all that is good is yours, and it belongs to you by virtue of your birthright, and then you know what to affirm you know what to pray for.

The last part of the prayer is what we call the thanksgiving, or the praise. There was a man who had had epileptic fits for forty years. He became interested in this subject, and it came into his consciousness that he was a perfect child of God created in His image and in His likeness, and was perfect as God is perfect; and could not be anything else, and he jumped up and commenced to clap his hands, and to thank God that he was well,

and the result was that he had perfect health from that time on. I could give innumerable instances of this kind. There was an old lady who had a little boy that had a bent, emaciated limb, over which she had prayed and prayed for him to be healed and it had no effect. She commenced to study this Truth, and it came into her consciousness that her child was perfect, and she commenced to thank God that her child's limb was perfect, and that he was a perfect child, and that limb commenced to respond to this thought, as I tell you it will in every instance, until by and by the child's limbs were both perfect. The physical responded to the spiritual thought.

Thank God for everything that you have, and as the apostle tells us, in everything give thanks. Thank Him for health, thank Him for harmony and for happiness. Let it sink down into your consciousness the great Truth that you are God's child, perfect, and that you are perfect, and thank God and praise Him that this is true. Oftentimes in the healing of disease I have done nothing else but sit down and thank God and praise God that the person for whom I was praying was perfect, and the beautiful realization of perfect harmony came forth, and the physical would succumb to the spiritual thought. This realization and this theory is based upon the great cardinal principles that God is good, and God is love, and that man, as the image and likeness of God, is perfect as God is perfect.

How do I know that we are correct? How do I know that these things are true? Because they are being demonstrated by the thousands every day and in almost every city, if not in every city in the whole world. You do not have to believe me, nor believe my words, because if you are like I was you could not do that; but you can believe far enough to take up this subject and study it and ascertain for yourself whether it be true, and if you take up this study and study as you should you

will come out where I came out, a believer, and shouting and thanking God Almighty that He was being manifested to us in this wonderful way.

This beautiful thought makes you the master, as you are. As we are in our material thought, we are but the creatures of fortune, kicked here and there by circumstances, afraid of this and afraid of that disease, afraid of everything; but when you know what Jesus Christ told you to know, the TRUTH WILL MAKE YOU FREE. You throw off these fears and these evidences of slavery, and you shine forth the beautiful and perfect child that God intended you should be. Isn't it worth striving for? Isn't this beautiful thought, this beautiful fact enough to strive for? Is the reward sufficient to pay you for your study? If it is, take up the study, and my word for it, you will get the realization of the Truth. I do my part; I throw you the life line. You take it or you reject it, but I wash my hands of my responsibility when I throw out the life line to mankind, and if they do not take it up, be it unto them as they sow such shall they reap. God is blessing this effort, and we are broadening and widening it, and this beautiful Truth is now being taken up all over the world, and I am only rejoiced that I have become one of the humble instruments to help to pass along the cup of cold water to my suffering brother and sister.

You have my love and benediction. God does bless you.

A HALF CENTURY AGO.

That beautiful apostrophe to the human soul, by Saint Bernard, "Thou hast a noble guest, O flesh!" is adopted as a text by Dr. George Moore to his elaborate book on Divine Science, published in London, England, in the year 1845. The able author, a medical man of high standing, finding drugs inadequate to heal him, during a protracted siege of severe illness, cast them aside and then relied solely upon the power of divinity for re-

covery. He speedily became a well man, whereupon he taught healing from that standpoint, claiming that "reason does not humanize the divine nature by partaking of its light; but the human is thereby elevated to the divine. God subdues resistance and surmounts difficulties by perseverance in the use of strength that continually, and spontaneously increases with every opposition to His purpose. Such is man when sustained by the divinity that stirs within him, which is a flame from Heaven, purer than Promethean fire, that vivifies and energizes the breathing form."

The above quotation is introductory to the method employed, which is clearly set forth in a work of over 350 pages. In conclusion the author says:

"Blessed be the science from above, and blessed beyond praise the philosophy of Heaven. God bids us cast all our cares upon Him, for He careth for us—not an atom shall go wrong with us if we long for holy fellowship, for then the Father, the Advocate, the Comforter, will come and take up His abode with us, as the body is only a convenient form which the spirit uses.

"Our only fitness for an abode where neither physical nor mental disorder can even enter is a state of spirit co-incident with the mind of Him, who ordained that the regular events of nature shall war against disobedient spirits; and whose presence and power cause the material world to become an unbounded theatre of delight and instruction to every soul submissive to the law of Heaven."

This treatise, which was written more than a half century ago, is replete with philosophic deductions as to the causes leading up to the various afflictions to which the human body is subjected, and this, invariably, though often unconsciously, through the violation of divine laws. The methods for successful treatment which are clearly set forth seem to accord fully with the teaching of Christology.

THE TEACHING OF CHRIST AS FOUND IN THE GOSPEL OF ST. MARK.

The Christian churches are not so much prejudiced against Divine healing as they are unbelieving. They are prejudiced against some of the teachings and practices of the Christian Scientists. Whether with good reason or not, let us see what common ground we have for unity of belief and practice.

Orthodox Christianity does believe in healing the soul and body, for schools and hospitals have followed the churches. It depends, however, wholly upon material means. Faith in Christ has partially redeemed the world. Notwithstanding the sins and mistakes of orthodox Christians they have done and are doing a wonderful work. But are they going to fail to do greater work because of their unbelief?

The general teaching of the ministers is that there is no certainty in prayer, for they recognize sickness and death as sent by God, and they say we must always pray with the thought of bowing to God's will, which may be the very opposite of our prayers. They quote the great example of Christ's prayer in the garden of Gethsemane. Then they say the New Thought or Christian Science founds its belief upon a few verses from the Bible and misinterprets other verses.

These arguments troubled me for awhile, especially "God's will," until I began to study more deeply the teachings of Christ independent of what orthodox Christianity believed and practiced.

Let us take the gospel of St. Mark, because it is the shortest. Without any learning of the old languages or theological teaching, simply using the plain English meaning of words and the light of the Spirit—let us study.

ST. MARK.

Chapter 1. Repent, the kingdom of God is at hand—believe. According to Webster, repent is to feel pain or sorrow for sin, to *change the mind*, to renounce the love and practice of sin."

"Believe in the gospel." According to Webster gospel means good or joyful message, glad tidings. (Turning from evil to good is the very first teaching.)

Christ heals the man of unclean spirit; heals Simon Peter's wife's mother of fever. "At-even" heals many and casts out devils. Preaches and casts out devils, heals a leper.

Chap. 2. Christ heals a man of the palsy, says "thy sins are forgiven," teaches that the Son of Man" has power on earth to forgive sins; and is Lord even of the Sabbath day.

Chap. 3. He heals the man of withered hand on the Sabbath in the synagogue (against the orthodox custom). He heals plagues and unclean spirits (who know Him, "the Son of man as the Son of God.")

He appoints twelve disciples in order to send them out to preach and to heal as He is doing. He teaches by parable that healing is of God, that we must not deny the Holy Spirit. By His own family he teaches the broader relationship of all God's children.

Chap. 4. Parable of the sower, the law of light, the measure that we give we shall receive; the wonderful stilling of the tempest and rebuke of the disciples for lack of faith. (Thereby teaching man's control of the elements.)

Chap. 5. He heals the lunatic (unclean spirit who calls Him the Son of God); heals the woman of the issue of blood and says: "Thy faith hath saved thee." (Not from future punishment, but here and now from bodily disease.) "Fear not, only believe," He said to Jarius, and then Christ raised his child from the dead.

Chap. 6. Teaching and healing; sends out his disciples to teach and to heal and tells them to take no money, thus teaching humility and the sure reward of helping others.

He feeds the five thousand; He walks on the water, stills the waves and enters the boat with His disciples; heals the sick in the streets.

Chap. 7. Condemns the scribe and Pharisees—the traditions of men, not the commandments of God; teaches the multitude that the outward matters little—the thoughts of the heart are a power; He heals the Greek woman's child and the deaf and dumb.

Chap. 8. Again feeds the multitude; rebukes the Pharisees and His own disciples for their lack of faith and dullness in understanding spiritual

Truths; heals the blind man; asks his disciples who He is, and Peter perceives that He is the Christ, Son of God. He then begins to teach them what the "Son of man must go through (by the worldly, material thought.) Rebukes Peter; teaches the highest law of love.

Chap. 9. The Transfiguration; a wonderful healing of the lunatic child after Jesus had said: "All things are possible to him that believeth." (No word from the God-man about the difficulty of material laws, but faith and prayer made the conditions for healing.) Teaches his resurrection, ministry and little child's spirit in His name; cut off all that offends in order to enter into the kingdom of God.

Chap. 10. Teaches the law of marriage; blesses little children; the lesson of the rich young man; the sure reward of them who leave all to follow after Him. (Love.) Teaches humility and service; heals the blind beggar and says again, "Thy faith hath made thee whole."

Chap. 11. Curses the fig tree, and from that fact makes the most wonderful promise of answer to prayer, *if we pray with faith and forgive as we pray*. Condemns the money system in the temple.

Chap. 12. Teaches by the parable of the vineyard that he is the Savior; teaches the resurrection of the dead; the great law of love; the widow's mite.

Chap. 13. Foretells the destruction of the temple and other prophecies; commands to "watch."

Chap. 14. The anointing; the Last Supper, and last scenes. To the question: "Art Thou the Christ, the Son of the Blessed?" Jesus said, "I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of Heaven."

Chap. 15. The Crucifixion.

Chap. 16. The resurrection. Jesus upbraids His own disciples for their unbelief and hardness of heart, and then gives that wonderful command and promise:

"Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned. 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 things it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

Can any Christian fail to see that the teaching of Christ means health and happiness? That He opens to man a new life wherein spiritual law is supreme?

Is there anywhere from beginning to end of the gospel a word about sickness being the "will of God?"

Healing was his every day work. Love the great law; and the most wonderful promises of blessings by obedience to that law.

Another thought is also given. All through this gospel Christ calls Himself the Son of man, and at last the Son of God, when Peter knows Him as such. So must we learn if we are to be like Him, that we are sons and daughters of God, the Blessed.

KELMA MAYO

A GREAT HEALER.

The Rev. Charles Haddon Spurgeon, of London, the renowned evangelist and eloquent pulpit orator, performed extensive healing of the sick through the power of prayer along about 1850 and several years subsequent thereto. Though more widely known as an unusually successful revivalist, yet he has left behind him the record of a great healer. Referring to his healing gift, he once said:

"To tell a person that telephoning messages many miles distant is a mode of motion, akin to light, does not remove the mystery nor explain the agency. In the same way we ask God to be healed of a sad disease with which human physicians are unable to contend; and after having been restored by unaccountable process to health, we recognize the fact, though not understanding the laws which controlled the means."

The International Metaphysical University has a very important announcement in this issue of "The News Letter," and all our friends who desire to aid us in unchaining the Truth will do well to read the advertisement of the University on another page.

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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.

Unchain the Truth.

Our subscribers doubtless have received a letter from the Government during the past month, asking whether they are paid-up subscribers and it is our hope and trust that each one written to has responded.

The "News Letter" is the organ of the Reform Christian Science Church, and its mission is to "Unchain the Truth," scatter it broadcast. One would think that a paper of that character ought not to be subject to the ordinary espionage of the secular press, which are run simply for personal gain. So far as the "News Letter" is concerned, if there is any body who receives the paper who has not paid for it, or it has not been paid for by some one for them, I am ignorant of the fact, as I have been informed that the department will not allow that kind of work. There were a number of poor people who wrote for the paper and I sent

it to them as a gift. All of those have been cut off, and nobody receives the paper except those who have paid. This seems to be the desire of our blessed Government. We trust that we may not have to refer to this matter in future issues.

It is my desire and earnest request that our students and others who are believers in this Reform movement, will organize themselves, into little church societies all over the country, read the Bible, and especially the New Testament, and also read extracts from my books and from other books along this line, and establish headquarters, so to speak, for teaching the Truth in each neighborhood, even if there is not more than one to start, by inviting the neighbors into their houses on a certain evening in each week. Let this subject be the topic of conversation and of reformation the Truth can rapidly be spread in that way, and I trust that this will be taken up by every person who is a reader of the "News Letter. All must remember that nothing can be accomplished without work, earnest work, and it is the duty of every one to work. Every one should make an effort to circulate not only the "News Letter," but all of the books and papers pertaining to the church. Let this God-healing be spread broadcast through the country; let it be taught; let it be read; let it be talked about. Wherever one will take up this course they will find that they will very soon have around them a nucleus of earnest workers, and soon all will commence to heal the sick. This healing is the common heritage of mankind; it belongs to no one more than to another; it is absolutely free, and each one should be so grounded in the Truth that they can do their own work and do the work of those around them who are not posted in the Truth.

The church in Washington has now reached the stage where it is the dominant church in this Thought. More people, two to one, I suppose, at-

tend our lectures on Sunday than attend all the other churches in this so-called new thought, and it is being received by people of all classes of society. Many of the educated, refined and wealthy people of this city are now constant readers of the "News Letter," attendants of our lectures and patrons of the work.

I desire to impress upon those who are able that they should contribute of their means sufficiently to help to prosecute this work, either in the spreading of the Truth by written documents, or otherwise. Ask God for help and He will direct you how to expend your money. Remember as you sow you shall reap. The person who goes into the church and throws into the contribution box a copper cent or a nickle, when they are receiving the benefit of a lecture that ordinarily costs anywhere from \$8 to \$25 to each one listening, can not expect to receive the blessing that the more liberal receive. It is impossible, for as you sow you reap. If you throw in a copper, you will get a copper cent's worth, for, as you sow you reap. This is the inevitable law, and there can be no exception.

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CLASS COURSE.

The directors of the College have decided to reduce the price of the Correspondence Course to \$5, and that will be the price hereafter, instead of \$10. This will be sufficient to pay for the clerk hire and incidental expenses, but will not be sufficient to give a revenue to the church. Heretofore the church has been receiving part of this revenue.

The Correspondence Course is so broad and comprehensive that those who take it up and study it are enabled to learn how to heal the sick. They will be taught in the lectures the underlying philosophical principles which God has given to man to do this work. All healing is in response to intelligent prayer to God Almighty in answer to such prayer; but in order for prayers to be answered, they must be given intelligently, and there is per-

haps no one subject in the world that is less understood than the subject of how to pray. If we consider that we are the children of God, joint heirs with Jesus Christ, then all that God has given to His Son He has given to us. Therefore we have it, and have the right to all. When God created man in His image and in his likeness and endowed him with power and dominion, He gave him a birthright to which he is now entitled; therefore, when we pray we must understand what our rights are, what we are entitled to pray for; and we must know how to pray with the spirit and with the understanding, and when we do this and make our prayers in this way, the answer is absolute and the response certain. But where our prayer is a doubt from start to finish, a questioning whether God intends that we shall have this or that, a questioning whether ye are entitled to this or that, when God has given it to us, such prayer is a prayer which doubts God's word, and, as St. James tells us, a wavering prayer can have no effect; he who prays in doubt will receive no response. That is why so much prayer is given and so few answered, because they are given in doubt and not given with the understanding of what we are entitled to pray for.

Those desiring this lecture course will learn how to write for it by reading the advertisement given by Mr. Turner, the Dean of the University, in another column of this paper.

There should be an unlimited quantity of these lectures go out at once. How long the College will continue to sell them at \$5 for the course is something that I am unable to say. It may be found to be so cheap that they can not afford to do the work for that, but I think the new price will carry the work.

Lovingly yours,

Oliver C. Sabir

THE SON OF MAN AND SON OF GOD.

JANE W. YARNALL.

It is nothing new to say that man has a dual nature; and if we allow ourselves to consider the objective side at all we must admit the dual nature

By the objective side we mean the visible form of all humanity; that side of man's nature that is subject to change, disintegration and decay; that department of man's being which it is proper to call the son of man, just as Jesus so often spoke of His human self.

When speaking of His higher nature, his Christhood He claimed to be the Son of God, and said as many as believed truly in Him and in His teaching and ministry, to them He gave power to become Sons of God. That is, their ability to comprehend their divine nature gave them a realization of their sonship—which ability was developed by following His teaching, and which is just as possible for the children of men to-day as it was nineteen hundred years ago.

To go back to the fundamental statement of being, we find that the creation of man by the one true God is a spiritual creation, as was all that is spoken of in the first chapter of Genesis as the creation of God.

Man is created in the exact image of God. In other words, man is the offspring of the creative principle we call God; therefore the Son of God.

Not a man; not one man, but man, the genius; or mankind embracing all "male and female created He them;" bestowing upon them (the spiritual man) the power to dominate and bring into visible representation all things He had created.

The creation of man is made to appear as the Lord God of the second chapter of Genesis. He finds himself endowed with power and dominion, the gift of the Father; and this Lord God or Son of God conceives the idea of producing that which will represent the spiritual image of God in visible form and He forms a man out of the dust of the ground, as it reads in Genesis.

We, by our God-given reason, may be allowed to consider what constitutes the dust of the ground

of which the man of flesh, blood and bones is composed.

By the analysis of the human body it is found to bear a trace of everything in earth, air and sea that might be reduced to dust, and as dust or matter the human body is devoid of life, judgment or intelligence; but there was infinite wisdom and intelligence manifest in the production of the physical man.

In the wonderful mechanism of the human body it is found that every organ, every bone, every vein and artery, every gland and muscle, every nerve and fibre corresponds to, and stands for some eternal principle. In short, it is the temple of God, and should be honored as such; but nevertheless it is the Son of Man.

The Lord God breathed into the nostrils of the man he had formed and he became a living soul.

This offspring of the Son of God, or Lord God, was endowed with ability to think, reason and choose, and was given perfect freedom in the manner of using the powers thus bestowed upon him, and this living soul, the son of man, begins his career upon earth perfectly ignorant of the extent of his powers, and is left to gain knowledge by experience on the sense plan, till a higher conception of being dawns upon him, which of course, takes a long time, as we count time by human conception.

The progress of the world toward a true conception of what man really is has been very slow, indeed.

We have been told for ages that man, physical man, has a soul; but as we evolve from lower to higher conceptions, we find that man is a soul, and that he has a body, and that the soul is capable of unfolding from one degree of knowledge or attainment to another, always higher and higher, according to his aspirations, and that as he thinks on the mortal plane so does he manifest on the same plane, and as the soul expands in growth and attainment toward the plane of eternal verities, so does he show forth more of the divine nature in the flesh, and finally reaches a point in understanding where he can consciously claim sonship with the Almighty. In his mortal nature he is the Son of Man, but as a living soul, having reached a consciousness of what true being is he realizes that

he is in his real being the Son of God. He may have been like the "Prodigal Son" of the parable, wandering away (in mind) and far away from a consciousness of his divinity, but when he became hungry and in want he "comes to himself"—that is, he realizes his relationship to his Father, and knows of the bounty in his Father's house; then he turns about, repents of his folly in supposing he could live independent of the source of all life, and he returns to his Father's house, which means a true and correct conception of what he is, and with a willing obedience to the law of his being he finds every want supplied.

It is the Son of Man that wanders away in thought and belief, and when he "comes to himself" he realizes his higher nature and knows he is a Son of God. He realizes the Christ within, which is the spiritual self always waiting recognition by the individual soul which needs to be saved from the misconceptions regarding itself, and the consequences that follow.

One who reaches that stage of unfoldment begins to realize that his body is but the outward covering which is to represent outwardly that which is in his consciousness, and manifest to the onlooker (who sees beneath the coat of skin) the character of his habits of thought and the degree of unfoldment to which he has attained.

Our object in dealing with this subject is to awaken the souls of those who read, to a realization of the distinction between the real self, which is spiritual and invisible, and the visible representative man of flesh. To keep before us the fact that man in his essential nature is divine, to recognize it, acknowledge it and abandon the old morbid belief in native depravity, is to develop powers never dreamed of in the old way. All limitation and all lack of power is due to man's false and erroneous conceptions regarding himself. Such errors have been so deeply rooted and grounded in the minds of the race that the impressions are sometimes very difficult to remove; and even those who have reached an intellectual comprehension of what true being is, are often drifted away from the conscious and constant realization of it, and allow the human side to reign with all its misconceptions regarding life and being; hence, the need of watch-

fulness, and of frequent intercourse with each other to keep the fires of zeal alive and avoid the drifting. The human nature needs such helps and it is a blessed privilege to meet together in harmonious soul communion, which fosters that oneness of spirit so mighty in strength, and so righteous in purpose.

It is such communion that words of healing may be sent forth in waves of mighty power, vibrating with an irresistible force that carries health and peace wherever it finds an open door. Even the strongest are made to realize anew, more and more of that divine God nature that is so continually pushing us to know and understand that all power is God power; that all life is God life, and that all that satisfies is God derived, and that man inherits all.

Every word we send out under such conviction is a word of God.

Why did Jesus say, "My words are spirit and they are life?" Because he knew his words were true; He knew that Truth is God, and that God is spirit and life, therefore his words were spirit and life. It was the Father speaking through Him. He said: "I of myself can do nothing; it is the Father who doeth the works."

Why do we say, "God works through me to will and to do?" Because there is no other power to prompt me to deeds of goodness. Every word of Truth is a word of God; and every word of Truth sent out upon its mission of healing, reforming or awakening is God sent.

Every prompting to deeds of goodness, kindness or charity is God prompting. If we say and feel that God works through me, we must realize that the "me" means my divine self through which my lower self receives the prompting; then whenever or wherever we send forth a positive declaration of man's divine sonship, we are helping to lift the burden of materiality from souls that have been groveling in the belief of dust as origin.

We can not expand in consciousness nor unfold to a realization of the soul-powers latent within so long as we refuse to see and realize the divine nature as the powerful, and the prompter in all that is noble and good.

Jesus said:

"The flesh profiteth nothing." And why should he say so?

Because he wished his disciples to understand that the flesh is not man.

The habit of all men as a rule has been and still is with the majority, to look upon and think of man in the flesh as the image of God.

The Apostle Paul gives expression to his views of that mistaken conception by saying in his epistle to the Romans, speaking of the then generally accepted version of man as the image of God:

"Thinking themselves wise they became fools, changing the glory of the incorruptible God, like unto corruptible man."

Such mistaken conceptions of origin and being, of which there are many, have combined to render man on the flesh plane weak and limited. Because "As he thinketh in his heart so is he," according to Solomon; while in fact all through the ages he has been possessed of powers which he knew not of and which will remain forever dormant unless he awakens out of the sleep of mortality to know himself as divinely endowed with power and dominion as a Son of God.

So many are afraid of presuming to claim so much. It seems to them irreverent because of previous teaching, which has never brought peace to the mind, nor health to the body.

Skeptics have often asked "If this teaching is true, why have all learned men of the past and all the scholarly theologians of the present failed to discover it?" And "why has such a mighty system of principles been so many thousands of years waiting for recognition?" The answer is twofold. First, ignorance even among the learned. Second, reluctance with men of letters to consider any newly discovered principles worthy of investigation, unless contained in their curriculum; so dependent are the majority upon tradition and authority.

While a fine education is very desirable and very useful one needs an insight into principles not generally taught in order to get the most good from the fine education.

At the same time people in general have a wrong conception of what constitutes true education. What we learn from books and from teachers does

not constitute true education; it is simply learning from authority; while true education is, properly speaking, the drawing forth of that which is written; a discipline of the intellect which enables one to judge of the truth or falsity of what is taught.

Then how are we to educate or discipline the intellect to attain to that greatly to be desired stage of understanding, the value of knowing the true self?

The first step is gained by the study of what being is, and the relation between creator and offspring, which study may be called the study of cause and effect,

The second step is a rejection of all ideas and dogmas that are found incompatible with a logical line of reasoning from cause to effect, or the practice of denials (which practice, by the way, should be conducted with intelligent caution). The third step is the fearless claim to all perfection and power as the offspring of divine perfection and heir to all that is Godly.

Then comes the results, if such discipline has been practiced earnestly, unselfishly and understandingly. First, knowledge of truth. Second, peace of mind. Third, health of body; followed by constant and continued unfoldment, and confident ability to master every situation, circumstance and condition that presents itself.

When one attains to that stage of understanding he holds the key to the kingdom, just as Peter did after his flash of illumination in discovering that Jesus was the Son of God.

Now we know that each one may make that same discovery for himself if he goes about it wisely..

A ROYAL CHRISTIAN SCIENTIST.

CHARLES THE SECOND, KING OF ENGLAND, AS A DIVINE HEALER.

The belief that the touch of the king's hand will heal the painful and unsightly disease termed by physicians the goitre is very ancient, and is still widely held by the masses of the people, both in Europe and Asia. The malady is manifested in a swelling of the throat, which presents the same appearance as if a large bladder was attached to it.

Materia medica practitioners generally regard it as incurable. It is known as the King's Evil," from the popular belief in monarchial countries that it can only be cured by the royal hand.

The following extract taken from the "London Public Intelligencer," the official organ of the British Government, of date May 14, 1664, shows that King Charles II, "the Merrie Monarch" though he was, did not disdain to practice his healing power on the unhappy victims of that disease.

"Whitehall Palace, May 14, 1664.

"His Sacred Majesty, having declared it to be his Royal will and purpose to continue the healing of his people for the Evil during the month of May and then to give over till Michaelmas next. I am commanded to give notice thereof, that the people may not come up to Town in the Interim and lose their labour. JOHN STEYD, K. C. B.

"Lord Chamberlain."

Dr. Tyler Smith, a physician of that period, wrote a pamphlet on the subject of the "Royal Healings," in which he states that the poor stricken people who were graciously touched by His Majesty were doubtless thereby cured;" but he ascribes the cure to what he terms "a powerful mental tonic operated by the august presence of the King through their faith in his healing power."

He adds that His Majesty "always bestowed a golden guinea (\$5.00) on each patient whom he touched."

We cite the following from the same newspaper to illustrate the wondrous ways of materia medica in that day:

"Small Bagges to hang about Children's necks which are excellent both for the prevention and cure of the Rickets (a nervous disorder) and to ease Children in breeding of Teeth, are prepared by Mr. Edmund Buckworth, and constantly to be had at Mr. Philip Clark's, Keeper of the Library in the Fleet, and nowhere else, at 5 shillings a bagge."

Without the glorious precepts of our Holy Bible all mankind would be irrevocably lost in a maelstrom of doubt and despair, which would undermine the strongest foundations of all civilized society.

HEALING AND HELPS FOR ALL.

FANNY M. HARLEY.

The grandest work in all the world is character building. Character is what you are; and by character building I mean the establishing in your consciousness of the correct conception of what you are as an ideal being, and the realization of your power to make the ideal of you manifest. Character building is the forming of a Christ within our individual human consciousness. It was for this purpose that we came into the world.

The more clear our perception of infinite wisdom as to Creator, the more plainly do we discern that not one occurrence that ever has taken place, or that ever will take place, in all the universe, has been by chance. On the other hand, we perceive more and more distinctly that everything is regulated by law; moreover, that it is a blessed law because it works according to the highest wisdom. Jesus recognized the beneficence of the law. He learned how to work in harmony with it, and consequently was able to demonstrate it.

It is not possible to break any divine law. We may choose, for a time, whether or not we wish to comply with it, and co-operate with it, or whether we do not wish to do so. It never occurs to Mr. Edison or to any one possessing any knowledge of electricity to work against its laws. They know that their mighty works in the electrical world are all due to their knowledge of the nature of this force and their most implicit and careful co-operation with it. A single disobedience or failure to comply with its laws brings instantly its penalty.

As living souls we are users of the mightiest of forces, the Life Force and the live wires that are electrified by it, and that we are constantly and carelessly handling, are the words that we speak. Is it any wonder that we have brought ourselves into all manner of *dis-eases*, racial, national, social, and personal. When all our work has been without method or intelligence as to what we were doing. Will we not be wise to enlighten ourselves if by so doing we can not only learn to take away our burdens, but how to work in co-operation with the Almighty Force, so that we may not only save

our own souls from further mistakes, but that we may become saviours of humanity also?

How may we know that there is Divine Law, and that it is eternal; changeless in its nature, un-deviating in its method, omnipotent in its power, omnipresent in its action, omniscient in its love?

We may know this to be the nature of divine law because pure reasoning leads us to discern that Infinite Wisdom is the cause, the source, the origin, the beginning the substance of man and of the universe, and that Infinite Wisdom is Most High Principle, Most High God, our Most High Good. It is active because it is creator. For principle to be once active is to be always active, else there would be an end to God. To live according to principle is then to live for our own highest good, and it is for our own highest good to build character. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth," said Jesus. Not until he attained the Christly character did he say, "I have finished the work which Thou gavest me to do."

It is the Christly character that will make God manifest in the world. This will be accomplished by attaining consciousness of what it is to be the image of God and what it is to do like God. In our created being we are God's image. We do not become God's likeness until we learn the possibilities of our ideal nature and do (think, speak and act), in accordance with that ideal nature.

Character building goes on within our consciousness as though it were the rearing of a temple to our God. Pure motives are the saw and plane and chisel with which we will cut away all undesirable traits, and courage and obedience in rightness are the hammer and nails with which we will drive and weld our right desires, until they have reared a structure within our consciousness that will make us mighty to do the works of God. To apprehend that God is no respecter of persons reveals the fact that it is imperative that we each must accomplish the work "Thou gavest me to do."

In any line of work "The great artist is the simplifier." To learn to simplify the work of putting off humanity and of putting on divinity is to learn the straightest, best and speediest way in character building, then "All roads lead to Rome," to be

sure, but the very fact that there are several roads makes it evident that there must be choice among them. The Rome of the soul's quest is the realization of its eternal being. The great artist perceives that he must abandon all circuitous roads and by-paths and take the soul's short cut, the straightest road into the kingdom of Heaven. This is by the simple way of the daily and hourly acknowledgement of the Good. Whoever does this does not have to wait for a future Heaven, because he finds that by this simple everyday practice he brings the kingdom of Heaven to himself here and now. Heaven is harmony. Hell is discord. It is possible for any one to work his way from the darkest, blackest, deepest hell into the most glorious Heaven.

This takes courage, determination, integrity of purpose, divine love, faith, trust, and whole-hearted service, but whatever is worth having is worth working for. To make the best of every day as it comes, is to work one's way, little by little, into the highest Heaven.

I know a family into which great joy came last week because a little daughter was born to them. She is a sweet, perfect little thing, and they are satisfied with her. How long do you suppose they would be satisfied with her if she should remain as she is? Not one month. Why? Because they want her to grow; but if she does grow naturally and reasonably, I am sure they will continue to be satisfied with her. Suppose though they were not satisfied with her as she is now, perfect though she is, but should say, "She is born to be a woman; all the possibilities of a woman are already hers and we want her to manifest to herself and to all the world that she is a woman now; in addition to this affirmation suppose they would forthwith proceed to stretch her out, to pull her this way and that, to cry and groan with their impatience and anxiety, and to torture her in their ignorance of the law of growth. Instead of accomplishing their end they would simply put the little thing out; or, in other words, they would kill her, and, as a consequence, she would have to do her manifesting somewhere else, with more sensible people.

Just this way are many doing who are desiring to realize and manifest all things now. They per-

ceive the perfection of their Ideal Being but do not yet recognize that to embody this perfection, as a matter of daily consciousness, and daily demonstration, is an attainment by degrees.

As the created of the God-mind man is ideally perfect in being, soul and body. He is pushed out into existence by the ceaseless force of the Creative Mind to manifest what he is as ideal man. When he has evolved to the degree of consciousness that is Adam, then he becomes "a living soul," a conscious thinker. With this degree of evolution he begins to be able to take in to his consciousness, to involve, the apprehension, the perceptive, the recognition of what he ideally is, and what the nature of his creative principle must be. As individual living souls our progress into the kingdom of Heaven is by means of a double process, of evolution and involution, or of being acted upon by the ceaselessness of Omnipotent Creative Mind at the same time that we are consciously endeavoring to attain understanding of that Mind, its created image, the universe, and the relation that they bear to each other. We evolve by being acted upon by the ceaseless push of the God-mind. We act when we involve into our consciousness a God-like feeling; and this will bring a recognition of God-like powers. All manifestation of Godlikeness must be within our own consciousness. Any and all external works are only the re-presenting of our God-like thoughts, and the outpicturing of our realization of our God-like powers. To become conscious of what it is to be the child of God is the work given us to do. Consecration to this one purpose must be the uppermost desire if we would follow the most direct road leading to the kingdom of Heaven.

Let us do this work heroically. Let us give the Christ-child time "to grow and wax strong in spirit" within our consciousness. Let us cultivate the fruits of the Spirit, love, joy, peace, long suffering, graciousness, goodness, faithfulness, meekness, self-control, in thanksgiving at our daily progress in overcoming and undermining their opposite errors. Let us try to cultivate virtues for righteousness' sake, for the glory of the Good.

This is an individual work. No one can do it for another. Each must tread the wine-press alone,

each one must press out of the encircling, invisible Good the wine that his own soul needs; the richness, sweetness and goodness that is needed to perfect his character. He must use his own feet for this purpose. Feet symbolize understanding, and wine symbolizes realization of Truth. To use one's own understanding in meditating upon Truth will extract much wine from Principle—the origin of all Truth. "The matter with you," that you do not perceive Truth now, is the conception of matter that you carry along with you night and day. If you do not like what is "the matter with you," change your beliefs about matter and learn that it is Substance, but that it is the shapes into which mankind's manner of thinking has objectified, and that you can change the substantiality of these shapes to your individual vision if you will but learn to look at them in the light of spiritual understanding. To train one's self to search for the good in every occurrence is to train one's self to recognize that All power is given unto me in Heaven and in earth.

Now, some of the readers of "The News Letter" may be under a sense of physical suffering; some under a sense of sorrow, with neither a recognition nor realization of the Omnipresent Good. To these I would speak: If you will obediently walk in the right way you can find the gospel that is intended for the poor; the healing that is for the broken-hearted; the deliverance that will bring freedom to the captives; the sight that will open the blind eyes; the liberty that is for them that are bruised.

Do you want to change conditions, environment, or a present sense of ill health? All things will change to you to the degree that you correct your way of looking at them. You are now looking at yourself in an untrue light. You must focalize correctly upon yourself. "Right about face" must be your command to your manner of thinking.

To habitually believe in evil as a working force objectifies evil to your consciousness in body and environment. Logically, then, to habitually acknowledge and perceive the good, to be active, omnipresent force is to bring to you good experiences. Any one can make himself over by the deliberate, determined cultivation of seeing the ever present

Good. This has been done, and is constantly being approximated within the consciousness of every honest lover of the Truth. What one can do another can do, provided he puts the same whole-hearted determination into his work. It is not easy to always do this, but it must be done if one intends to realize Supreme Good. We can not gather grapes from thorns or figs from thistles. We can not think, speak and act incorrectly and then experience the health, wealth, wisdom, peace and harmony that come only from whole-hearted and continuous acknowledgment of the omnipotent, omnipresent Good.

In talk, as in every thing else, only the best is true economy. We have often heard it said that talk is cheap; on the contrary, knowledge of the nature and power of words teaches us that unscientific talk is not cheap. It is what has made for us all the ills to which we have seemed to be heir.

Though it may not be easy to train one's self in character building—to always perceive and declare the Good in spite of all contrary appearances, it is certainly more interesting to feel one's self to be working one's problem as a hero than it would be to recognize one's self a weakling, without persistence or determination. Look with calmness and deliberation for the good, day by day, and hour by hour, and compel yourself to give thanks. Pick out the bright side of every circumstance and condition and occurrence. Your feeling of gratitude will cause the dark side to diminish in size, color, and reality, so that it will, perhaps, fade away altogether. Everything is to us largely just what we image it to be.

Do you have to work hard for a living? Be thankful for your position and that you have the intelligence and the strength to fill it as well as you do. Your thankfulness will increase your capability and efficiency and consciousness of strength. Your ability will either bring promotion or a new and better position. There is always room at the top and it is ability that counts.

Is it a physical ailment that you are trying to demonstrate over. Be thankful that your attention has been called to the way that it is your privilege to learn, and so cure yourself.

Is it grief over the waywardness of a member

of your family? Be thankful that growth belongs to the nature of the soul and that your dear one will soon or late outgrow his present belief in sensuality as pleasure, and turn his eyes toward the beauty of the ideal.

Are you annoyed at the many calls upon your time and attention? Whenever you hear a knock at your door or a ring at your bell, make a practice of immediately saying, "I want whoever is at my door to be blessed."

Look every situation over carefully, search for the bright side and give thanks for it. In this way you may be able to so fill your consciousness with such recognition of the good as to blot out your present sense of the presence of evil. If at any time it seems impossible to find a bright side to your problem then go heroically to work and "polish up the dark one." Be glad things are no worse than they are, and remember that all seeming evils are but temporary. They will all pass away.

It does seem to take some souls a long time, according to our sense of time, to work out of error and unhappy conditions, even when great effort is made in scientific thinking. This is often partially due to planetary influences. We should train ourselves to remember that the laws of the planets are not fixed laws for us unless we allow them to be so. They are, on the other hand, moveable laws if we will learn how to move them, and will exert ourselves to do so by persistence in speaking ourselves into a consciousness of the presence of the Good. There are natural helps and hindrances belonging to each zodiacal sign. We may use the helps and overcome the hindrances. We will do this by appropriating the helps in their fullest measure, and by cultivating the opposite virtues to the negatives which our sign gives us. In this way we will demonstrate that pure motives and righteous words are the greatest economy in the end.

Soul growth is an evolutionary process in consciousness; a resurrection from a dead—inanimate or inactive—consciousness to a living, active one. Every aspiration, every right desire, every loving and compassionate thought, every merciful feeling is God—pushed into our hearts and minds. The God-push is steady and gentle, but it is ceaseless.

It will work within us, on and on, until we, each one of us, attain all wisdom, all knowledge, all peace and all power.

O, my friends, know that the bitter experiences of to-day will pass away; they are but temporary incidentals in your consciousness, but you, a living soul, will increase, more and more, until the perfect day of full realization of all that you are, all that you have, and all that you can do as the child of the Great God.

You may find the following suggestions helpful in your daily meditation:

Monday: When I think, speak, and act in harmony with Principle, I dwell in the kingdom of Heaven.

Tuesday: Heaven will come in earth when man is good to man.

Wednesday: It is my determination to press on until I have attained the understanding to do God-like works.

Thursday: The child of God is perfect in Being, soul, and body. He will learn to demonstrate perfection in character and conduct.

Friday: Nothing is the matter with me, because my consciousness is permeated with the Truth that the Good is Spirit and that it is the one and only Substance, the one and only Power, and the one and only Presence.

Saturday: I am glad that the Good is here.

Sunday: The Good can never leave me nor forsake me. I will not forsake it by forgetting to acknowledge it.

LIVING ON THE SQUARE.

BY MINERVIA E. BAYZE, OF LOS ANGELES, CAL.

Man's sins are seeds. His suffering the harvest. Friends, do we, one and all, live on the square? Squareness is a synonym for wholeness.

When we hear it said of another "He is a good square man," we readily understand that the person referred to is true, honest and sincere.

Square dealing is a phrase often quoted, but is it often put into practical use? Are we all on the square when we are dealing with others in the various avenues of life? Free Masonry is founded

upon the divine principle of the square. Do all those who belong to this great order live and do business on the square? We have good evidence that some at least of its members do not live up to the foundation principles of the square. But as we, of the so-called weaker sex, are not privileged to a membership in this world-renowned order we should, I suppose, hold our peace.

Did you ever think of the fact that this foundation principle of Masonry is only a physical symbol of the greater and grander lodge into which none can enter and partake of its benefits, be it man or woman, unless he or she has proved worthy?

Not only by words but by deeds are they considered worthy to enter the sacred portals of this higher and grander lodge, called the Living Truth. Only those who live pure lives, with all these downward mortal tendencies eliminated, can enter this higher degree. There is, however, a ladder with many steps, and we can ascend step by step, and at last we are admitted into the sacred and secret chamber, which has hitherto been as naught to our consciousness.

As we gradually lop off the branches of evil, anger, hatred, falseness of all degrees, envy, lust, and selfishness of all descriptions and put into their place love, joy, peace, harmony and Truth in its wholesomeness, then and not until then, can we come into a perfect consciousness of the heritage, which is ours.

Then we shall know as we are known, for, in the Infinite Light, nothing is hidden. We shall then be full members of this Grand Lodge and dwell in the mansion called Peace. Its light will be one grand symphony of joy.

Did you ever think that we are children of Eternal, Universal Father, and that the privileges of this grand lodge are ours, and we will dwell in this beautifully lighted mansion of Peace when we drop the oil of falseness from our lives and be honest in reality?

How many of us are honest and upright in thought and deed? Until we are willing to be honest in reality?

How many of us are honest and upright in thought and deed? Until we are willing to be honest instead of only appearing to be so, we can-

not even get a glimpse of this light which shineth out from this mansion.

How can we attain to this degree of light? Only by our own efforts to overcome the Adam or evil in our physical minds and souls; by diligence and perseverance; making our standard high and clear and unfurling the banner of Truth to the gaze of the world, and regardless of the taunts and sneers of the impure mind and tongue, press on to the goal of our hopes.

We can only succeed by our own efforts. Others can not do our work. The example of the pure in heart can only point the way. We must uproot the weeds of sin, sickness and death by and through our own efforts. We can only accomplish this by being determined to succeed. Demand light in the right spirit and ye receive it. In the meantime we should strive for ways that will lead us aright and that can be had first through study and training this physical mind into the paths of Truth, and that it shall be subordinate to the Universal Eternal Mind. This can not be accomplished at a bound. We must become as little children and feel that our souls are empty and that we are willing to receive light from the ever-flowing fountain of Truth.

The good book says: "Seek and ye shall find; knock and it shall be opened unto you; ask and ye shall receive."

Let us be willing to say, with Whittier:

"Strike—Thou, the Master—we the keys.

The anthem of our destinies."

A noble man has said:

"Give God thy one talent and, investing it, He returns ten. Give a cup of cold water (in His name) and thou shalt have rivers of the water of life."

"Share thy crust and thy cloak and thou shalt have banquet and robe and house of many mansions." This is the pledge of nature—the Infinite.

The International Metaphysical University has a very important announcement in this issue of "The News Letter," and all our friends who desire to aid us in unchaining the Truth will do well to read the advertisement of the University on another page.

THE PROPHETS.

CHAPTER I.

ELIJAH, THE TISHBITE.

There is a deeper and more tender pathos, and a more awful sublimity in the life-record of the prophet Elijah than that of any other character portrayed in the Bible, save Jesus, the Christ.

The chief of the Hebrew prophets belonged to a conquered race, the Tishbites, who were among the aboriginal inhabitants of Palestine, when the army of Israel, led by Joshua, took possession of that country.

Hence it was that the term Tishbite was affixed to his name, not only to designate his race, but as a badge of degradation. Just as for a similar reason our Lord was known among the hostile Jews of his time on earth as "The Nazarene," an inhabitant of a despised section of Judea, as to which even the worthy Nathanael asked the Apostle Philip, "Can there any good thing come out of Nazareth."—John i, 46.

The Scriptures give us no information either as to the genealogy of Elijah, or the time at which he was consecrated as a prophet.

The Tishbites, of which tribe he was, were a warlike people, inhabiting the mountain and valley of Lebanon in the extreme northern section of Palestine, a region known under the general designation of Gilead. He is introduced to us as the minister of God sent to the wicked King Ahab, as a well-known personage in the following words of the Scripture: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth before whom I stand there shall not be dew nor rain these years, but according to my word."—I Kings xvii, 1.

That was the most awful message ever delivered by the lips of man, for it meant a treeless and waterless land, and consequent famine to a whole people.

Nothing could more strikingly denote the vicissitudes that marked the great prophet's life than the fact that after standing before a powerful king, and fearlessly pronouncing God's judgment upon a guilty nation, he was commanded to go and dwell in the wilderness by the brook Cherith, where he lived many days and was fed by the ravens,

until the brook dried, and was then instructed by the Lord to go to Zidon, one hundred and sixty miles away on the northern margin of Palestine.

The circumstances that we have related serve to show that God operates through natural law, otherwise He would not have permitted the brook to dry up after commanding him to hide himself near it and drink of it.

Elijah showed his perfect trust in God, when, without question, he started on that far journey through a desolate country to seek a widow woman dwelling in Zarephath, who he was assured would sustain him.

We are told in the Scriptures that "So he arose and went to Zarephath. And when he came to the gate of the city behold, the widow woman was there gathering of sticks and he called to her and said: "Fetch me, I pray thee, a little water in a vessel, that I may drink."

And as she was going to fetch it he called to her and said, "Bring me, I pray thee, a morsel of bread in thine hand."

And she said, "As the Lord, thy God, liveth I have not a cake, but a handful of meal in a barrel and a little oil in a cruse, and behold I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die."

That answer must have impressed the travel-worn and famished prophet with the thought that he had before him but a small prospect of sustenance at the hands of that widowed daughter of poverty and want, who was manifestly one of that lowly majority of the world's toilers whose lives of patient drudgery are told in

"The short and simple annals of the poor."

He certainly seemed in far worse stead than he was when lying by the brook in the wilderness, "the raven brought him bread and flesh in the morning and in the evening."—I Kings xvii, 6.

In saying that she would cook the handful of meal and then she and her son would "eat it and die," she meant that she was without the hope of obtaining any more food in that rainless and famine-stricken land, where the heavens were as brass above her head, and the earth as iron beneath her feet.

But Elijah spake with a sure faith in him, who

we are told by the Psalmist:

"He giveth to the beast his food, and to the young ravens which cry."—Psalms cxlvii, 9.

When he said unto her:

"Fear not, go and do as thou hast said, but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son."

For thus saith the Lord God of Israel: "The barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth."

That was a very solemn promise, but yet it was the promise of a stranger who had come from a far land.

Elijah was unknown to her, and although he was bidden by the Lord to go to the house of the widow woman of Zarephath and assured of sustenance beneath her roof, she had not been specially charged to welcome and sustain him. Nor did she require any such charge. The fiat of the Almighty that had called her into being as a woman had imbued her nature as such with pity for the suffering and the needy, and so it is in all lands, whether civilized or savage, the poor and the distressed have received from the hands of a woman the kindest ministrations. Not only did she wash and anoint the weary feet of the Sinless Christ and wipe them with her once wanton hair, but she has ever been engaged in anointing the bruised and wounded feet of humanity, and, more than that, she is ever guiding the feet of man to walk in the straight path of duty.

Hence, she trusted the way-worn prophet and gave the little store of food, which was apparently all that she could depend on to prolong her life and that of her beloved and only child, to him.

Never were faith and love so instantly and so richly rewarded.

She trusted in God and God's promise never fails. She gave for His sake and he always pays back more than a thousand-fold. Instead of a small and nearly exhausted store of food, only enough to furnish one last scant meal for herself and son, she received an inexhaustible supply from the Eternal source of all good gifts, and thus fully realized that "Whoso giveth to the poor lendeth to the Lord."

But she received a still more signal proof that the blessing of the Almighty had been bestowed upon her, for her son having died, He, the Eternal Author of all life, raised him from the dead in answer to the prayer of the prophet, which was:

"O Lord my God, I pray thee let this child's soul come into him again."—I Kings xvii, 21.

Elijah passed from the humble home of the trusting widow who had been blessed by his coming to stand in the gorgeous palace of a King, who was as pitiless as he was powerful.

That Elijah was believed to possess the supernatural power of disappearing from the earth at will is shown by the words of Obadiah, the governor of the house of Ahab, when he requested that officer to announce his presence to the King:

"As the Lord thy God liveth there is no nation or kingdom whither my Lord hath not sent to seek thee, and when they said, He is not there, he took an oath of the kingdom and nation that they found thee not.

"And now thou sayest, Go tell thy Lord. Behold Elijah is here.

"And it shall come to pass as soon as I am gone from thee that the Spirit of the Lord shall carry thee whither I know not, and so when I come and tell Ahab and he can not find thee he shall slay me."

It required the positive assurance of the prophet that he would not vanish to induce the alarmed governor to announce him, which assurance was given in the following impressive words:

"As the Lord of hosts liveth before whom I stand I shall surely shew myself unto him to-day."—I Kings xvii, 15.

Ahab's greeting of Elijah was characteristic of the wicked man, who in all ages and in all lands ascribes to others the calamitous consequences of his own evil deeds.

His first words to the prophet were:

"Art thou he that troubleth Israel?"

Elijah answered the despotic King of Israel with the authority of an ambassador of the King of Kings, thus:

"I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalem."

The haughty monarch made no reply; his proud spirit was subdued in the august presence of the holy man of God, and on Elijah's demand he assembled the children of Israel, together with the four hundred and fifty false prophets who served in the grove at the altar of Baal. Standing on Mount Carmel Elijah addressed them in the shortest and at the same time one of the wisest sermons on record, his words being:

"How long halt ye between two opinions? If the Lord be God follow Him, but if Baal, then follow him."—I Kings xviii, 21.

It was a perfect and sublime faith in God that led Elijah, standing in the presence of that priestly host, backed as it was by kingly power, to challenge them to a supreme test for determining whether Baal or Jehovah was the Lord of the heavens and the earth. We must assume that they had equal faith in the supremacy of their god, and their knowledge of natural law had doubtless enabled them to make it appear to the people that they were divinely inspired. Otherwise they would not have submitted to that test, and dressed their bullock and placed it upon dry wood, and invoked Baal to send down fire from Heaven to consume it, an appeal which not being answered, covered them with shame and confusion, and led them in their rage to trample their altar under foot, "and cut themselves after their manner with knives and lancets till the blood gushed out upon them."—I Kings xviii, 28.

It should be observed that Elijah on that awfully memorable occasion not only stood alone confronting the vast multitude of his foes, but he was then the last surviving prophet in Israel, all others having perished by the sword.

Yet he stood unawed by the combined forces of royalty and priestcraft, assured as he was of the support of Omnipotence. Hence, he subjected himself to a test far greater than that he imposed on the prophets of Baal.

They placed their sacrificial offering on dry wood, while he wet the wood on which his was laid with twelve barrels of water.

Elijah uttered no doubting prayer to God to accept his offered sacrifice and manifest Himself as the Lord of Hosts to the people of Israel.

Realizing that his prayer was answered in its utterance, he thus prayed: "Hear me, O Lord, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again."

We are told in the Scripture that there was no waiting for an answer to that prayer, but that:

"Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust and licked up the water that was in the trench."

And when all the people saw it they fell on their faces, and they said, "The Lord he is the God."

"Elijah, as the minister of God's retributive justice, then demanded that the prophets of Baal should be put to death, and the people whom they had deluded so long, accordingly "Brought them down to the brook Kishon and slew them there."

But the holy prophet of the Lord was soon after this awful tragedy compelled to meet a more fearful emergency than any that he had ever faced.

He had stood undismayed before Kings, conscious that he bore the commission of the most high God to rebuke them for their manifold crimes and prophesy their speedy downfall.

He had endured uncomplaining the dreary solitude of the desert, had fearlessly met and put to shame and the sword the banded priesthood of the heathen gods, but he was now to deal with an enemy from whose malign presence he shrank in horror.

That enemy was a wicked woman, the Assyrian wife of King Ahab, who was the power behind the throne stronger than the throne itself.

The most exalted and lovely characters portrayed in the Bible are those of women, and Miriam, Judith, Esther, Naomi, Ruth and the three Marys, the chosen companions of Jesus, command alike our respect and admiration. Woman was last at the cross and first at the sepulchre of Christ, and to a woman he first revealed Himself after his resurrection.

But they were good women, and as unlike the haughty and wicked Queen of Judea as the light is unlike darkness. She was doubtless the most thoroughly satanic in her abandoned wickedness of

all persons mentioned in the Scriptures and the lines written on Cleopatra, the cruel and wanton Queen of Egypt, who was known as the "Serpent of the Nile," may be justly applied to Jezebel:

"Her face was fair as the blush of morn,
And her heart was black as night."

Ahab, having told Jezebel all that Elijah had done, and how he had slain the prophets of Baal who ate at her table, she sent a messenger to the prophet, saying unto him: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time."

We are told in the Scripture that when Elijah received that message from the vengeful Queen, whom he knew to be a woman more terrible than an army with banners he went a day's journey into the wilderness, and requested for himself that he might die, and said, "It is enough now, O Lord, take away my life, for I am not better than my fathers."

There was profound pathos in that bitter condemnation of himself, for he referred to his humble heathen origin.

But his prayer was not granted, and he was fed not as formerly by ravens, for an angel touched him and ministered unto him, supplying him with food.

He there received the command of God in "the still small voice" that he heard upon the mountain side, directing him to proceed to Damascus, and there anoint Hazael to be King over Syria.

On his way thither he found Elisha at the plough and consecrated him as a prophet, casting his mantle upon him. Elisha, it appears, was one of the most loyal of sons, for before obeying the command of Elijah to follow him on his way, he said to him, "Let me, I pray thee, kiss my father and mother, and then I will follow thee," which having done, "he arose and went after Elijah and ministered unto him."

It seemed to be the special mission of Elijah to appear and prophecy only on the occasion of some pending national or individual catastrophe, foretelling the fall of dynasties and the doom of unrighteous rulers.

Ahab and Jezebel, the wife who "stirred him

up" to sin, greatly completed the round of their diabolical wickedness, when they had Naboth falsely accused of blasphemy against God and the King and stoned to death in order that they might seize upon his vineyard. The crime involved both perjury and murder.

Nothing could be more solemnly impressive than Elijah's meeting with Ahab after that most cruel deed was done.

When the prophet entered his presence the conscience-stricken King exclaimed in terror, "Hast thou found me, O mine enemy?" And he answered, "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord."—I Kings xxi, 20.

Elijah then predicted the appalling fate that speedily befell them, which was that they were to be eaten by dogs at the wall of Naboth's vineyard Jezred, the scene of their crime.

Elijah's earthly end was as glorious as his earthly life had been laborious and sorrowful.

The statement that he went up into Heaven by a whirlwind in a chariot of fire with horses of fire should be understood figuratively as an Oriental form of speech to describe some resplendent natural phenomena that attended his ascension from the earth.

We are told in the Scripture that Elijah was "a hairy man and girt with a girdle of leather about his loins" (II Kings i, 8) quite a different figure from that in which he is presented by a certain imposter in Chicago, who claims to be that prophet, and appears in a robe of royal purple blazing with gold lace and a pair of massive wings attached to his shoulders, than which no fraud could be more transparent as a representation of the great Tishbite.

Even to those who are the most skilled in the advanced religious thought, which is so greatly benefiting mankind, there is still much melody in many of the old gospel hymns of their youthful days. This is one strong reason why the people in the Reformed Christian Science churches still use these hymns in their religious services.

DEMONSTRATION AND REALIZATION.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Lynn, Mass.)

Flashing through the ages comes the voice of God, the Healer of mankind. He is the Light, in Him there is no Darkness, and the prophet Hosea heard that in the atmosphere of glory. "I will redeem them from death. O death, I will be thy plagues. O grave, I will be thy destruction."

Before we can hope for success a perfect realization must come to us of the fact that divine principle is the only power and substance that can heal, or guide us into health, and that no evil can prevail against it. We can not thrust our personalities between God and the patient. Hero worship is a relic of barbaric ages, but the sick person can have confidence in the honor of the healer who prays, knowing that God alone heals the sick. When we run after certain healers, who have made it a business to strongly advertise their connection with the "leaders" of certain societies, we weaken the cause of justice by depending too much on their alleged superior ability, and we fall, into a sickly sentimentality by giving certain persons powers they do not possess. Inspiration is from the Almighty and hero-worship has proved to be the cause of the downfall and the decline of empires and kingdoms. Members of the Reform Christian Science Church have seen this folly, and they have come out into a broader field, leaving a system whose leaders insist upon commanding "mysterious respect" from people who are their compeers, and in many instances their superiors. It is our duty to combat error, and to show up the hollow pretensions of self-righteousness.

The honest, obscure person may be nearer to God than the exalted personage, who by affluence gained by deceit and fraud may carry his head high, but the abasement soon follows (as mentioned in Scripture) and the whole structure of error falls, to the discomfiture of many misguided followers.

The healer must not allow his patient to depend on him, for he is powerless without God's help. It is wrong to steal away that confidence which be-

longs to God, and wrong to use hypnotic influence, which sometimes annuls pain, but leaves the patient in a miserable state, ready to relapse into sickness again. In demonstrating over disease, the healer must bring the most Christ-like qualities to bear upon the patient, the true and noble compassion does not "sympathize" with disease, nor does it express "sorrow" for any patient. Sorrow implies the actual presence of disease, which is a myth. Sympathy fosters disease and is not required by any patient. Sympathy is impractical, often shallow, with outward form only. Give the patient the bread of life and Truth, instead of the stone of sympathy, which is nearly valueless to anybody. Love and compassion will soothe the troubled breast; this is the first good office of the healer, and is acceptable to the sick. The tragic ending of Asa is a lesson in itself; he sought not the Lord (the divine principle of Truth), but physicians (who imported their new modes of medical treatment from Athens), and died.

No rational being can have the least doubt about God being the Healer of all our ills, but some people strike their heads against the stone wall of conceited intellectuality and prejudice, and worst of all, they are contented to remain in that state of ignorance, and cry to God only when death enters their homes. Their prayers are not heard, "because they ask amiss," and their stubborn hearts drag them into the vortex of death, through a seething mass of bodily ailments.

The demonstration of love for the patient will be followed by realization. If the healer is weak, and has not the power to love, the realization will be much retarded and the sickness may linger a long time. It is always best to be prompt in demonstrating. Jesus was sometimes short and pithy, but His demonstrations were followed by perfect realizations. "Take up thy bed and walk," is a command that can come from one, who is copious in love, and full of divine understanding. We use kind words to the patient, but we silently command the veil of suffering to leave, which command, in Jesus' name, is more potent than a verbal command. When we arrive at that stage, where the dead can be raised, there will be no need for words at all, and that time is at hand.

Skeptics may laugh to scorn, but when we realize how the sick are healed, how all sickness gives way to divine science, how troubles are kept away from people; how abject misery and poverty disappear, we are logical and within the scope of reason, when we say that nothing is impossible with God, even to the raising of the dead.

"In God we have our being." As God is perfect we must positively conclude that we also are perfect. All we have is from God; our life and our being is part of and from Him, so therefore how utterly degrading it is, for us to lie on a bed of sickness, panting and groaning with pain knowing that we are the contrary to what we seem to be. We take on "this corruption" of men's bad thoughts, and make it our own; we believe in all sorts of doctrinal theology; we clothe our spirits with this mass of error, and many people even ask God to bless their errors. If we have our being in God, this mass of sin must be very obnoxious to a sensitive spirit, and when heavy laden with this earthly matter; we are told to go to Him and He will give us rest. God alone can lift the net of error from our shoulders, and the healer must be blind to error, and see nothing but the true and healthy spirit who is clothed for the moment with gross and hurtful elements of the carnal mind, which fades into nothingness, when the light of Truth takes the place of the black nightmare of death. The bad thoughts vanish to make room for the good thoughts, thus, "New wine is put into new bottles." The demonstration against error carries the seeds of Truth, and the patient realizes how near he has been to the mouth of the bottomless pit; the gulf which would grasp him in its noisome pestilential air, ready to take him into another world unprepared and unbidden.

Nature's book of Truth is written by God, and our faculties are on the alert in turning over its pages. The grandeur of nature is open for admiration, and the magnificence of creation surpasses the finest arts. We attune our thoughts to high influence, and drink in the music of angelic presence by realizing within our souls that the Great First Cause is our Best Friend, our Father, whom we can trust. Joshua spake of nature's book; he knew the laws of divine science, and preached them to a

murmuring people, who allowed the carnal, idolatrous mind to creep in upon them in the wilderness. "This book shall not depart out of thy mouth, for then thou shalt make thy way prosperous and then thou shalt have good success."

The ideal imagings are dreams that have been realized somewhere. The beautiful places pictured on human thought have an existence somewhere. We can not go higher than the Divine Mind which guides us. Isaiah wrote truthfully: "Fear thou not, I am with thee, for I am thy God; be not dismayed; I will strengthen thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness."

The healer will be wise in cultivating and studying the thoughts of the masters in all branches of the arts, for they are the productions of high idealism, inspired by divine mind, for the uplifting of the race, and the destruction of carnality, which holds people in distraction and madness. Genius is the realization of angelic presence, guidance and thought; and the demonstration is the prayer of pure motive, which is the cause of such effects. Inspiration is but another phase of realistic Truth, and comes when conditions are right, and all inspired works are indications of higher and greater Truths to come, for there is no end of gifts, which we are heirs to, "From the Father of Lights."

We seek the circle, or sphere of higher environment, by meeting together with one accord, in harmony with God, and the days of blindness are over. This is an age of reason, and if we have pure thoughts in that circle, good will result. Reason tells us that high ideals will attract high ideals, and that divine principle is the highest creative power, and that our aspirations in that direction will meet with a response and become realized. Imagine and see perfect health, demonstrate its existence willingly, and results of perfect health will be felt. How beautiful are these Truths when understood, and what a blessing it is to be healed by God; for we can go on our way rejoicing, singing praises and glorifying His name in heartfelt thanks forever.

Being in harmony with the definite is no new experience, and Ruskin was right when he said that Turner, the artist, had risen into the realms of inspiration; his works show it, and many would-be critics can not see beyond the mere mechanism of art, for their minds are commonplace and their natures undeveloped in spirituality. There is a painting by Turner in Boston which cost the owner \$80,000; another in Chicago cost \$75,000. These prices go to prove that no artist can copy the pic-

tures, as no artist has, since Turner, risen to the understanding required to produce by demonstration, such works of genius as that master was capable of doing. The first requirement we must have is a knowledge of divine science, to bring us into harmony with the Infinite.

Many people grumble at their lot, without making an effort to rise above it; they become lethargic, ruled by exterior conditions, which make them into slaves; from that mechanism they lapse into automatons. Freedom is God's gift to all, and the combination which enriches itself at the expense of others, will suffer trouble and privation. Solomon knew this, for he declared that if the poor gave to the rich they should come to want. The poverty which troubles people is a disease to be cured. There is always some weak spot in a person; it is not humility that keeps them poor, it is the want of understanding. Poor people have something uncultivated, misanthropic, or an insane reticence which prevents neighbors from coming near. A bright, clear intellect, full of love will always attract and draw customers and patrons.

Demonstration is the thrusting aside of this morose feeling. Such persons are sick in any kind of company. Transplant these poor weeds of humanity by giving them a better growth. Instill into their minds more noble motives, which will make them feel ashamed. A covetous nature causes misery, which is the precursor of disease; a passport into the jaws of death.

The miser with his gold is a miserable man; his world is full of trouble. Neither the rich nor the poor man are happy, because their hearts are set on things of destruction. "Blessed are the pure in heart, for they shall see God." The cultivation of purity of heart is superior to anything we know of; a healer who has a pure motive is the richest person. He has realized that "The earth, is the Lord's, and the fullness thereof," and he knows that God supplies all his needs; he is better supplied, and more contented than the miser. The healer relieves suffering humanity; he is doing what Jesus did, and there is not a more noble character than Jesus for us to emulate. The divine scientist is living "in the kingdom of God, and His righteousness," against which hell and creatures of dark thought can not prevail. Figures of men's dark ideas, unseen, but felt by undeveloped and bigoted men, is the hell upon earth, so often expatiated upon by the orthodox Christian as being (to them) something real and tangible, until they realize that God is all, around all, and in all, then, by the elimination of hell, they become Christians in the true sense of the word.

"DEATH HAS CROWNED HIM AS A
MARTYR."

BY ELLA WHEELER WILCOX.

In the midst of sunny waters, lo! the mighty Ship
of State

Staggers, bruised and torn and wounded by a dere-
lict of fate,

One that drifted from its moorings, in the anchor-
age of hate.

On the deck our noble Pilot, in the glory of his
prime,

Lies in wo-impelling silence, dead before his hour
or time;

Victim of a mind self-centered, a godless fool of
crime.

One of earth's dissension-breeders, one of Hate's
unreasoning tools,

In the annals of the ages, when the world's hot
anger cools,

He who sought for Crime's distinction shall be
known as Chief of Fools.

In the annals of the ages, he who had no thought
of fame

(Keeping on the path of duty, caring not for
praise or blame),

Close beside the deathless Lincoln, writ in light,
will shine his name.

Youth proclaimed him as a hero; Time, a states-
man; Love, a man.

Death has crowned him as a martyr, so from goal
to goal he ran,

Knowing all the sum of glory that a human life
may span.

He has raised the lover's standard, by his loyalty
and faith.

He has shown how virile manhood may keep free
from scandal's breath.

He has gazed, with trust unshaken, in the awful
eyes of death.

In the mighty march of progress he has sought to
do his best.

Let his enemies be silent, as we lay him down to
rest,

And may God assuage the anguish of one suffer-
ing woman's breast.

—*New York Journal.*

LOVE MAKES YOU INVINCIBLE.

(Lecture delivered by Col. Oliver C. Sabin before
the Reform Christian Science Church, Wednes-
day evening, October 23, 1901.)

I never studied hypnotism; I do not know any-
thing about it only in a general way. As I under-
stand it hypnotism is where one person takes pos-
session of the mind of another, and whether that
second chapter of Genesis is an explanation of the
hypnotic effect upon Adam and Eve, I am not pre-
pared to say. I know nothing about hypnotism
and do not pretend to say. The first chapter I
think is the true history of Creation. The other is
supposed to be an allegory.

I have been reading recently some very old books
regarding the history of man in Oriental Asia, to
see what they believed. I find many thought that
harmonize with our thoughts of to-day, but I find
that most all of their thoughts were expressed either
in poetry or allegory, mostly in poems.

This first chapter of Genesis is true, unquestion-
ably. God created the heavens and the earth, and
everything, and man was the last creation. He
created man, male and female, and then he looked
at everything that was done and pronounced every-
thing very good. Whether very good means per-
fection I can not say; but I think it is if God pro-
nounces anything good. As we are the image and
likeness of God, I think we are good. That would
be my idea. In these little discussions we all have
the right to our own opinions. I am excessively
orthodox in my views. I follow along as close to
the old Bible as I possibly can. Where I can not
harmonize the old thought with this doctrine of
love God and love my brother, then I conclude that
that part of it is done, finished, and I have nothing
to do with it. I take our Savior as our example.
He was the way, the life and the Truth. He is for
us to follow, and He is our example. What He

did was right, and we are authorized and instructed to follow after Him. Now, He laid the whole foundation of man's duty upon two fundamental principles; first, love God with all your heart, soul and mind, and, second, love your neighbor as yourself. Now, in order for that to be carried out, in order for that to be effective, there must be a literal compliance with the rule. I can't come up and say that I love my brother, and the very first chance I get take the advantage of him and cheat him, or talk about him, or abuse him, or make the best bargain I can out of him; but if I love my brother as I do myself, I put myself in his place, and whatever I would like for him to do to me, that is what I must do to him; and instead of trying to cheat him, I get over on his side and look back the other way and see what would be right for me to receive under like conditions. Now, that is love your neighbor. I do not mean that this applies simply to business affairs, but it applies to all social conditions; and in every avenue and in every walk of life, wherever you take this power of love and carry it into your life and make it the power that controls you, then you are simply invincible.

When God created man He gave him power and dominion over all the world, over the fishes of the sea, the birds of the air, the earth, and all that in them is, and that power and dominion came from God, and is for us, each and every one of us. Mind you, there never was a pair of persons created any different from any other pair. If there ever was a first creation that creation was made precisely as the creation is to-day. To-day is the beginning. In the beginning God creates, and there never was a past nor a future, and there never was any time but now; because with God all is now; and when a child is born it is created with power and dominion the same as every other child that ever was created; and it has that power and dominion, and it has it now, and the reason we do not exercise that dominion is because of our beliefs.

Solomon said, As a man thinketh so is he.

If you think you have no power and no dominion; if you think that you can not obtain this power of God to heal the sick; if you think you are going to be stricken with poverty; if you have fear of disease, as you think, it will come to you. Job said, That which I feared has come upon me. As a man thinketh so is he. You either build yourself up into perfect power and dominion, and everything that God intended you should be, or you drag yourself down into certain poverty, disease and death, just as you think.

The thought that makes the world die to-day is this universal thought that man has one time appointed to die. God never created death, and death was not created in man. Man was made in the image and likeness of God; God is eternal life, and man is His image and likeness, eternal life; and the reason people have not eternal life is because they follow this universal thought that drags them down to death.

I do not like to talk personal things, but four and one-half years ago, when I first heard of this thought and commenced to study it, I was an old man, bent, very poor in flesh, emaciated, diseased from the crown of my head to the soles of my feet, ready to pass out in a very short time. The Truth that made me free finally came to my consciousness and I blossomed out and I strengthened up, the marks of old age left my face and the rose of youth took its place. There is no laboring man in this city that has better muscles or harder arms than I have. I can run with a boy, and I am only a babe in this healing Thought. I have been in it only four years next February, since I first came into the realization. It took me nine months' hard study to get that. That is what the last four years in this Truth has brought to me. I am a much better man than I was thirty years ago, physically stouter. That is what the Truth will do for everybody that gets it into their consciousness and lets

it dominate their lives. It belongs to you, and as you are told in the One hundred and third Psalm, It will renew your youth as the eagle.

I could give you instances upon instances of like experiences. I received a letter yesterday, I think it was, from an old man, it may have been the day before yesterday, in Missouri. The doctors had passed the sentence of death on him; said he had to have a serious surgical operation performed, and they told him that they did not have much hope of his passing through it. For some reason he wrote to a Scientist for treatment. He was put under treatment, it may have been three months ago, maybe two. He says in his letter: "I am feeling like a sixteen-year-old kid," these are his exact words, "and I have never had such health in the last fifteen years as I have got now, and I am growing better every day." Just as the Truth dominates your life and takes hold of you, you will build up, and you will become stronger and stronger, but only upon one sole condition—mind what I tell you—you have to practice this principle of love, love, love. If you do not, you will die in your misery. You have no business in this Thought unless you can practice this principle of love; but when you come into it and let it dominate your life, you do not want to do anything else. Love is the power, and love is what gives dominion.

I give you an example: Last night I knew that certain persons were determined to destroy me. I was attacked while down in the city with a pain in the back, as if I had been run over by a wagon. This pain was caused by wicked, malicious thought. I knew just what the cause was; I could have put my finger right on the place where it was done. I went home and declared to God that I loved my enemies. There are two ladies in this room who took that treatment with me, and the result was that every inharmony passed away in a few minutes, and I was perfect. Love is the power that

gives you dominion. If you have an enemy and you want to control him for good, love him, declare your love for him, and let your declaration be true; if you want to do anything with an individual or an animal, or anything, love them; let love dominate your life, and as I said before, you are invincible. Nothing can harm you, because love is the shield that God has given us for our perfect and absolute protection.

This knowledge that Love is the key of the power came to me in the night sometime last spring. The burden of my prayer had been for power and dominion; I wanted the key that unlocked it; I wanted that dominion, for I knew it was mine, and the burden of my prayer was to get that dominion; and in the still hour of the night the word LOVE came into my consciousness. If one wants to control a vicious animal, love it, and you will have perfect control. If a man had his hand raised to strike you, declare love, and he could not put it down. God Almighty would strike him dead before he could strike you. LOVE MAKES YOU INVINCIBLE, and nothing else does. If you wish this control, let love dominate your life; if you wish your youth renewed; if you wish bad habits destroyed, take this Love and power of God into your consciousness. There are men within the sound of my voice who, three weeks ago, were drinking from fifteen to forty drinks a day, who are to-day pure Christian people and have no desire for whisky. If you want to rid yourself of bad habits, let your love control, and then I say to you, let this doctrine of Love come into your consciousness. You can't do this in a minute; it takes time. Here is this old thing called error, the same one mentioned in the second chapter of Genesis, if he ever did live there he is always a liar, always false; the material mind is always leading you astray. Don't follow that, follow the doctrine of Love as taught by Jesus Christ, and your lives will be filled with happiness and the sun will shine upon

you, and you will have eternal and perpetual health, your youth will be renewed, and you will become God's perfect children. Then when old Mortal Mind attempts to kill you he will have a job over which he has no power.

I tell you I am going to stay on this side. I reason by this rule, and if you will follow this rule, it will give you nearly everything you ask. That rule is this: "IN YOUR THOUGHTS NEVER THINK ANYTHING OF YOURSELF, ABOUT YOURSELF, YOUR AFFAIRS, OR YOUR FRIENDS EXCEPT THAT WHICH YOU WISH TO SEE REALIZED IN TRUTH." Now, follow that rule absolutely. A man comes to me and asks, "Are you going to die?" I say "No," because I do not want to die. If you do not want to die will you say, "Yes, I may die"? If I did, I would be contradicting the rule. I do not want to die. Then I say I won't die. Do you want to be sick? No. I will be on the other side. I will deny everything I do not want, and claim everything I do want, and at the final wind-up I will have the good things of life. I say at the general wind-up, all will get what they think they will get. I will get younger. They who believe in death will die, for as a man thinketh so is he, and there never was a greater truth spoken in all the world. Therefore, think right and also always remember to think Love, and LIFE and the fullness thereof belongs to you.

Ideals are the world's masters. That self which thinks, and judges, and knows, is always in advance of that other self which wills and acts, and lives; and all the spare capital of the soul is invested in ideals.—*Timothy Titcomb.*

The International Metaphysical University has a very important announcement in this issue of "The News Letter," and all our friends who desire to aid us in unchaining the Truth will do well to read the advertisement of the University on another page.

A HYMN OF MERCY.

How could we bear to be among
The sons of God, if those we love
Could never join the ransomed throng,
Could never reach the courts above?
How could we loiter through the bowers
Of that new Eden, 'mid the flowers,
If one of those beloved below
Lay wailing in unceasing woe?
No; ages could not wander by,
And God amid His creatures be
Deaf to their bitter, ceaseless cry,
Wrapped in His own felicity.
For, though He is the Lord of Night,
Unending Justice, Prince of Right,
He still delights to reign above,
The unexhaustive Fount of Love.

PRAYER—DENIALS.

(Lecture by Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, October 27, 1901.)

Those of you who have gone to college know that there is a great deal of difference between teaching a class and delivering an ordinary lecture. The teacher of a class deals with facts and illustrations, while the lecturer is permitted to put the feathers and the ribbons and the beautiful things upon his thoughts to make them sound well. In this lecture I am teaching, and only intend to give you facts, and when you get the facts into your own consciousness, you may go out and make as pretty lectures as you can, and everybody will like you for it; but this afternoon you all want facts, and that is what I am going to give you.

To recapitulate slightly for the benefit of those who have not been through these lectures, as this is the fourth of the series, I will say that the first lecture was upon God, showing that God is omnipresent, Love, Life and Goodness, and that He created all that was created, and that He is all in

all, and that in Him is no evil. God is infinite power, infinite wisdom, infinite goodness and eternal life, and from that source nothing but perfection can come.

The second lecture was upon the subject of man, showing that man is the image and likeness of God; therefore is like God in life, in love, in goodness and in wisdom; and like God, man is perfect and must be perfect, because you can not image the perfect God without you are perfect as He is perfect; and that man was created, male and female created He them in His image and likeness, and endowed man with power and dominion. He did not make man, the single Adam, and then have all creation pass before this Adam and after he had given all names he found, much to his chagrin, that he had no mate for himself. God did not conclude that it was not good for man to be alone, and then made woman as an afterthought. That is an Oriental story that was put into the second chapter of Genesis for what purpose is not for me or for you to know, and I confess to you that I do not know why. God, after He had created all creation, examined all that He had made, and He acknowledged that it was all very good. Therefore, everything that God created He created perfect, and He could not create anything otherwise than perfect.

The next lecture was upon the subject of prayer, and this is to be a continuation of that subject. Prayer was given us to bring God and man into harmonious existence, one with the other. Here is God, the Creator and the Father, and here is man, his child. Now, it is for the purpose of explaining to you the mode of communication between God and man, or man and God, that these lectures upon prayer are given. I will not go into the lecture upon the subject of prayer so far as it was given on last Sunday, only to say that prayer, according to our ideas, is divided into four principal parts: First, the INTRODUCTION. Second, the DENIALS.

Third, the AFFIRMATIONS. Fourth, the PRAISE.

Our lecture last Sunday was upon the introductory part of the prayer, and this afternoon we take up the second part of the prayer, known as the denials, and upon that I will spend the most of my time this afternoon.

Like everything in metaphysical healing, or the teaching of metaphysics, or this system of God-healing, or whatever you may call it, you have to keep certain fundamental principles always and forever in your mind. First, you have to know what God is, so far as it has been given us to understand. Second, we must understand and keep in mind our relations to God. Third, we must understand that man is perfect. Now, it is very different for one to talk about man being perfect when another good Christian gets down on his knees and prays to God and tells Him that he (man) was born in iniquity and conceived in sin, is nothing but a poor worm of the dust, and is really not fit to make good timber to go into the place called hell. The man who makes that prayer is perfect, but he is laboring under a very grave mistake and is not only abusing himself but slandering God.

Everything that God created He created perfect. When I talk about man, what do I mean? Do I mean that the man we see here before us, so-called men—horse thieves, wife beaters, drunkards, men of every character conceivable—do I mean that kind of conduct is perfect? Not by any means. That has nothing to do with man. That is no part or parcel of the man that God made. God never created evil; God never knew evil; there never was anything but good in and around God; and man is His image and likeness, like him. Therefore, when I talk of man being perfect, what do I mean? I mean the eternal, spiritual Ego, that part of man that was born to live forever, that is what I mean, and when you realize in your consciousness that you are the spiritual image and likeness of God,

perfect like God, and make the realization in your consciousness, that realization heals the sick. If we can make it perfectly, and throw out all of this material thought entirely, then we will heal as Jesus did and we would never fail; but there are failures, and the only reason why it is so is because we have not been able to reach that high degree of spiritualization that gives power, that Jesus said we should have, and even greater, because He went to the Father, and sent the comforter to us. But this realization of this perfect child of God is what we mean, and when you come into that, you have what we term the understanding. Now, when we pray to God, in the first place, as I told you on last Sunday, we pray as Jesus taught us to pray, pray, knowing that we have that for which we ask before we ask. Suppose I am praying for health, do I have health? Suppose there is a person before me whose physical manifestation is, say, fever of the most violent character. Is that perfect? Is that perfect health? Now, when you go to pray for that person, to destroy that material manifestation, what do you do? You go into the consciousness of the spirit, you see the spiritual child of God, and you abandon all thought of the body; you abandon all thought of the material; but you see that person in the bosom of God and in the perfection of God as God created him; and then you see that that person could not have the fever. Why? Because God is spirit, and we are like him. Can a spiritual being have a fever? Is anything about the spiritual Ether upon which the fever can live? Not a particle. Then you take the body of Jesus Christ after the resurrection, as our example. He would go through closed doors, go anywhere, "Peace be with you," and He would be in the midst of them, visible or invisible. That is the body we will have, that is our body after this materiality has passed away. Could that body have the fever? Is there anything there to have the fever? Is there anything there for fever to

subsist on? Not at all. Then, when you recognize that fact in your consciousness, you do not even think of this body lying before you; you see the perfect child of God, and you understand that that person must be perfect and is perfect, always was and always will be perfect; and when you make that realization, what is the result? When you make that realization this manifestation called fever on this material body passes away; it is gone. That is the effect of God's Truth upon so-called error. Now, that manifestation of that so-called fever upon that person was what we term error, absolute error. There was no fever there, it was a manifestation of evil, it was a manifestation of error; and when you realize that there was and there can be no fever, and there can be no error, you have destroyed the appearance of error and it is gone.

I might liken this thing called error to fire, and here is Truth, we will call it a bucket of water. Well, now, here is error on this side; a man takes this bucket of water we call Truth and throws this bucket of Truth upon that error. What is the result? It destroys it; it goes out; that is the end of it.

If you will stop to think, every manifestation of error in the whole world of thought, if you will only analyze it in your mind, you will find that when the Truth combats that error it is destroyed. There never was a story told, an untruth told, in all the world of any kind or character, but that if you plant the Truth on it that it destroys it; it annihilates it.

When we declare the Truth of the perfection of man, this fever is destroyed. Where does it go to? It simply is annihilated, it never existed. You take any kind of a story or falsehood that may be told and confront it with the truth and it annihilates the falsehood. The falsehood does not go anywhere; it never existed; it never had an existence.

In making these denials we must understand that

we can not acknowledge or make any compromise with error. Here comes a person who has, to material thought, a bad cold, and that person acknowledges it. "Yes, I have a bad cold and it worries me," he says; then will go on and tell you of a hundred incidents how it occurred; fix up every conceivable excuse for getting that cold. What is the result? Why, the cold takes hold of him and whips the very earth with him; but if you understand that you are the perfect child of God, and that you live, move, and have your being in God, a spiritual being, living in spirit, you can't take cold; and when one of these material manifestations comes up and commences to sneeze, and all that, deny it, call it a liar and tell it to go, and it will go. That is the benefit of denial. But the very moment that you recognize it, the very moment that you acknowledge it, you are but petting error, and as long as you do that you will never get rid of it until you pay the very uttermost farthing. It will wipe the very earth with you, and if you pet it long enough it will put you in the grave. These things which we call death, sickness and sin, are nothing more than the acknowledgment of these evils by mankind; and the only road for their eradication, the only road for their extermination by man, is to deny them, denounce them, and refuse to give them even standing room in your consciousness.

I could tell you of instances by the hour where the simple denial of pain, or of this or that manifestation of so-called evil, has been destroyed by the simple denial. I could give you other instances where persons have pains of less violence, and they have hugged them, so to speak, their blessed ailments, they would go to bed, they would nurse them, they would love them, and they would pet them and the disease would prostitute them. There was a friend of mine came to see me yesterday, or the day before, it was a lady, and I could not say anything only in my consciousness; I kept denounc-

ing it as a lie all the time while she was talking, but did not say it out loud. She went on and told me how she took the affliction, how it commenced by easy grades and naturally grew up until now it dominated her whole life and soul. What is the result of such talk? Why, she feeds the flames; she warms up the adder that stings her; she is digging her own grave; she is driving nails in her own coffin. That understanding is what we must learn here and now. You can't get this understanding in a minute, but will come by and by; if you only understand that you are the perfect image and likeness of God, you can't contract any disease any more than God can contract disease. Affirm that you are his perfect image and likeness; that this material manifestation can't touch you, and as you become spiritualized in thought this power will enlarge. But this materiality is there and, as remarked a moment ago, it is killing the world, filling it with misery, filling it with sickness, filling it with worry, with pains and aches and unutterable woe of every kind and character, and the reason of it is simply this love we all have for it.

There was a gentleman came to me a few days ago, a week ago perhaps, telling about having the asthma in the family so far back that the memory of man runneth not to the contrary, and of course he had the asthma, and never expected to be healed, never expected to be cured, all he asked was to be helped. Now, he was a proper victim; he loved it; he was proud of it, just like I used to be about paralysis. My family was very aristocratic. They all died of paralysis, especially on my mother's side. Four years and a half ago I had well-developed paralysis in my right foot, and it gradually came up. My brother before me and my sister, both older than I am, have both had their strokes and they are passing out, as their fathers did before them. They lived up to their traditions. Other families have the gout, and oh how they love the gout; how they will howl about it and how they

will nurse it. Now, the way to kill all these thoughts is this: The last time I felt the pains of that paralysis, I think it has been within two years, but I remember it, I just gave that foot a kick and said: "Get out of there, you devil you; I have no time to fool with you," and it passed away, and I have not heard of it since. Although it was cured before, it came up and wanted to assert itself again. Oftentimes a headache comes up; I have no time to fool with it; I hit that part of the head a crack and denounce it and away it will go, and I never hear of it again. As to a cold, it has got to be such an insignificant thing that I never think of one now. Before I came into this Truth if I sat with my back to a draft and sneezed, I would strike right to a doctor and get some pills, and I never would get out till I paid the last farthing. I used to feel that a cold was a real affliction, and it was, the way I nursed it. If anybody had asked me, "Do you love a cold?" I would have said, "No, I don't," but I did, I just loved it. When you come up and talk to these people and tell them these things sometimes it absolutely insults them. Why? Because you are going against the traditions of their fathers. As long back as history has been they have died and they want to live as their fathers lived and die likewise.

Here is a very important thought—this connection of denials—which you must take into consideration and avoid: FEAR. Fear is one of the worst enemies that man has. You take a person in poverty, in embarrassed financial conditions, we say hard up. They will sit down, if they do not talk to you they will talk to themselves, and they will build up every kind of castle in the air how they are going to be hard up this winter; how they are going to suffer from want; they will picture out every calamity that is to come to them of fear and want. Well, now, towards the heel of the winter they will have everything they feared. As Job said, "The thing which I greatly feared has come upon

me, and that which I was afraid of is come unto me."

Whenever you think of evil without denying it, you prophesy for its fulfillment. As Solomon says, As a man thinketh so is he. You take a person who is afraid of contagion, afraid to go into a hospital where contagious diseases are. They are likely to contract such ailments. The grippe is a very lively source of fear. "Now, I will have the grippe," one will say; let them think awhile that they are going to have it; let them figure it up that they are going to have the grippe, and they will catch the disease, for as a man thinketh so is he.

The way to do whenever any of these fears comes up in your mind is to deny them and affirm that they can not hurt you. Whenever the fear of poverty strikes you what should you do? You turn to the sixth chapter of Matthew and read the last ten verses. What does it say? Jesus tells you. Our blessed Savior gives a full history of how to avoid that. He tells us to look at the birds. They sow not, neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. How much better are you; how much more precious than the birds? He tells us then to look at the lilies. How beautifully God adorns them? They are nothing but rubbish and to-morrow they will be burned up. How much more important are you than the lilies of the field? Don't you see that God gives you, as Jesus Christ tells us, everything you want upon one condition? What is that? Seek ye first the kingdom of God and His righteousness, and all shall be added unto you. You don't have to fear because you have not got enough laid up to last you a thousand years; you do not have to fear because you have not enough money laid away to spoil every one of your children. Day by day "Give us this day our daily bread;" that is the Christian trust and that is the trust that wins. The only rule is to seek to do right for the sake of the right, and God promises you all. Seek ye the kingdom of God and His

righteousness. Seek where it is. And where do you go? Jesus tells us the kingdom of Heaven is within. Seek then to drive out the evil and do good for the sake of the good; drive out your fears and trust God Almighty; deny these fears; denounce them, and all shall be added unto you.

Fear comes into every vicissitude of material life. It haunts you in the day time and in the night; it gives you sleepless hours; it fills your body with pains and your mind with anxiety; and every time you fear, what do you do? You are mistrusting God Almighty, who has promised to care for us; who has promised to give us all; and when you fear you are simply saying in effect that what God has promised He will not do. Therefore drive out all fear; denounce it; it is only evil. Whenever fear comes up of any kind or character, I do not care what it is, deny it, denounce it, and say, "I will trust God Almighty, God is my support." Realize always that you are the perfect child of God; his spiritual image and likeness, and can't have any inharmony; and when you realize that, denounce these fears; tell them to go, and God will give you the victory every time.

Another good thing to deny is when you take up a newspaper, one of our large metropolitan dailies, and see the advertisements of medicines and the descriptions of disease. The writers of the advertisements show wonderful ability. They can write up a disease in such an attractive manner that an ordinary person who takes that paper and reads that advertisement through carefully will know by the time he gets through with reading it that he has that disease, and as that medicine is the only thing that will cure that disease, of course he will break away and get that medicine. I have known ladies, there is one in this house to-day who used to delight in reading those advertisements, and she would break for everything that was advertised that she read. She would go and buy that medicine because she knew she had that disease. Now, deny these things; do not read the advertisements and descrip-

tions of diseases. You have heard that it has been said that evil communications corrupt good manners, and there never was a greater truth in the world; it is an absolute truth. If you take into your bosom and into your consciousness the actuality of disease or of sin, then you are but opening a door for it to come in and settle with you, perfectly at home. DENY. DENY. DENY.

Furthermore, in this prayer, another benefit of these denials is they cleanse you out. In your prayer, deny everything that is evil and affirm everything that is good. You say to evil, Get thee behind me Satan, for it is written, Thou shalt love the Lord, thy God, and him only shalt thou serve. Deny everything that is unreal, everything that is evil; deny it. Then, as we will tell you on next Sunday, you must fill yourself full of something else. When you have cleaned out the evil by denying its power, then you have a fruitful field, which will bring forth its fruitage in its season. Remember to always deny the existence of so-called evil. God bless you.

"There's never a pathway so dreary
 But in it is something to love,
 Some sweet little scent-laden blossom,
 Some star gleaming brightly above:
 Some soft, floating cloud, rich and golden,
 Some song-bird melodious and fair;
 There's never a pathway so dreary
 But something to cherish is there."

It is very certain that sincere and happy conversation doubles our powers; that in the effort to unfold our thought to a friend, we make it clearer to ourselves, and surround it with illustrations that help and delight us.—*Emerson*.

The International Metaphysical University has a very important announcement in this issue of "The News Letter," and all our friends who desire to aid us in unchaining the Truth will do well to read the advertisement of the University on another page.

PREACHING VS. PRACTICE.

BY ELLA WHEELER WILCOX

It is easy to sit in the sunshine
 And talk to the man in the shade;
 It is easy to float in a well-trimmed boat
 And point out the places to wade.

But once we pass into the shadows
 We murmur and fret and frown,
 And, our length from the bank, we shout for a
 plank
 Or throw up our hands and go down.

It is easy to sit in your carriage
 And counsel the man on foot;
 But get down and walk, and you'll change your
 talk
 As you feel the peg in your boot.

It is easy to tell the toiler
 How best he can carry his pack,
 But no one can rate a burden's weight
 Until it has been on his back.

The up-curved mouth of pleasure
 Can prate a sorrow's worth,
 But give it a sip and a wryer lip
 Was never made on earth.

—*New York Journal.*EXTRACT FROM A SERMON OF DR.
CHANING, 1828.

"I see in Christianity" (Divine Science) "nothing narrowing or depressing, nothing of the littleness of the systems which human fear and craft and ambition have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, on outward religion. Everything breathes freedom, liberality, enlargement. I met there, not a formal, rigid creed, binding on the intellect through all ages, the mechanical, passive repetition of the same words and the same ideas; but I meet a few grand, all-comprehending truths, which are to be given to the soul to be developed and applied by itself—given to it as seed to the sower, to be cherished and

expanded by its own thought, love and obedience, into more and more glorious fruits of wisdom and virtue. I see it everywhere inculcating an enlarged spirit of piety and love, leaving each of us to manifest this spirit according to the monitions of his individual conscience.

"I hear it everywhere calling the soul to freedom and power, by calling it to guard against the senses, the passions, the appetites. I see it everywhere aiming to give the mind power over the outward world, to make it superior to events, to suffering, to material nature, to persecution, to death. I see it everywhere aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a mighty energy for our own elevation.

* * * * *

"Is Christianity" (Divine Science) "so embraced? I fear not. I apprehend that it is dimly discerned by many who acknowledge it, whilst on many more it has hardly dawned."

A SATISFACTORY PRESCRIPTION.

Henpecket: That new doctor you introduced me to, Bowler, is a great symptomatologist—a great student of human nature.

Bowler: Suits you, does he?

Henpecket: Thoroughly. Had him last night to treat my wife for a cold, and he said she didn't need any medicine, but that she must be particular, above all things, to *keep her mouth shut* and breathe through her nose.

I'm glad I learn to love the things
 That fortune neither takes nor brings;
 I'm glad my spirit learnt to prize
 The smiling face of sunny skies.
 —*My Old Companions...*

"We live in deeds, not years; in thoughts, not breaths;
 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."

SOME CONCLUSIONS.

God is spirit, the principle of life, deathless and diseaseless, munificent, Almighty. God is the spiritual life, all pervading, that infuses with life every atom. It fills all space. In this ocean of spirit the vast systems of planets evolve, upheld by its Almighty power in their places where God has put them. Spirit is life, love, presence, knowledge, wisdom, and power. Man created in the image and likeness of God is spirit. God and man are one, indivisible. There is only one spirit that pervades all alike; there is only one will, the divine will, pushing forth to greater and still greater effort in man; only one source of wisdom, knowledge and power; that one source of the spirit that fills all space; that is in and through us, above, beneath us, in which we live and move and have our being. This spiritual life is as yet invisible to us, but contained within are all forms or visible manifestations of this one invisible spirit or life.

Looking back over the record of the ages, we find that visible forms and conditions have been always changing; that proves them capable of being moulded. That which is eternal, the same yesterday, to-day, and forever, the one source, the causing power, is the spirit. Eternal life, boundless and unlimited, deathless and diseaseless, Almighty, that constitutes the invisible life of man, the "I am" of every individual.

We note some work of man, a result, but back of every effort lies the mighty motor thought, the creative power of form and condition, resting in the spirit, which is whole, perfect is the idea. To have a perfect result, we must have the right thought. Knowledge is the only remedy for ignorance, Truth the only remedy for error. If from the spirit we form the idea of the unity of divinity and humanity, seeing spirit only, perfect, whole, we shall show forth power over all conditions.

The purpose of creation, then, is to make manifest the eternal, the spirit, the purpose of humanity, that God may be made manifest in man, divine humanity. To solve the problem of life is to realize that there is only one life, eternal or immortal life, which pervades every atom, to see the unity of all one. Drop the false belief of a personal God, afar

off, cease thinking of man as weak, sinful and mortal, affirm the truth of being, and the Truth shall make you free. The condition of the body depends wholly upon the thought and belief held by us.

The law of expression is from spirit to thought, to spoken word. "Now is the day of salvation. Now is the accepted time." Affirm then, now I am health, knowledge, power. Believe that the "I" is spirit, not mortal.

Having cast off the delusions of false belief, take your stand on the foundation of Truth, that spirit is all; we can not be separated from our source, then we can not be separated from God the spirit. When we realize the omnipotence of the spirit, that it is wisdom, knowledge, life, love, power, we have come to an understanding of the Truth that frees. This knowledge is not to be gained from a study of visible results, but from a staying at home; a looking within, that which we perceive from within is perceived by the spirit; this is intuition. To declare the Truth of being in thought and action, is Faith. To be healed is to be whole; it is to know what we are—that we are at one with the omnipresent eternal life. To do the will of the Father is to speak his word with Faith, to declare now I am one with the all good, whole perfect.

Day by day this practice brings us a clearer perception of what we truly are. Day by day we draw nearer the Father, and turn from darkness to light.

Not till we realize that spirit is all, that it is our life, our eternal life, do we truly love God. To realize that one spirit animates us all, fills us with divine love that overflows for all humanity.

Take courage, those of you who are overcome by the darkness of the night; the day is breaking; knowledge will overcome ignorance. "Ye shall know the Truth and the Truth shall make you free."—*Eva M. Prime.*

Let us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to Truth, and the sacred professions of friendship.—*Longfellow.*

When angry, count ten before you speak—if very angry, a hundred.

THE FLOWERS OF THE BIBLE.

There are but three flowers named in the Bible—the rose, the lily and the mandrake.

The rose may be regarded as the most cosmopolitan of all earth's flora, since it is found in all known lands, except the Arctic zone, where at least in its northern section, there is no verdure except the hardy moss that grows beneath the snow. It is a tradition of our North American Indians that the presence of the bee heralds the coming of the white man, and that the rose grows wherever he has made his dwelling.

It is mentioned by Oriental travellers as growing amid the ruins of Nineveh and Thebes, and shedding its sweet perfume upon the desolation that broods over Babylon, once "the glory of the Chaldee's excellency."

Nature guards the rose with peculiar care, for she arms its stalk with thorns that point downward to prevent its being consumed by crawling insects, while those that fly never harm it, only sipping the sweets distilled in its heart.

Solomon refers to the rose and the lily in conjunction, as symbolizing the mutual love of Christ and His church in the words, "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters."—Song ii, 2-1.

Sharon, which is frequently named in the Scriptures, is a narrow strip of country famed for its fruits and flowers, extending for about 30 miles along the shore of the Mediterranean Sea, between Joppa and Casarea. It is sometimes called Saron, as in the account given of the healing by Peter of Aeneas, who had been for eight years sick of the palsy at Lydda, a town on its northern border.

In that account we are told that, "Peter said unto him, 'Aeneas, Jesus Christ maketh thee whole, arise, and make thy bed.'" And he arose immediately. And all that dwelt at Lydda and Saron saw him and turned to the Lord."—Acts ix, 34-35.

The field lily has been immortalized by the reference that Christ made to it in his Sermon on the

Mount, as a fit emblem of the superintending care exercised by Providence over man, as an object of God's ceaseless love, his words being: "And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."—Matthew vi, 28-29.

It should be noted that the flower here referred to is not the pure white bell-shaped lily of our gardens, for that while it well symbolizes purity by its unsullied whiteness, and its delicate loveliness, would not have been a fitting emblem of a regal splendor surpassing the glorious raiment of King Solomon. Christ referred to the resplendent lily of Palestine, that still grows in the fields near Jerusalem.

It is a magnificent flower, globe-like in form, of a rich royal purple in color, with seven golden petals rising from its centre. Its stalk, unlike the slender stem of our white garden lily, is about 3 or 4 inches in circumference, and 6 feet in height, and as the text indicates, was used for fuel, being "cast into the oven;" that is to say, the furnace.

The mandrake is a pale yellow flower, similar to the wood jessamine of the Southern States, and in form resembles our common honeysuckle. It must have been rare and held very precious in the Orient, for Leah won the love of Jacob and secured him for her husband by giving him the mandrakes that her son found in the harvest field.—Genesis xxx, 16.

Mandrakes are classed by botanists into male and female, the latter only bearing the prized flower. They have a strong narcotic property, and their juice is recommended by some of the old medical writers as an anaesthetic to be given in cases of amputation to deaden the sense of pain. The drink offered Jesus at his crucifixion, doubtless contained an opiate extracted from that flower, as vinegar or other acid was used for that purpose, and it was given, not as many suppose, in mockery, but in mercy, as there was a society of women in Jerusalem, as in Rome, whose kind office it was to minister to prisoners on the cross, by furnishing them a drink to allay their thirst, and to sooth their agony.

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By faith in Thee we do believe,
Thou wilt give what we need;
The light and knowledge we receive,
Are from our God indeed.

The toiler of the fertile plain,
Gives heartfelt thanks to Thee;
The peasant sings it o'er again,
In love and harmony.

The faith and hope, O Lord, in Thee,
Will tame the savage wild;
Thou art no myth or mystery,
But known to ev'ry child.

Our fervent hope both bring us near,
To Thee and heav'n above;
Now dead are sin and cow'rdly fear
Pierced by Thy shaft of love.

—William H. Watson.

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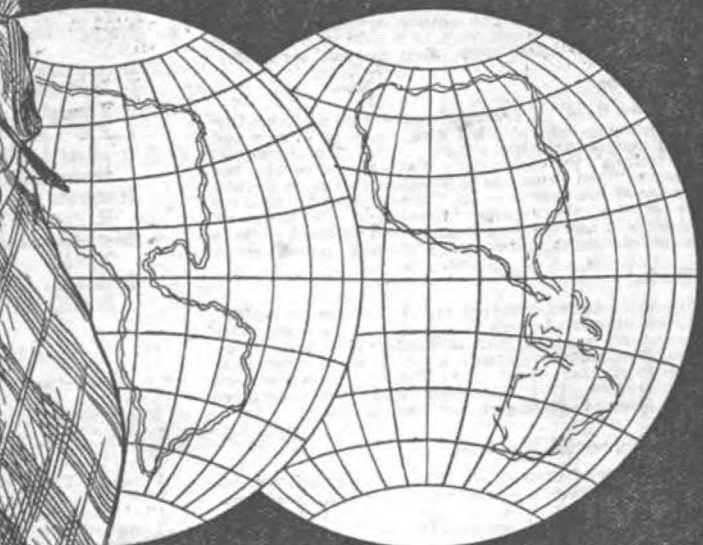
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VOL 6

WASHINGTON, D. C., JANUARY 1902.

No 4.

Reform Christian Science.

Col. Oliver C. Sabin, at the invitation of the Non-Sectarian Association of Washington, D. C., delivered the following lecture at Chase's Grand Opera House, Sunday evening, December 8, 1901.

"I am the Lord that healeth thee." So spoke our Heavenly Father as recorded in Exodus, xv, 26. Since that early day, and so far back as we have any history of man, either written or by tradition, God has in divers ways and at sundry times been a Healer of the sick. Our Savior, when He made his advent, came in response to prophecy with healing on His wings, taching the gospel of peace and healing the sick. Wherever He sent His disciples they went forth with the command to do His work, and they each received the command to go forth and preach the gospel and heal the sick. The very last injunction He gave His disciples upon the ascension mountain before He was received into the clouds of glory was to preach the gospel in all parts of the world, and these signs shall follow those who believe. In my name shall they heal the sick; in my name shall they cast out devils, and if they drink any deadly thing it shall not hurt them. They shall speak with new tongues, take up serpents, and lay their hands on the sick and they shall recover. Such was the command; such was the promise and the historian records that they did go forth, God working with them, demonstrating the truth of the message they were preaching and confirming the word by "signs following." Our Savior went this much farther, and He made it an evidence of a believer that they could heal the sick, for He said those who

did believe would have this power; and the historian records that they did have it and did the work.

God, from all eternity, never changes. His principles of yesterday, a thousand years ago, two thousand years ago, are His principles to-day and forever; and if power was ever given to man to heal the sick that power, by the unchangeable law of God Almighty, is yours to-day, and it is mine, and all we have to do in order to exercise this God-given right is to believe God's word. We are promised that if we believe these signs shall follow. It is as much the Christian's duty to heal the sick as it is to preach the gospel. They are both one and the same message, in one and the same cause, for one and the same purpose.

In order to give you some testimony along these lines, I have consented, at the request of our brother, to come here to-night and give you something of the views which I hold as a member of my denomination. I, in common with all the members of Christian churches, hold to the truth of the Holy Bible. I believe that Jesus Christ was the Son of God, conceived of a virgin, immaculate, pure, holy, and perfect. I believe that He is the way, the truth, the life. I believe His pattern is the pattern we have to follow. I, in common with the members of all Christian churches, believe that God can heal the sick; but I go one step farther than the great majority of Christian churches. I not only believe it, but I know it, and I know it by more than a thousand witnesses; and the evidence that can be brought to bear upon this subject is infinite in its quantity. In fact, there is no limit to the testimony that could be given.

I was talking a few days ago with a minister of a Christian church in this city. He told me when-

ever any of his children, or any of his family, got sick that he went to their bedside and knelt down and laid his hand upon them and asked God to heal them, and that God heard his prayers and did heal them. That is the faith which heals; but in my profession and study, I have been enabled to step one step farther than that. I have been enabled to step upon the platform of understanding. In other words, the prayer of faith is simply a prayer asking God to do something, believing that God will do it; but it is difficult, which I know by experience, to have a faith strong enough to heal the sick. If we could come, as our Savior tells us to come, as a little child, knowing thoroughly and perfectly and believing absolutely that that for which we asked we would receive, that kind of prayer would never fail of answer.

I remember some years ago when I first came into this thought, before I came into what we call the understanding, that my son was afflicted and stricken down with the erysipelas. His eye was closed and he was swollen all the way across the head and breast and had sores and aches. I asked him if I might pray for him. He was a man, he said; "Yes." I knelt down by the side of his bed and I asked God to heal my boy. I made a prayer something like this, that "I do not know how to ask, nor what to say, nor what to do, but I know that thou lovest me and lovest my boy, and do, O Father, I pray thee, heal him, in the name of Jesus Christ." I felt in my consciousness that that healing was perfect. I went to my room and lay down on the lounge and went to sleep, and in an hour from that time, or thereabouts I woke up, and I heard somebody washing in the bath room, and I went down to see. There was my boy out of bed. I said "what are you doing?" He said "I am washing this grease off they have got grease on me." I said, "It is alright, wash it off, it is no good." That was Saturday afternoon when I made that prayer, and the young man went to work on Monday morning at his usual avocation. That was

the prayer of faith, pure and simple. There was no understanding there. I only had perfect faith that God would heal him, because I knew that God was love, and would answer a prayer that was offered in love. But when we come to the understanding and make the assertion, as we have the right to do, the healing is as sure and the result is as certain as is the practice of the science of mathematics. Now, for instance, suppose this book is a blackboard, I am sent from my class to solve an example in addition, I will say, to add 2 and 2 and 2 and 2, and I am told after writing down the example, to add it. I draw a line. Now, would you say that you have faith to believe that four times 2 are 8? Or would you step a step farther and say I know that four times 2 are 8. When you make the realization of the prayer that heals you make the realization along the lines of man's created perfection. You realize that God created man in His image and in His likeness; you realize that God created everything that was created; and you further understand that everything that God created was good. Therefore, all that God created is perfect. If God created all, and all that He created is perfect, then man, the created image and likeness of God, is perfect as God is perfect.

Now, mind you, in talking of this perfection, I recognize nothing but spirituality. I recognize nothing but God and God's creation. God is all and God is spirit, and man is His image and likeness. Everything is but the spiritual manifestation of God's creation; and when you make that realization you make the realization which heals the sick. That is the realization that our Savior made. That is the realization that always is made when we heal the sick with the understanding.

Our Savior tells us that the Kingdom of Heaven is like unto a treasure hid in a field, which, when a man has found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. Now, here is this religion of Jesus Christ as we teach it, and it is infinitely more and beyond all the treasures that you could receive. It not only gives

you power to destroy all diseases, it gives you power to destroy all inharmonies. It gives you power to overcome all beliefs of evil; it gives you the power of being the master instead of the slave. Our Savior says You shall know the truth and the truth shall make you free. Free from what? Free from everything. You can't be part slave and part free; you can't be free of one thing and a slave to another and be a free man. The most abject slavery on the face of the earth to-day is this fear of disease, is this fear of death, is this fear of suffering. It makes cowards of us all; I can remember the day when I no more dared to sit with my back to a draft than I would fly. I did not dare to do it because I was sure to catch cold. This Truth gives you freedom, makes you free everywhere.

A Hindoo philisopher some five hundred years before our Savior, gave forth the following inspiration, that ignorance of Truth is the cause of all human misery. It is the same great truth expressed in another way.

Now, my friends, I am going to tell you of a few cases of healing in Washington. I am not going to give you their names. If any of you feel sufficiently interested in the matter and desire to know more particularly about these cases you may come and see me regarding them, and if I think that you are honest and sincere in this, I may give their names, a portion of them, may be all; but I will want to know first your perfect sincerity. I do not give the names of my patients, or those that have been healed, for the reason that Jesus Christ our Savior used to say, Go thy way and tell no man. I get letters from various parts of the world, they say if this case gets well I will advertise you. I tell them I want no advertising, say nothing about it. God takes care of His own, I want no advertising.

The first case I am going to call your attention to is that of a young lady in this city. She had some difficulty with her eyes. The physicians who had treated her about two months told her that they

could do nothing further for her; that the probabilities were that her eyes would burst and run out. She came to see me. She said the only way that she could get any ease so that she could sleep was by placing hot clothes over her eyes. While the cloths were there the pain would cease so that she could sleep. After one prayer the pain entirely left her eyes and she never suffered any more except when she went to the theatre one night before her eyes were entirely well. Mortal mind said they would get worse, and she caught cold in them from a material thought, and had pain one night again, but since that time her eyes grew right along perfectly well. She to-day is doing her work. I think perhaps she was under attention for about four weeks.

There was another lady in this city came to see me. She was troubled with a complication of diseases culminating in Bright's disease. The doctors told her that she was liable to die at any time. She was swollen in her limbs and body and everywhere, she was in a very bad condition. In one week's time she was perfectly well.

There was another case of a lady who was suffering from locomotor ataxia; she became a member of one of my classes, and in listening to a lecture upon this metaphysical thought she was perfectly healed. She not only had this locomotor ataxia, but she had heart disease as well. She is a well woman to-day.

A few weeks ago there was a gentleman came to my house. He was suffering from the laudanum and opium habit, as well as of drink. He had been a drunkard more or less severe for more than twenty years. To-day he is rejoicing in the perfect freedom given through the Truth, sober and well.

There was another gentleman came about the same time. He had been a very heavy drinker for a number of years; was drinking up what he made and his family was almost suffering. He is perfectly well to-day. Free from whiskey and all desire.

There was a beautiful young lady came to my house, suffering from mental trouble. God healed her absolutely and perfectly, and she is perfect today.

There was a little dog that had his foot crushed by this big gospel wagon here. After one little prayer of about five minutes God healed his foot, and I am told by the owner of the dog that in about ten minutes afterwards he was down in the press room of THE WASHINGTON NEWS LETTER playing with some kittens.

There was a young barber opposite my office on Tenth street who was shaving me. The razor slipped some way and cut his thumb on the left hand to the bone. I told him to get some plaster and fix it together so the thumb could not come apart, and that it would not hurt him. In thirty minutes he was at his work and worked till 12 o'clock that night and the thumb was never sore. This barber shop is right above the old Ford's Theatre, the same man owns the shop now that did then, and he is cognizant of all the facts.

I remember when this thought was first brought to my attention that I had heard of absent healing and did not believe in it. It is not an infrequent thing to see the newspapers deriding the thought that one can heal absently. My brother here, Dr. Buckler, prays for the President of the United States absently. He can pray for the King of England; he can pray for the spread of the gospel everywhere; he could pray for President McKinley when he was suffering in Buffalo. Why can't we? Our healing is nothing more nor less than an answer to prayer—a prayer to God in and through the name of Jesus Christ. Take the name of Jesus with you, and in that is power and strength; and we have no promise except in and through and by His name. In My name shalt thou do so and so, in the name of Jesus Christ, as the apostle said, I command thee to arise and walk. He is the pattern, the way, the truth and the life, is Jesus Christ. Then I ask, Why

can't we heal persons absenent as well as in the presence? A lady in Japan was suffering with a sever affliction of the head, and the physicians told her that she had but a short time to live. She cabled me from Yokohama for treatment; I commenced to pray for her and by the time we got the second letter from her God had heard our prayers and made her perfectly well.

There was a little boy up in Central New York who had a rake tooth run up through his foot an inch and a half, a steel rake tooth. He went into spasms. A telegram was sent for treatment, or prayers of healing. We prayed to God Almighty to heal that boy, and in thirty minutes from the time the dispatch was received by us he went to sleep and the foot was never sore. These things are well attested.

There was a lady down in Texas who had her leg crooked out and could not put the foot to the ground. She walked with a crutch. She wrote for healing, and in twenty days' time she wrote that she was perfectly well, that she had thrown away her crutch, that her foot had gone down and she walked as naturally as ever. The case created such furor there in the city that it became the talk of the town, and one of her neighbor's boys who had been hit with a baseball, causing congestion of the lungs, and the physicians said he was dying, they telegraphed for prayers, and in three hours from the time the telegram was received the young man had passed from death unto life. Got well and is well today.

There was one of my students in St. Louis who was called to treat a little Jewish baby. The child when the student reached the house was to all appearances dead, had been laid on the bed. She took it up and called for some warm water, she brushed its eyes with warm water, and prayed God to heal the child, it opened its eyes and smiled, the mother took the babe to her breast and it is perfectly well now.

I could multiply these cases of healing by the

thousand; but if God does the healing of the sick in once instance He will in all; and if you prove the rule in one instance, you have proven all that is necessary.

My friends, this is the pearl of great price. Here is this beautiful religion that has only been half worshipped and half understood; until the latter part of the last century, we have only woke up to the great realities and the beautiful peace connected with the religion of Jesus Christ, and it is worth all the world. It not only gives you harmony in your health, but it gives you harmony in your affairs, in your surroundings, and it gives you perfect command and makes you the master instead of the slave.

When God created man He created him in His image and in His likeness, and He gave him power and dominion, and every child that ever has been born since, has this same power and this same dominion, for God is no respecter of persons, and what one has, the others have always had. And if we fail to use it the fault is man's and not God's.

Therefore, if you want to live up to your privileges, if you want to live up to the rights which God intended you should have, you must step up and claim your birthright. But the one who says, No, this is not for me, No, I can not do that, I could not be a healer, such an one is building up a stone wall in front of him, and as Solomon tells you, As a man thinketh so is he. If he builds up a stone wall in front of him he is forfeiting his birthright, and he can't heal anything. God never forces mankind to enter His Kingdom. He has given us the road to the right and has also given us the road to the left. He has made the road before us, the road of righteousness, of holiness and of love, which if we follow in that path, we know what our reward will be; but if, on the contrary, we seek this other path and go to the left hand and sow to the flesh, sow wickedness and evil, we know the inexorable law, as we sow, so shall we reap; there can't be and there never was

an exception. As you sow you reap. If you sow to the spirit, if you sow to God and His love, you reap Heaven, and you reap joy here and now. When we see around us noble men and women dying by the hundreds and by the thousands and by the millions, filling premature graves, going down that broad road to destruction, it is enough to make us weep tears of sorrow for those who have not the understanding that God is love and that God will heal them. All we can do, my friends, is to throw out the life line and tell them that there is salvation, salvation and healing now, and if you do not accept of it it is your own fault. Your own blood be upon your own heads.

The churches in a very short time will all take up this thought and they will take this truth into their churches and God will be the healer. We make no fight on physicians, none in the world. They do the best they can, and as a class they are upright, honorable gentlemen. By the very nature of the conditions and surrounding circumstances they can not tell what disease is, or how to cure it. I suppose that of all the cases that come to us for healing there is not one on an average in twenty-five, perhaps not more than that, that have not passed beyond the hope of materia medica; and I suppose it is not an overestimate to say not more than one dies out of fifty or perhaps not one in a hundred fail to get well, showing that God's power is omnipotent.

I think that I have talked to you long enough tonight to give you the idea of what we claim in our Christ Healing. The Reform Christian Science church, of which I am a member, believe in Jesus Christ, as I remarked before; we believe in him as thoroughly as you believe, and we do not believe in any other personality except God's beautiful Son. We have no other personality, and do nothing except in and through this name of our blessed Savior.

If you think enough of this subject-matter to study, I have thrown you the life line and you can

grasp it and God will heal you, not only heal your soul and wash it whiter than wool, but also your body and make you his perfect children. God bless you all.

At the conclusion of the lecture of Colonel Sabin, Rev. George Buckler said:

"I think those who have heard Colonel Sabin will bear me out in the statement that the Reform Christian Science movement and the orthodox Christian churches are not very far apart. Since Jesus came into the world His followers, His real followers have never ceased to believe that by prayer in the name of Jesus Christ they could heal the sick. They have always believed that, and they believe it to-day. The only difference between the Reform Christian Scientists and the orthodox Christian denominations is that the Reform Christian Scientists lay more stress upon the physical healing than the other denominations do. But as Colonel Sabin has told you, nothing is impossible with God. I would go even a step farther than he does and make this assertion, that if you have sufficient faith, you can not only heal the sick, but actually raise the dead. Now, that may make some of you smile, but let me tell you something. If it were actually so, and I believe it is done, I believe we could actually raise the dead, as Jesus did when He was here. But the trouble is just here. If a well authenticated case were presented to you now, and the person actually knew that so far as he could see, so far as materia medica went, the patient was actually dead, and the next few minutes he saw that person alive and heard him or her speak, you would say at once, Why, he never was dead. You would not believe it though one rose from the dead. Christ's teaching is just the same to-day as it was then. He told us then that we would not believe though one rose from the dead, and the same is true to-day; we would not believe it. So we have not sufficient faith; but if you have, you can raise the dead in His name."

[Note.—Dr. George Buckler is a minister belonging to the Methodist church and resides in this city.—Ed.]

HARMONY.

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

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

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

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

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

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

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

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MENTAL SURGERY.

A lady in the audience on the evening of November 6 in the Reform Christian Science Church made the statement that when Christian Scientists could prove to her that they could set bones and perform surgical operations by this system of metaphysical healing, she stood ready to adopt the religion as hers, and she asked Colonel Sabin the pointed question what he would do in case of a broken bone, and he replied as follows:

The rule I have adopted is this: If a person had a fracture of a bone, I would have them put together by a surgeon with the best skill that he had, because surgery is almost an exact science. I would have the limb set. For instance, if it was an arm broken, if the fracture was such as could be set, use your surgeon, use the best skill that you have. There was one case, however, which came to me of a little boy out in Oregon, who had the bones of his arm mashed for four inches. Of course, the surgeons could not set the arm. The bones were broken up into little pieces—mashed. The mother telegraphed to me to know what to do. I recognized the fact that there was the place for God's work to be done. I telegraphed back to her not to cut off the arm, but to place the arm in position and bind it up, and wrote them directions. I went on and treated him. That arm was set and made perfect by God Almighty in answer to prayer, and the boy is now well.

There is an old lady in Milwaukee, Wis., that we are now treating it may have been three or four weeks ago that we commenced; she is substantially well. She had her hip broken, she is over seventy years old. The doctors refused to set the hip or attempt to set it, because, they said, of her extreme age and feebleness she would not be able to survive the pain of an operation. That was the report that came to us. I received a telegram to treat her broken hip, the particulars came later in a letter following. That hip is now apparently all right, both limbs are the same length, and she has had pains but once or twice slightly since treatment commenced. There was another place where God did the work. God is omnipotent. And that is true, we see it being demonstrated to us all the time all over the world, that God does heal the

sick in answer to prayer, then His power is sufficient to set limbs or anything else.

I have heard this same objection to this Science before. It is generally considered a crusher. Can you set bones? Of course we can set bones, you can set anything; you can do anything, because God Almighty is the One that does the work, and there is no limiting His power.

These things can be proven, and not only these, but thousands of others. There was an old lady down in Marshall, Tex., whose healing revolutionized that whole town. She was walking with crutches. The left limb, as I remember, was thrown away out, and she could not get her foot to the floor. She wrote for treatment, and twenty days' treatment brought that limb straight like the other, and she threw away her crutches and has been walking without them ever since.

I received a letter yesterday from a little girl in Ohio, who had a limb that she has never been able to use. She writes me now that she has thrown away her crutch, and is walking without a crutch, says that limb is a little shorter than the other yet.

If it be true that God does these things, then there is no measuring the power. If it be not true, then we are all deceived. But when I have such demonstrations coming to me from every part of the earth, and people attest to it by their letters, we are forced to believe that it is nothing but the genuine solid gold of truth, that God does heal. If that be true, then there is no measuring God's power. He will heal anything. I could give a great many instances of wonderful so-called surgical operations through this mental thought.

A man tore his finger with a fishhook, up in Maine, while I was fishing with him, and in forty-eight hours there was only a small spot left to show the place. It was never sore. There was a little boy in central New York that had a steel rake tooth run through his foot extending an inch and a half above the foot. He went into spasms immediately. They telegraphed for treatment, and in thirty minutes after we got the telegram, the pain ceased and his foot was never sore afterwards.

There was a little dog in this city that lived down on Tenth street that had his foot run over by this big gospel wagon, and a treatment of five minutes made that dog's foot perfectly well, and in ten min-

utes thereafter, I was told, he was down in the press room of the Washington News Letter, running after some kittens. These things can be proven by people who are not Christian Scientists.

There was a young negro barber that cut his hand clear through to the bone, and a treatment of three minutes or less took out every bit of the soreness, and in half an hour he was back at work.

I could give innumerable instances of physical a rupeure that the doctors said was liable to cause strangulated hernia, and in two weeks' healing. There was a lady in this town that had treatment she was healed. The place where the rupture was, is perfectly healed, and the last time I talked with her about it she said there was a little seam where the parts came together.

If it heals one thing it will heal all, if it be not God, then we are all mistaken, and who is it that does all this work, if it is not God? It is the same healing that Jesus Christ did. You can take our experience here, and I suppose out of hundreds of cases that are prayed for there are not perhaps half a dozen that die, and we rarely ever pray for these cases until the doctors have pronounced the sentence of death on them. They get well; God Almighty's Truth cures them.

Of course, a person can't believe these things; but they can believe enough to study and find out; and if they do, they will land where I did. The Truth will convince them; it is the simple truth and they will be forced to believe it.

A NEW BOOK.

I am in receipt of a book from Frederick W. Peabody, a member of the Boston bar, which purports to "give a complete expose of Eddyism, or Christian Science as taught in the mother church," and to "give the plain truth in plain terms, regarding Mary Baker G. Eddy, the founder of Christian Science."

The book has sixty-eight pages, printed in new type, paper cover, and illustrated with portraits of Mrs. Eddy, and sells for 25 cents per copy.

Mr. Peabody's address is 15 Court Square, Boston, Mass.

In noticing this book it must not be considered

that I approve of its contents nor do I disapprove of all of it; but the author has made the too common mistake of condemning generally a subject wherein condemnation only for specific parts thereof is justifiable. He has shown a great deal of industry and research in studying the history and life of Mrs. Eddy, and he does not speak of her in altogether complimentary terms. For her church he has nothing but condemnation.

If the statements made in this book were generally understood, the people at large would not condemn God-healing and confound it with the disciples of Mrs. Eddy.

Mr. Peabody is the lawyer who had charge of the lawsuits against Mrs. Eddy recently in the Massachusetts courts, in favor of one of Mrs. Eddy's disciples, Mrs. Woodbury.

He proves quite conclusively that the combine known as the "Mother Church," and the management thereof, is anything but a Christian organization; and this part of the book, it would be well for all to understand. Then the danger of confounding the true God-healing with that bogus institution would be avoided.

DENVER CENTER OF DIVINE SCIENCE.

The work at the College of Divine Science at Seventeenth avenue and Clarkson streets, Denver, Colo., is being carried on very successfully.

The Sunday services at 11 a. m. are simple and impressive and well attended. The adult Bible class, held an hour earlier, numbers about seventy and the teaching is very helpful and uplifting. The Sunday School, held at the same hour is composed of primary, intermediate and young people's classes. The services during the week are held at 10 a. m., on Tuesday and Thursday and 8 p. m., on Wednesday.

Classes teaching the principles and application of Divine Science are held at the College, and the teaching is very thorough and complete.

The College is open most of the time and visitors receive a cordial welcome. I think any one passing through Denver would feel amply repaid for attending any of the services or visiting the College.

A VISITOR.

HOW TO OBTAIN THE REALIZATION THAT HEALS.

(Lecture by Col. Oliver C. Sabin, before the Reform Christian Science Church, Wednesday evening, November 10, 1901.)

The subject of the lecture this afternoon is how to obtain the realization that heals. It is the very gist of the whole subject matter of Divine Healing. Those of you who have been attending these lectures will remember that the first lecture was upon the subject of God; that God is omnipresent, LOVE, LIFE, GOOD, everywhere present, a spiritual being. God is spirit.

The next lecture was upon the subject of man, that he is the image and likeness of God, a spiritual being; that he images God in His attributes; that he images Him in love, in Life, in Truth, and in goodness; and that man is perfect as God is perfect.

The next three lectures were upon the subject of prayer, telling us how we might approach God and receive an answer to our requests; and this afternoon my talk is going to be simply a trying to impress this thought of how to obtain this spiritual realization into your consciousness.

Before we have seen people healed by God, we thought it was singular that those people who were with the Savior should question anything that He did. Having the extreme reverence for our Savior that we do, we think it singular that men should have said that it was by Beelzebub that He cast out devils, these evils. Now, Jesus understood such remarks and the source from which they emanated, as we do to-day; and looked upon such thoughts only with feelings of charity, with feelings of love, and He endeavored in every way that He could, to cast aside such prejudices; and He even went so far as to say, if you do not believe what I say, believe me because of the works that I do, showing that those who believe, as was the promise in his last

discourse to his disciples, the fruit of the believer was that these signs shall follow. We have this same thought come up against us here in this day and age that He had. I received this week, I think it was, a letter from a young friend of mine, a young man that I think the world of, and I know him to be a straightforward, sincere, honest and honorable man, and yet this thing called mortal mind had got his mind so prejudiced against this God-healing that he thought all there was of it came through some kind of a species of hypnotism. He is not to be blamed for this, because it is the very nature of this mind, as we will show you later, to doubt; it is nothing but a doubter, and it is holding you back and driving you down the broad road, keeping the Truth away.

It was a singular sight to see in the days of our Savior, for him to speak the word and healing followed, as was read in your presence this afternoon, and as the Bible is full of similar instances; but what Jesus Christ did He promised that we should do, and that we could do even greater works than He did, because He went to the Father, and is there to send the healing spirit down to us, empowering us with this power.

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 to-day, 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 position to doubt these facts because the evidence comes to us daily from all over the world of these wondrous healings. I could occupy the entire hour this afternoon by telling of cases of wondrous healings that have come within my knowledge from various parts of the world during the past week, of healings that have been done by the members of this Reform Church, and what I have known is but the slightest part of it, not one perhaps in ten thousand, and it is broadening and

widening and becoming more universal every day. I am not going to take your time this afternoon in detailing cases of healing, but I say to you that this work is being done, and I want to explain to you this afternoon how it is done, so you can "Go and do likewise."

Our Savior did not have to take so long a time to make the realization as the ordinary person does to-day, although instances come up in our experience where the spoken word goes forth and does its mission of instant healing the same as Jesus did. In a large number of instances which I could give of healings upon the emergency, the thought was given and the word went forth and never failed to heal. And it never will fail when you have the inspiration to speak the word. That is my experience. And when you can't reach the inspiration to speak the word, then you have to go through what we call the slower mode of obtaining the realization. Jesus Christ healed as we heal. He healed only through and by virtue of this realization of the great healing Truth; and He could heal by no other method, because it is God's way of doing this work; and if that realization came so vividly to Him that He could speak the word and healed instantaneously, it was because of his perfection. But He has promised us that we can have all that, and I know it is coming, and I know there are those living to-day who will heal the sick by the spoken word in and through the name of Jesus Christ; they will raise the dead, and they will do everything as Jesus did. It is coming and coming rapidly. I now desire to go back and explain.

Man is composed of three parts. You have to understand this in order to get at this realization. First, the spiritual man, the man that was created in the image and likeness of God, the perfect man. Second, the soul, or the subconscious mind. The subjective man, is ruled by principles that are brought from the outside, through what we term this material world. The soul of man is subject to

pain, sorrow, sin and death. If it commits a sin it will go to hell and stay in hell until it is brought out through and by virtue of the spirituality of man. When I talk about hell you understand from my previous lectures what I mean. Hell is a condition of mind, as Heaven is a condition of mind. Jesus tells you (in Luke xxi, 17) that the Kingdom of Heaven does not come by observation, the Kingdom of God is within you. So with this so-called hell. It is a condition of mind; and when the soul sins it suffers, goes down to hell, as the Bible tells us in innumerable instances. When it repents and comes forth by virtue of the Truth, it then comes into contact with the spiritual man and is in Heaven.

The third part of man is what we call the material man. He exists by virtue of this body, and is controlled by the senses. He sees and hears, tastes and feels; in other words, he is governed by what we call the human senses. He is subject to anger; is subject to all viciousness, and all brutality. But God had nothing to do with creating that creature. He is what we term nothing. The child that God made was created in his image and compared to the spiritual man and in His likeness. He is what we term time as compared to eternity. Eternity runs in cycles, time in a straight line. There is no room for time in a cycle, nor for a straight line in a circle. There is no part or parcel of time in eternity; there is no part or parcel of materiality in the spirit; there is no part or parcel of truth in a lie; there is no part or parcel of darkness in a sunbeam. God is all; God is spirit. Spirit is the antipode of so-called matter. Then matter is nothing but the absence of something; and when we come, as I will show you later, to realize this great Truth, together with the realization of the perfectness and allness of the spiritual man, and when we make that realization, God, through us, and by virtue of natural law, heals the sick and destroys these inharmonies.

We must not say, because we can't understand anything, that it is not true. If we do we will be

doing as they did to the Savior when He spoke the word and disease fled; they said He was casting them out by the power of Beelzebub. This thing called mortal mind, this material man, can not, as the apostle tells us, understand spiritual things; but there is a mind in man which does know the Truth, this subconscious mind known as the soul. It recognizes the Truth, the Truth which heals disease. We invariably speak through that mind to the spiritual existence and in that way the Truth is planted. It passes through and into God's eternal presence. If we talk to a person in Japan or England, or Australia, it matters not, because we are always in God's presence here and now. There is neither time nor place nor distance in God; but all is here and all is now; and in the realization of that Truth and in the spoken word, the Truth heals all inharmonies and destroys them.

I am now going to try to teach you how to make this realization. In the first place, as you will understand from my remarks I simply ignore matter altogether in this healing. I just simply ignore it. If there is any matter, I do not see it, nor do not know it. For example I will say that a person comes to me with a headache, or I will suppose that I am treating myself for the so-called belief of headache. Now, what do I do? I go right back into these fundamental principles which I have been talking to you about, I recognize what I am, I recognize that I am the spiritual image and likeness of God, created in that way, and pronounced good. Therefore, I recognize that I am perfect. I do not recognize any other being in me or connected with me except my spiritual existence. Now, what do I do? Here are two, I will take these two fingers to illustrate with. This one on the left we will call the material body that says it has the headache, this belief of headache. You never heard of a spiritual being claiming that it has the headache; it never claims to have anything inharmonious. It is always this material body that

makes the complaints, always. This material man says, "I have the headache, I want you to treat me, pray for me." You understand when I use the word treatment I mean prayer, and when I use the word prayer you know what I mean, if you have heard the three previous lectures. A man does not have to get down on his knees and hollow and make the shingles raise on the roof to make a prayer, nothing of that kind. A wish, a thought, a breath to God Almighty is a prayer. It comes in any form, and is in every form, but the only condition in which a prayer can be effective, is as our Savior said, to go into your closet, that is, go into your inner consciousness, and send it forth in spirit and in Truth, free your consciousness of materiality, throw it out, and the manifestation will be made public by answer of that prayer.

We then give these two personages that we are pleased to call part and parcel of the one man a prayer. Material mind says that he has the headache, and he wants a treatment, he wants a prayer, he wants a healing. What do I do? I turn this material man down, just drop him, he does not amount to anything. He is not there. Now there is only one left, this spiritual man. That is all there is of it. God is all, God is spirit, and all there is of man is this spiritual man. Mark you, do not say you do not believe, but listen, and what you get to where you can believe it, try it, and God will heal your sick.

What do I do? I have this material man out of the way. Here you are, a spiritual being, created in the image and likeness of God, living, moving and having its being in God, hid with Christ in God, dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty,—can it have headache? There is no head there to ache for all is spirit. In treating a woman some-time ago who had taken an overdose of arsenic, I simply treated her that she had no body and could not be poisoned. By that realization, the mani-

festation of poison to our material thought, was overcome. I treat this way, that you have no headache because you have no head which can ache. You have a spiritual existence. The body of Jesus Christ after the resurrection is the body that you have. You are a spiritual image or child of God; you are His child; you are His image and likeness; you can't have the headache; it is an impossibility for this spiritual being to have the headache.

Now, when I get through making that realization along these lines, what do I do? I say, "I ask this in the name and through the name of Jesus Christ, my Savior." What is the result? Now, mind you, I told you that God works by virtue of natural law. If I throw a bucket of water into the gutter for the purpose of making it seek its level in the sea, I do not have to pray for that water to run down to lower grades, but by virtue of natural law it goes down itself. That is just the way in this case. I have made the realization of the spiritual perfection of the spiritual man, and I have thanked God and I have praised Him in and through the name of Jesus Christ, my Savior. What is the result? Here comes the physical man and stands up by the side of the spiritual man and says, "I am perfect too." You have nothing whatever to do with the physical man, nothing whatever.

Suppose, to carry this illustration a little further, we turn down the spiritual man. We say to the physical man, "Yes, you have the headache, and I will do what I can for you. I will pray for you." As a metaphysician you can't affect it. You can give him castor oil; or you can give him calomel; or you can take a very common fad which is now very popular all over the country, and tell him he will have to be cut up, we will perform a surgical operation; we will take off whatever head you have and then you will not have the headache.

Jesus Christ never performed what we call a miracle, what we were raised to believe were miracles. A miracle as we were raised to believe is something

that is considered beyond the natural laws, as Joshua making the sun to stand still, for instance. That was a stoppage. Of course there can not be a stoppage, there never can be a change, because God's laws are fixed and immutable.

You do not know what God is, neither do I. We know that God is love, God is good, God is omnipotent, all wisdom and all power; we know that He is omnipresent, everywhere; we know that He fills all space. Did you ever for a moment consider what that means? If you travel for all the cycles of endless eternity a million miles a second in one direction, you would be no nearer the end of space than you are now. God is in all space, infinite. It is not for us to know what God is at all, but by and by, as the apostle tells us, we will know, because we will be like Him, and we will be like Him when we get into that thought. But we do know that God is all in all; that is enough for us to understand; and when we make that realization along the lines, that I told you, then we have perfection. But if you treat this physical man attempting to heal through material remedies, then you are in the realm of materiality; you are blind leaders of the blind and you are all falling into the ditch.

I do hope that I have made this plain enough for you to understand. If you have succeeded in fixing this one point in your minds, your success is certain for this is the turning point of all metaphysical healing.

The question is often asked, Who is it that does the healing. Is it God, or is it man? Some of these so-called healers assume that they have what we call out West, a "cinch" on this healing. There is one out in Denver who claims that he is Jesus Christ come back again. There is one in Chicago who claims that he is Elijah come back the third time, and is trying to make others believe it. There is another one in New England who takes it as a personal insult that anybody else should attempt to teach the subject except her. That is all wrong.

God's Truth is for you; it is for me; it is for each and every one of us. God never made a big "I" and a little "You." These are made by this physical man that I have been talking to you about. Big "I's" and little "you's" are made by this material mind, and material mind is always wrong, it everlastingly and always tells a lie. It never told the truth. It was conceived in sin and brought forth in iniquity, and the only virtue in materiality is that it is nothing; and when we realize its nothingness, then we are rid of it. We are free.

When God created man, he gave him power, he gave him dominion; and by virtue of that God-given dominion, man, through God, in accordance with His natural law, makes this realization and God's law heals the sick. Therefore, all man has to do is to make the realization, and then the other is all done, because by virtue of fixed laws the healing goes on.

I have not time this evening to go through the rest of this subject, but if you have all of this that I have given you this afternoon, it is worth a trip from here to London and back again. If I had given all the gold in the Treasury to each and every one of you, I could not have done you as much good as I have by what I have given you this afternoon. If you have it in your consciousness, this germinal turning point of this healing truth, suppose you have a headache, or backache, or anything in the world, realize in your mind the perfection of this spiritual being that I have been talking to you about, deny that it can have any ailment, because it is perfect as God is perfect; talk to the spiritual being; and I say to you the so-called evil will pass away. This belief of pain often times passes away when you speak the word. Suppose I am attacked with this feeling called headache, or anything else, it does not make any difference what it is, and I do not have to stop and treat myself as very often is the case, I denounce pain and tell it to go; that it is a lie, that is what it is. The result is that

the pain leaves. Every thought of disease of every kind and character, is nothing but a thought, as I will show you later, a wandering tramp thought going around seeking a home. If you call it headache it says: "Can I lodge here?" You say "Yes, I have it in my head, I will have to go and get some medicine," you thus have given it a home, and you will never get rid of it, until you have paid the last farthing. But if you tell it to go, with the proper realization when it first comes, it will go.

The first time I was ever told this I was suffering with a belief of a very severe pain that the doctors called gastralgia, and the only way we could help those stomach pains was to put morphine into the arm. A Scientist told me when the pain came to deny it. I told her that I could not deny the truth, that my mother raised me to tell the truth. She says you do not understand; do as I tell you for my sake. When you do not understand a thing, do not denounce it, but practice it as far as you know, and study, study, study. Above all things do not permit this material mind to judge the works of God, do not permit it. Abandon that thought, and say, "I live in God Almighty; He leads me and He directs me."

Next Sunday I will take up this subject farther and tell what matter is, or what it is not. I want to make these things so plain to you that every one of you will become a healer. We are scattering this Truth; we are trying to understand it. Let every one of you help in this work. God bless you!

The sick room demeanor of a medical practitioner toward his patient generally goes much further than his drugs in effecting cures.

Faith properly placed is the key to effective cure; and when reposed in the Infinite, coupled with an earnest desire for a righteous end, the accomplishment is near at hand.

Prejudice never creates prophecy, nor boasting never performs miracles.

QUIZZ MEETING.

At the Reform Christian Science Church, Wednesday evening, November 27, 1901, the following exercises were held:

Colonel Sabin said: These meetings, as you have been informed, have been changed in their character for the time being, and instead of being an experience meeting we have turned it into a quizz meeting, for the purpose of letting each and every one ask questions, such questions as they desire to have answered; and the mode of asking these questions is to pass the basket to you and you can drop your questions into it, and they will be taken up and read and answered. You do not have to sign your name to your question. It is entirely impersonal. Nobody will know who asks the question but yourself. We will now pass this basket around and let each one drop his question in.

The following questions were asked and answered:

Q. What is the difference between soul and spirit?

Colonel Sabin. I think the best way is to give every one in the house a chance to answer that wishes to. If you do not answer, I will answer; if I can't answer, I will say so. Who is it that will answer this question? There being no response, I will give my answer. Spirit is God. It is that part of man which is the image and likeness of God. Soul is the subconscious mind. "This day shall thy soul be in hell." The soul is material. Spirit is eternal. The soul may pass through this thing called death. Spirit can not know death. The soul may sin; the spirit never can sin. In other words, it is the dividing line between the spiritual and the material. The soul, however, differs from ultra material mind, what we call carnal mind, in this, that it has the true sense of what is right and what is wrong; and you can talk to this subconscious mind, and it has the power of recognition of the Truth, and it has no power to prevent the Truth

from entering in. It must understand, and it must be honest when it is attempted to impress it in this way. Of course, these questions are very difficult to understand. We can not go into an exhaustive treatise upon the subject of the spirit and the soul.

Q. You speak of one catching disease during sleep. Would it not be a good plan not to sleep at all, since Christ told us to be perfect as our Father in Heaven is perfect, and God never sleeps?

Colonel Sabin. My answer is that if you do not want to sleep, do not sleep. There is no law to make you sleep. I sometimes feel like sleeping, and I sleep.

If this question is asked in good faith, which I presume it is, I do not think it is possible, so long as we are environed around by materiality, to prevent this material body from going through what we call sleep. The spirit of God never sleeps; the image and likeness of God never sleeps; and in speaking of catching disease during sleep, it is only possible for this reason: you are off guard for the time being; but if, when you go to sleep, or before you go to sleep, you will then and there ask God to protect you during the hours of sleep and prevent you from taking any kind of belief of disease, then you will not catch disease while you are asleep, any more than any other time; and the only reason why we ever do catch disease is because we have let the bars down, so to speak, and error comes in.

Q. Isn't it contrary to the command, "Thou shalt have no other gods before me," to have faith or trust in medicine, or, for that matter, in any other material benefits?

Colonel Sabin. I do not think it is. I do not think that is putting any other gods before you. That is a phrase used by the Eddy Scientists. They say you shall not take medicine, because you are making other gods. I do not think because you take a dose of paregoric, that you are making a god out of paregoric. I think it is carrying it too far. I, of course, do not take medicine, because I do not

need it; but I do not think it is making a god out of medicine if you take a dose of it. I think medicine is sometimes beneficial to youngsters in this Thought. Why? Because they have been used to it, and it prevents the material minds of others from bearing down on them. Of course, you do not need medicine. Nobody needs medicine, if they know the Truth, because Jesus tells us, "You shall know the Truth and the Truth shall make you free." Therefore, if you are free, you are in no danger, no bondage. If you are in the least bit under bondage to material mind, you may need medicine sometimes, until you know the Truth that makes you free. But I do not think that question is a fair construction, that you are making a god out of medicine, even to take it. I do not think that is a fair way to put it, and never did.

A lady. People used to think God afflicted them with diseases, and not so very long ago, either, and they would go right away and get a physician at the very time they were praying to God not to afflict them.

Colonel Sabin. I catch your idea, that God chastises those He loves, that is the point; and instead of letting God's will be done, they go to a doctor and do their level best to beat the manifestations of God's chastisement.

Lady. If they think that God's will be done, why should they try to get rid of the diseases by other means, to attempt to thwart that will?

Colonel Sabin. I think that would be wicked; but that is not this question. I think if they think it is God's will, that He makes them sick, they should submit. The Savior said, "Thy will be done," and we should submit to God's will. That is not the point of the question. The question says you are making a god out of medicine. I do not think it is making a god out of anything. I do not think it would be making a god out of medicine if I took a dose of castor oil. I think it would be more nearly making a devil out of it.

Q. When you say there is no substance in matter, what do you mean by the word substance?

Colonel Sabin. God is all. Well, if God is all, what is God? He is substance, if He is all. Again, God is spirit. Well, what is spirit? Spirit is the opposite of matter, isn't it? That is, spirit is all, God is all. Spirit is all substance, because spirit is God, and so-called matter is the antipode or opposite of spirit. Then, so-called matter is the opposite of something, which is just simply the absence of something. It is what darkness would be compared to light. You go into a dark room and make a light and the darkness is dispelled. What is darkness? It is the absence of light, it is nothing. Matter is the opposite of all, the absence of something, because God is all, God is spirit. Therefore, God is substance. Spirit is substance, and matter is not. Matter is nothing. Briefly, that is my answer.

Q. What is substance?

Colonel Sabin. That was answered in the last.

Q. What is the condition of the mind, or the image or picture formed in the mind, when the healer makes what is called the realization?

Colonel Sabin. Every one in the house would answer that question differently, if they were to answer it at all. I have found in my experience that the character of my realizations have changed to what they were two years ago. The picture I had in my mind in my first realizations, which but rarely comes to me now, was, for instance, God would be facing you, although I did not see any God. I would see no personage, but to the right hand I would see a ledge of rocks, covered with a sort of green foliage, and there was as white a light as if it was of electricity, or whiter; and there I would see the one I was praying for sitting in this beautiful white light, and to the left hand of this place where God should be, there was an infinite space, black as the darkness of night; and when I would be making the realization and denying the possibility of disease attaching itself to

this beautiful child of God, I would bundle together all the so-called ailments and throw them into the abyss, and sometimes I could see them falling, falling, falling. Later, the realizations changed to a certain extent. Of course, that realization comes to me to-day, and I can make it any time that I choose; but the realization that I make now more frequently than any other is that the one for whom I am praying is hid with Christ in God, and as I make that assertion in my mind, and make that realization, the personage goes into a white light, and I see nothing more of the personage in the treatment; but I know that where that personage has gone, is perfection, because she has gone into God. Mind, I am not fixing God as a personality. He is a Being that can't be measured by metes and bounds; but she has gone into the beautiful white light of eternal love. Therefore, there can be no disease there. You make that realization, and you have healed the patient.

You can talk with all the metaphysicians in the world, and you will never find any two that make the same realization. That is, I never have found them, and I have heard others make the same remark. I think our realizations are as different as the conceptions of our minds. Each one of us sees the Truth in his own way; and therefore, in teaching students, I have always cautioned them not to be discouraged if they do not make the same realization as I see it, because God speaks to your consciousness as your consciousness will best understand.

Q. In treating a patient, to material sense suffering with pain, what should be the character of the treatment?

Colonel Sabin. Well, the character of the treatment, if I am to answer the question, in that case, is identically what it should be in every other case. You should realize in your consciousness that the person who has this belief of pain, is the image and likeness of God, living, moving and having her

being in God, and as God is perfection, she is perfect; and when you make that realization of course you can understand thoroughly that that being could not have any pain, and the making of that perfect spiritual realization is responded to by the material body of that personage manifesting perfect harmony.

Q. Is there sensation in matter?

Answer by member. There is no sensation in matter.

Colonel Sabin. Now, I want to ask this question; perhaps Judge Mackey can answer it: Suppose that you were asleep, lying on your couch and enjoying what we call sleep, and a person with a red-hot poker would touch your spinal column all along down your back with this red-hot poker, do you think you would wake up?

Answer. I think probably I would wake up, and also wake up the person that did it.

Colonel Sabin. You would believe that there was sensation in that matter?

Answer. No; it would be in the mind. The mind is the transmitting force that recognizes contact with the insensate body. If the mind is suspended, there is no sensation. That is done in a variety of ways. Suspend the mental functions by taking anæsthetics, by taking those drugs that act on the brain, and there is no sensation at all. The mind perceives the sensation. Some persons have been wounded in battle without feeling it. I have been wounded in battle six times, and on two occasions, although the wounds were severe, my mind being so much occupied with my duties in the press of battle, I did not feel the impact of either bullet at all. The mind failed to realize that when in battle. A person in perfect repose will feel the prick of a needle, while he is insensible to mortal gashes under great excitement—mental excitement.

Q. Is God a person that we can measure Him by metes and bounds?

Colonel Sabin. God is omnipresent life; omnipresent means all presence. It means that God is

life, everywhere. If we go in one direction for a million years and travel with the velocity of light, and stop, we are no nearer the end of the journey in that direction than when we commenced. So with every other direction. Space is infinite, without boundary. God is life, omnipresent life, everywhere. Now, in this Truth, God is not a person that can be measured by metes and bounds, and this we know is true. But God is a personality. I am going to ask Judge Mackey to describe to us God's personality, as he understands it.

Judge Mackey. Necessarily, what is the meaning of the word person in the initial question before answering the proposition. As understood in the English tongue, we use it in the sense of an intelligent spiritual being, an intelligent, directing, spiritual being. If God is not a person, then He is not an intelligent, spiritual existence; and to the believer in the Bible it is never a question whether God is a person, for there we are taught that He is a person. The good Christian designates Him not only as a person, but He is the supreme person, our Father, Who art in Heaven. God must be a person or a principle, a directing force simply, not an intelligent Director and Creator at all.

Colonel Sabin. Let me ask you a question here: If God is a person, then there is some place where God is not?

Answer. No; not at all. We can not understand infinity. There is no man can understand infinity. God is the Supreme Person, an Infinite Person, not a featured person, having features embraced by metes and bounds, but the Infinite Person; that is, infinite personality; and outside of that we strike the earth; we go to the dust and believe God a mere force.

How do we know that He is a person, that He is this intelligent, spiritual being? Take the human eye. It has three hundred mirrors in it, little look-

ing glasses, convex in form. To protect these little looking glasses in the eye, there are six layers, rectangular in form, laid over them, lining them, and they perform the function of reflecting the light. There must be a mechanic, or intelligence, rather, of infinite power to carry on that. If I find a locomotive in a desert, I know that no natural force put the locomotive there.

Colonel Sabin. I want to criticise the Judge's answer a little. I do not think he has succeeded in making himself understood. He understands, as I understand, that God is a personality, but not a person. When we say a person, we talk of a person in the sense that God is a person; that is, something that must be susceptible of being measured by metes and bounds, but not a personality. God is intelligence, God is love, God is good. We know God is that; but we can't tell what God is, as the apostle tells us. But we know that He could not be a person measured by metes and bounds, because if we could measure Him, He would not be infinite. We know that God is good and God is love and God is wisdom, and all that, and therein is as far as we are enabled to go. But the idea sought in that question is to combat the old idea that God sits on a throne, a great big throne. Judge Mackey said that implies location, and that, of course, can't be. You can't measure God. He can't be measured. He is infinite.

Judge Mackey. You can't locate Him.

Colonel Sabin. He is omnipresent life, everywhere. We can't understand why this is so, fully. It is so because we are environed by this material body; but the apostle says by and by we will know Him as He is, because we will be like Him. Now we see as through a glass darkly.

HEALING AND HELP FOR ALL.

FANNY M. HARLEY.

When a miner digs gold from a mine he is not *making* gold; he is but appropriating what is already there. He is only taking what has been lying there for ages. If a man did not believe gold to be in a certain section, he would not waste his time in excavating for it; but many miners who see evidences of this precious ore in a certain section of country spend months, and even years, in prospecting for it, and when at last they have been rewarded by a rich "find," they count no time lost spent in this way.

Gold symbolizes the Good that is God. God is Absolute Principle, and by the way in which we use the gold that comes into our hands do we manifest our knowledge of Principle. Divine Principle is the Absolute Good, therefore Principle Good is everywhere. It is Omnipresence. It is silently and invisibly waiting for us to individually use It. It has been proven, time and again, that they that recognize and declare the presence of Principle-Good realize Its symbols as their own conscious possessions. Any one can discern, through a process of logical reasoning, that Principle-Good is omnipresent, but to *become conscious* of the always-present Good, and to make It evident in Its external symbols, is another matter, indeed. To perceive that Principle is is one thing; to *prove* that we know Its nature and Its eternal here-ness, is another. When we seek to know and prove Principle, we are digging for the pure substance of gold.

Columbus believed there was land on the other side of the water, because he had logically reasoned out that it must be so. This grand country, with all its possibilities, was lying here waiting to be taken possession of, but it would never have crossed the ocean and begged Columbus to take it and use it. No, indeed; with all its treasures, it would have

remained here through countless centuries unknown, unless it had been sought for and discovered. It was worth seeking, just as is everything that is worth having. Moreover, one always prizes the most that for which he has paid a just and right price. If one overpays for anything, it denotes that he has not, as yet, evolved the faculties of judgment and wisdom; while to underpay for anything denotes a not yet developed integrity and love of rightness.

A truth is valuable to us according to our individual estimate of it, and according to our estimate do we pay for it. We get nothing that we have not, in some way, paid for, and whatever we attain in the line of knowledge, of Truth, or whatever comes to us in the way of personal experience, either bitter or sweet, is always our just deserts. We reap what we have sown, exactly; not something else, but just the harvest of what we have sown. The harvest of experience is the fruit of the seed multiplied, but it is always according to the kind of seed that has been sown.

The field in which we are daily sowing is the place where we plant our thoughts, for our thoughts are our seed. As we think now, so are we making a future state of consciousness for ourselves. Every thought has its *representation*, or re-present-ation, in the external, therefore the things, or facts, or circumstances which come to us re-present to us what our thoughts have been. As soon as we begin to realize this truth we will no longer work and fuss solely over undesirable externals, but we will see to it that we try to remember to refrain from planting seed for that which we do not wish to harvest in the future.

Every farmer knows that if good seed is planted there will be a good harvest, *provided* the good seed was planted in good ground, and the rains have fallen and the sun shone in such succession as to be advantageous to the seed, or, as to promote a healthy growth. Many a farmer has taken a poor farm, has worked it, enriched it, and brought

it up by his deep plowing and intelligent fertilizing, 'till he has made it a good, productive farm. This involved, on his part, work, intelligence, time and patience, but was it not his aim to have it *pay in the end*? It is not good farming to force all one can out of a field for a single crop, and fail to fertilize for future crops.

Applying this illustration to our own soul growth, we perceive that our thoughts are our seed, and to obtain from them perfect results we must endeavor to correct and enrich all conditions. It is not wisdom to put all the strength of our thoughts into what will bring us present results in the external, but, in order to attain such results, to allow ourselves to swerve from true character building. If our health, environments and circumstances all seem not good, it is evidence that in the past, sometime, somewhere, we have been incorrect in our manner of thinking, and we have, consequently, a poor farm to begin on. The Holy Spirit having quickened us, however, makes us to see that instead of being "slack" and allowing our soil to continue poor, that we may renew our courage, strengthen our fainting hearts, revive our aspirations, and press on, from day to day, by simply doing our best in that state in which we find ourselves. This is fertilizing the soil and farming intelligently and scientifically.

Many an one, when he first perceives the power of thought, finds himself the possessor of a very poverty-stricken, weedy, rocky mentality, or consciousness, and he may have to work with the figurative plow and harrow of corrective words and aims and desires for a long time before he sees any signs that his farm is really coming up, and that he is going to have good crops—correct mental and physical conditions and healthful environment.

Mental farming is as possible of productive, practical results as is agricultural farming. When soil is found to be poverty stricken, the farmer informs himself as to what is the best fertilizer to be used for enrichment. Unless there were inher-

ent power in the soil to produce, fertilizing would be useless. Just as our Western deserts are made productive, so may any arid country be made fruitful if the proper intelligence and skill are administered. When one finds himself the possessor of an inharmonious and unproductive mentality, the first practical thing to do is to discover what will enrich and harmonize his consciousness, and then to apply this corrective thinking with determination and persistence. To look one's motives and habits of thinking over carefully, and to honestly face one's weaknesses, is the first step toward correcting them. George MacDonald says: "All the doors that lead inward to the secret place of the Most High, are doors outward—out of self, out of smallness, out of wrong."

To cultivate divine love toward humanity, to become universal in feeling, to cultivate generosity of heart, to cultivate charity and good will, is to come, step by step, out of self.

To cultivate nobility of character and conduct, to be too great to do any mean thing, to so conduct oneself as to be able to have self-respect, is to come out of smallness.

To cultivate pure motives, to do right under all circumstances, is to come out of wrong. This is character building. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own in their affliction, and to keep himself unspotted heart, this man's religion is vain."

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The fatherless are those who desire to do right, but who do not perceive the nature of Divine Principle, and Its expression, Ideal Man, therefore, are not guided by this pattern man in their thinking. The widows are those who perceive somewhat of Truth intuitively, but who are

without the protection of a corresponding development of the rational nature (husband) to guide them into a sane, healthful use of the mental faculties, instead of a fanatical and emotional kind of thinking, speaking and conduct. The fatherless and widows are within, as well as without our own consciousness, and in visiting and helping our own souls are we helping others also. "All teaching can not give thee one ray of pure wisdom, if it do not become imbedded within thy own individuality, by thy own practice, or by thy own earnest thinking."

To know how to think right thoughts we must learn to know the eternal nature of the Presence and Power Good. We must learn that all evil appearances are nonentities, for the reason that their cause was but temporary ignorant thinking. We must learn that the benefits that come from the Good, come as the results of our having appropriated the Good in our thinking, motives, aspirations and manner of speech.

When one applies to a mental practitioner for help, it is because he wants good seed sown into his mentality. Weeding error from a mentality is accomplished by one's own persistence in correcting erroneous habits in thinking, and affirming correctly instead, in each instance, when one finds himself incorrect; also by the help of the correct words and thoughts of one's associates.

How important it is that we should select for our companions only those who are helpful to us in the matter of character building. Any acquaintance should be gently and kindly dropped from our list of associates who does not, in some way, prove helpful to us. Those to whom we may prove helpful must seek us.

None are good associates who do not, in some way, inspire us to be better men and women, and we can afford to socially seek none other. One friend may inspire us with hope and courage; another may influence us to gentleness, good will and charity of heart; another may imbue us with a feeling of

health and strength; another to hew to the line of Principle in all things. These would be good associates and worthy to be called *friends*. The misnomer, "friends," is often applied to acquaintances. A friend is one who not only esteems, respects and wishes us well in motive, word and deed, as occasion requires, but who helps us to bring the best out of ourselves. John Ruskin said: "The true wealth of a nation is the number of good men and women it can produce." Again, Mr. Ruskin asks: "May not the manufacture of souls of a good quality be worthy our attention?"

Soul is Self-consciousness. As we come into a more and more clear understanding of the true Self, we are manufacturing Soul, of a better and better quality. To take raw materials and work them over into suitable forms for use is to manufacture something. As Ideal Beings we have, in the raw, the rational and intuitional natures with their inclusives, the loving, intelligent, wise, strong, pure, healthful, courageous, patient natures. To take these in the raw and manufacture them into a practical something is the work of the human consciousness. What it manufactures is character.

What Man is as the Ideal of divine Mind he eternally is. Because the Mind that is Principle can not change—Its Ideal Image can not change. All change is in the conceptions of the human consciousness. Because of increasing knowledge the human consciousness fits its thinking nearer and nearer to the true pattern. Take, for instance, the principle of harmonious sound, which is called music. It is a changeless principle. The tones in which this principle is expressed are changeless also. Likewise is the sheet of music on which the tones are represented. The only changing factor in making the principle of music manifest is the musician. With increasing understanding he adjusts his knowledge, and the making of his knowledge manifest, to insure and more exact relations with the principle. As the musician, so does the human consciousness change, degree on degree, from no-

knowledge, until, finally, it attains all knowledge. It exchanges ignorance for knowledge. It changes its desires, giving material ambition for spiritual aspiration. How changed is the accomplished musician from the child who has taken but one lesson! How changed is a Christ from an Adam!

The evolving human soul must use his faculties, his capacities and his powers to develop the possibilities of the ideal nature of his real Being. Gradually does the human consciousness discover its ability to reason, and to form ideals by the use of the thinking faculty. Gradually does it become aware of its capacity to apprehend, acquire and retain knowledge. Gradually does it recognize and realize its power to make manifest what it apprehends to be true. All this work, that each individual human consciousness must inevitably do, is accomplished by the correct use of the thinking power—by the use of correct mental words. Only in this way can we dig and delve into the mine of Truth. By no other scheme can we extract the gold of knowledge, peace, health and harmony from this inexhaustible mine. Only by this one method can we make a fertile mental farm, where the weeds of unbelief, doubt, selfishness, beliefs in evil, poverty and sickness had previously run riot.

To dig for gold where pure gold is only to be found is to dig into the eternal Principle of things.

Ponder in your heart the following affirmation:

The eternal, active Principle will continue to move on my consciousness until I recognize and realize that the Good is always with me.

QUIZ MEETING.

At the Reform Christian Science meeting, December 4, 1901, the following questions were asked and answers given:

Q. "It is said that the city of New York is honeycombed with pipes of the Standard Oil Company, through which thousands of gallons of the

most inflammable material is constantly flowing, thereby threatening millions of people with constant disaster. In view of these facts, is it not the duty of Scientists to treat the situation and so arouse the slumbering conscience of Rockefeller and his associates, that this danger will not exist?"

Colonel Sabin. I want somebody to answer that question.

A member replied as follows: "It would seem to me that there is no more danger in the oil in the pipe than there is in anything else that exists in the earth, around or about the earth, provided we lead the Life and protect ourselves. The fact that it is surrounded by iron pipes does not make it more or less inflammable. It is the way we protect ourselves that constitutes our safety. God's protecting care is over us."

Colonel Sabin. Any further answers? The answer given was a good answer.

"We are told by the Psalmist that a thousand can fall at our side and ten thousand at our right hand, but no harm can come near those who trust in God. That carries much of the Thought; and as for treating Rockefeller and his associates, it is one of the fundamental principles of this Science that we have no right to treat anybody unless they ask us to treat them. That is one reason why I would not be in favor of treating Rockefeller. But the question is somewhat comical in its nature; yet there is a good deal in the question.

"Live the Life, and no harm can come near you. Since I have been in this Thought, at two different times there have been burglars in my house and they never took a thing. There were some things worth taking where they were, but they never took a thing.

"My son had his pocketbook taken from his pocket. It had some money in it, and the thief who took it had to deliver it to the police office, claiming that he had found it, which was not true. Of course, if you keep yourself protected by God's pro-

tection no harm can come near you; and that is the protection you should have."

A member asked: "Is not the statement on which the question is based itself questionable?"

Colonel Sabin. I do not know about that. I supposed the question was based upon facts; I supposed it to be true; and so far as these answers are concerned, it is immaterial. The question itself was apparently asked somewhat in the nature of half fun and half reality. It looks like that character of question. Still, it has a good deal in it.

Q. "If God is all, what is soul?"

Colonel Sabin. Who can answer that?

Colonel Fitzgerald said: "Soul is God."

Colonel Sabin. There is nothing else but God if God is all. Any other answer? The answer, what soul is, was given in our quiz meeting last week. Those of you who were here will remember it. While God is all, yet God is manifest in this and in that. All is God and His creation. All is God and God manifest. Man is made of body, soul and spirit. The spirit is the God-man, the universal, eternal perfection. Soul is the subconscious mind that can go to hell if he don't act right, and when man acts right the soul goes into Heaven. As he thinks, so is he. God, we know what He is, Omnipresent Life, Love, Good.

Q. "Are the soul and mind the same? Are they spiritual?"

Colonel Sabin. Does anybody want to answer that question any further? I think I answered that question so far as I am concerned. I would be glad to hear from anybody else that wants to answer it.

Q. "If sin is not real, is it right to ask God to forgive our sins?"

Colonel Sabin. How many in the house think they can answer that question? Of course, the question is absurd from beginning to end. If sin is nothing and does not exist, is there any harm in asking God anything about nothing? Is there anything particularly wrong in it? There is not

anything to the question at all. There is no basis to it. The question is in reality, and should be, "Is sin real?" There was a minister told me to-day, and he said he quoted from Ezekiel, that God is the Creator of sin. Ezekiel says so, but I do not believe it. I think Ezekiel was mistaken, or else we do not understand what Ezekiel meant. I do not think God ever created sin.

If God is good and God is all, then where is sin, and what is it? If sin is good, then we do not want to be forgiven, do we? If sin does not exist, what is the use of the nonsensical question? Jesus Christ taught us to pray. He says pray this way: "Forgive us our debts as we forgive our debtors, and lead us not into temptation." If God is all and God is good, where is sin, who is the father of it? Was it created? Here is material mind stalking abroad in the world, claiming to be this and claiming to be that. It took the Savior up onto the mountain and showed Him all the world and told Him, If you will bow down and worship me you can have all this. It says to the young man of to-day, Go out with the boys and have a good time, drink whiskey and carouse around. That is what material mind says. It tells the man who wants to drink to go and have a good time with the boys and drink. It is perpetually leading this material man into wrong.

Now, understand, when we say there is no evil, and there is no sickness, we do not mean it in the sense that these material bodies are not suffering with sickness, and that we do not see sin all around. That would be absurd. But, metaphysically speaking, we always talk to the spiritual man that God made. In treating a person to heal him of disease, as I have illustrated to you, there are two personages, this physical man and this spiritual man. The spiritual man, we all know, is the image and likeness of God, perfect as God is perfect, lives, moves and has his being in God. When this physical man gets the headache, and comes and wants a prayer to cure that headache, do you

ask God to heal that headache? If you do that you heal by faith alone, as I told you here to-night. How do you do it? You turn the physical man down; you do not know that he is there; you do not recognize him at all. You say that the spiritual man is all. When you recognize that this physical man has only a short life here of seventy years, and compare that to the vast circle of eternity, without beginning and without ending, how much does that seventy years amount to? It is not anything; and furthermore, there is no part or parcel of time in eternity, nor can't be. Eternity is represented by the geometrical figure of a cycle; time by a straight line. You can not get any part of a straight line into a circle. Therefore, you can see that this material life is nothing in truth and in fact. It is no part or parcel of eternity, and, therefore, it is nothing. When you recognize these facts, as I have told you, that they are true, and recognize that this spiritual man that God made is perfect, that he lives, moves and has his being in God, the perfect child of God, you then can see the unreality of sin and sickness. Now, the perfect child of God can't be sick, and that you can readily understand; and when you make that understanding in your consciousness, that the child you are treating is the perfect child of God, that is all you have to do; you can stop; you do not have to go any further; you do not recognize this physical man at all. You have nothing to do with him; you do not even think of the physical man. When you are making the prayer that heals you are affirming only spiritual perfection. Mind you, the ordinary signification of prayer, as we understand it, is not to simply supplicate; but the Scientific prayer is affirmation. You affirm that the child of God is perfect and could not have headache; it is impossible to have headache. Why? Because it lives, moves and has its being in God, and is perfect, as God is perfect. You stop right there and say, This I ask in the name of Jesus Christ.

Now, after you have done that, made the realization that the child of God is perfect, you have finished your work, and here is the Science—the very moment that you make that realization perfectly, this physical man says, "I am perfect, too." In other words, the physical man is forced by virtue of natural law to conform to this spiritual realization. There they both stand perfect, the headache is gone and your patient is healed.

I have often used this illustration about throwing a barrel of water into the gutter. You throw the barrel over, you want the water to seek its level; but you do not have to pray for the water to run down hill. It seeks its level by virtue of natural law. Just so with this healing. When you have made the proper spiritual realization, the healing is perfect.

Now, if we understand clearly that we do not have any doubt when we make this realization or whether we are going to have a favorable response, results are certain. You do not have any doubt when you upset the barrel of water that it is going to run down hill, do you? When you throw a stone into the air, you do not have any doubt that it will fall. Just so with this realization. You make it with the same certainty, the same understanding and positive knowledge that by virtue of natural law, certain fixed results must ensue. That is what heals the sick. God heals the sick by virtue of natural law.

Of course, God is without change and without variableness. Every time one of us gets the belief of headache, God does not make a special dispensation to heal that headache. Not a particle. God does not change, He makes no change for you nor for me; but when we get ourselves in tune, so to speak, with this infinite law, and bring ourselves within the sunshine, the rays of the sun strike us and we are healed; but if we go away off in a dark cellar and look out through a hole and see the sunshine, and say, "Sunshine, please come in to me," the sunshine never would do that.

You have to get out where the sunshine can hit you. Just so with this healing Truth. You have to place yourself in harmony—in tune—or in frame with these natural laws, and there can't be any change, there is no necessity of any change, because God's law does everything.

Therefore, when we talk about the non-reality of sin and of sickness we mean this spiritual being entirely. How do we know that our interpretation is right? We know it because God's law heals our sick when we place ourselves in this train of thought. We know it for the reason that Jesus Christ says that these signs shall follow those who believe, and it is true. We know it because we prove it by actual practice; we know it by the authority of the Truth, that Truth is God, and we therefore know that we are right. I am afraid I am talking too long on this answer.

Q. "What is the best way for us fools to thank you for your efforts to teach us what the churches ought to have been teaching for this last ten or twelve centuries?"

Colonel Sabin. The best way is to learn your lessons the best you can and try and make the Truth stick in your mind.

Q. "We are told in Genesis that God created the heavens and the earth, and also the various productions, vegetable and animal. He created the plants, beasts, birds and fishes. Are not the earth and these productions material, matter? Did not God create them? Are they not material, matter?"

Colonel Sabin. There is a question that involves a great deal. You could write volumes on it. There is the plant, for example. It has life in it, and it breathes. Is it material? Has not it the breath of God in it? We know God created man and breathed into his nostrils the breath of life. Therefore, that breath has the life of God in it. There is breath, he draws breath. Therefore, that breath has God in it, because it is God's breath and life. It is difficult to tell what

is material and what is not. God is all in all all and in all. God is in the plant; He is in the tree; God's breath is there; His life is there; that life is from God and of God. Does anybody else have an answer to that question? I would be glad to hear from any of you.

A member. I think MATTER, in its real inner substance, is spirit; what we call matter, or its appearance, is illusion.

Colonel Sabin. That is what I was hedging on when I told them that God was Life, and this breath of life was in it. The five senses are illusive. You think you see with your eye, but you see with your mind. You think you feel with the fingers, but you feel with the mind. You think you smell with the nose, but you do not; you smell with the mind. You think you taste with the mouth, but you taste with the mind. Take this mind away, and you can neither smell nor do anything else. If I am not right, then when we pass out of this material body, so called, we would never see, we could never hear, we could never feel, we could never know anything thereafter, because what there was of us would be laid away, and analysis makes about 70 per cent. of our body water and the rest phosphorous, etc., that all has no soul in it. Any further answers to that question?

Q. "If man was created perfect and sin was not created, why was it necessary for Christ to take upon Himself the form of man, and then give His life as a sacrifice for the redemption of the world?"

Colonel Sabin. If you had thrown down a British encyclopedia and told me to read that through, it would have been about as easy as to answer that question fully. We have about five minutes left and I am willing to take that much time in trying to answer that question, if you will bear with me.

That question brings us to where we must know the mission of Jesus Christ. He came to the world for what? He came to the world to save

us from what? To save us from our sins; that is, to keep us from sinning. He did not come to save us from the effects of sin in some other condition of existence. He came to save us from our sins here and now. The ordinary theory that Christ came to save us from the effects of our sins, so that we could go into Heaven after we pass through the hell called death, is wrong. Jesus tells us that the Kingdom of Heaven does not come by observation, where you can say, Lo, here it is, or, Lo, there it is, but the Kingdom of Heaven is within you. Therefore, if you seek to get into Heaven, you have to go where it is. Where is it? It is within you. That means this, that the Kingdom of Heaven is a condition of harmony, a condition of happiness; the Kingdom of Heaven is within you. That means there is a condition of harmony within you.

When man was created he was created in the image and likeness of God. He has the right of free-will agency, the churches call it, of individual selection. He was told when he was created that two paths lay before him. You can go this way or you can go that. God will not say nay. If you do not ask God He will not protect you. But if you ask God He will not let you go wrong. If you follow this so-called material mind and say, I will go and get drunk to-night, God is not going to say anything, say you nay; you have the right to go as you choose, being responsible for the path you take. Remember, that as you sow you reap. If you sow the seeds of sin and wickedness you will reap that crop along this material line, for as you sow you reap.

Jesus Christ came, not to appease an avenging God, but He came to bring man back to God. Now, I am an educated lawyer, and there are a number of lawyers here, and I assert this to be true as a matter of law, that in certain lines of law cases you will find the legal authorities on one side and on the other so nearly balanced that it is with

the greatest difficulty that the courts are able to decide what the law is. It is within a year, if my memory serves me right, that the Supreme Court of the United States carried a decision by only a single vote of one judge in the majority; but by virtue of having one majority, it made the decision the law; and I presume that the judges all founded their opinions upon what they believed to be the preponderance, as it is termed in law, of the authorities. Now, I say this: Take the doctrine of the vicarious atonement, so called, and this doctrine that says that God had to be appeased by the blood of His Son, on the one side, and the other that Jesus Christ came simply for the purpose of leading us back to God, and you will find the preponderance of testimony is in favor of the latter proposition. It is true, the orthodox churches hold to the other theory, but I do not believe it. And those who hold to that doctrine hold further to the doctrine that there should be an eye for an eye, a tooth for a tooth, and that you should demand restitution and reparation for everything. Jesus Christ came teaching another doctrine. He came teaching the doctrine of love God, love your fellow, love your enemies, and instead of demanding an eye for an eye, a tooth for a tooth, He commanded us that if we are stricken upon one cheek we must turn the other; pray for your enemies, do good to them that despitefully use you, and by this doctrine He leads us back. He is the WAY, the TRUTH and the LIFE; and by Him and through Him we are led back to the Father. He is our Redeemer; He is to redeem mankind, and without Him we have no promise of anything, because we must come to God through the Son, and all will do it, and all must do it.

There is one other thought I wish to give. I see the time is up and a minute over. The thought is this: Jesus Christ came to this world in answer to an inexorable law, which is, that wherever there is a necessity there will be a supply. You do not know what God is, neither do I. We know He is.

Life, we know He is LOVE, we know He is GOOD; we know He is all power, all-wise; we know these things, but further we may not go. But through an inexorable law Jesus Christ was sent here as God's creation, born of a virgin, placed in the womb of the virgin by the thought of God, and our Savior came forth to supply this necessity. What was the necessity? Here was a man, wandered away; he must be brought back to God, and here comes the Way, the Truth and the Life to show man the way. Through Him we return to the Father and to salvation.

That is all the answer I can give to-night. It all centres on the doctrine of love. God is love and God is good, and anything that controverts these thoughts, in accordance with the language of our Savior, is not true, because upon the two cardinal facts, love God and love your fellow, hang all the law and the prophets. That is as much as I will have time to answer to-night.

UNFOLDMENT.

JANE W. YARNALL.

Every individual of ordinary intelligence knows that we all begin our career on the objective plane in perfect ignorance of the principles by which we are enabled to grow or evolve from one plane of consciousness to another.

In short, we have never been taught anything regarding the evolution of the soul; but rather that we *had* a soul instead of the fact that we *are* living souls, and that we *have* physical bodies which we should and may control by the acquirement of knowledge, or by soul development. Then it is wise to set about the acquirement of knowledge, as such knowledge is the only sure and safe guide to peace and freedom.

Even in our ignorance we are conscious of the ability to learn, and as the soul aspires to know, it unfolds day by day to greater realization of its powers. Its aspirations make it willing to be taught, and it asks, How shall I go about it? The desire and

genuine aspiration attracts the needed help, and it finds that contact with other souls helps to ripen the judgment, and renders it able to reason upon the question of origin and destiny, or cause and effect.

The next step is to find a true fundamental basis from which to reason; then by logical underrating loyalty to that fundamental basis, it will find that all that is true will harmonize with that basis, because *Truths* can not conflict nor disagree, and it soon discovers that every word, statement, or sentiment that does not accord with that basis is the outgrowth of human error.

When we reach that stage of understanding we begin our unfoldment in a manner unheard of by the commonly-accepted process of gaining knowledge of origin and destiny. We do not have to depend upon the opinions of men, nor the traditions of the past, nor accept them only in so far as they agree with the sound fundamental basis we have found reliable.

We begin our investigation of principles *always* on the plane of the human intellect, which is an attribute of the natural man.

"*First the natural and afterward the spiritual,*" is a statement of the Apostle Paul which applies to the human nature on the physical as well as the soul plane.

All progress on the intellectual plane, if genuine, must correspond or blend with unfoldment on the soul plane, for we find the sincere progressive thinker the one most likely to discover the soul powers, which is the beginning of unfoldment.

The investigation of being as a science must be pursued systematically if the student would secure the best results; hence the necessity of beginning on the lowest plane of human consciousness, and working upward just as we begin our experience in life on the Adam plane, or just as a child begins with the simplest rules in the study of mathematics.

In our first experiences on the Adam plane we judge all things by what we see with the eyes and hear with the ears. Things that are visible to sight and tangible to the touch are the *real* things to the natural man until he begins to reason on the hidden causes that of late years have become a revelation to thousands of souls in the process of unfoldment.

The enlightened soul sees that the visible form of flesh is simply the representative of that which is invisible; that it is temporal and subject to change and decay, while the real man, the Son of God, is eternally one with its source.

The real God created man, the image of God is spiritual, and forever the same, and needs no unfoldment. It is the immediate offspring of the creative power we call God, it is the Son of God and the masterpiece of that creation, because of its likeness to God. It has within it all the fullness of the God-head.

It is not a man, but *man* as the ideal of pure spirit.

What we see in visible, fleshly form is the offspring of the spiritual man, therefore, he is the son of man; and to him is given a conscious department of mind, which may be so trained and developed as to reach a conscious understanding of what being is, even on the intellectual plane; but that development depends solely upon the individual; as every living soul has the freedom of choice between the real and the eternal, or the temporal and perishable, as a basis from which to reason. In other words, he must be able to judge between spiritual realities and the perishable things of sense.

When we consciously establish a *basis in principle* from which to reason we shall see all external objects only as signs of what is real and eternal. We shall see that all objective forms have their counterpart in the invisible realm, and when they have served their purpose they pass away, while that for which they stand remains forever the same.

When one begins to apprehend the nature and character of what he sees with the eyes, and reflects upon what he hears with the ears, and begins to penetrate even in a small degree the mysteries of nature, he is making progress toward unfoldment.

All progress proceeds from within, and every evidence of progress on the external side of life is but the outward expression of that which is within. Our experiences are good or evil to us just in proportion to the way we take them.

Experience should be made the school that should enable the student to expand and outgrow the limitations which before have seemed to hedge him in on every side; but if he is sufficiently wise to profit by the experiences he meets, the mistakes

he makes to-day may be put under his feet and made stepping stones to lift him above the folly of repeating the same to-morrow.

As the intellect expands it sees a broader field for contemplation; new beauties previously unnoticed dawn upon the consciousness; perceptions grow clearer and more reliable, and we begin to see the reasons for things that were once so obscure that we thought them beyond our ability to comprehend, or that they were not intended for human comprehension.

Now we know that with a knowledge of what true being is "*There is nothing hid that shall not be revealed, and nothing covered that shall not be made known.*"

Let me here repeat what I said on the same subject in the book, "*The Good Time Coming,*" in reference to the three different planes of consciousness that wait our recognition and unfoldment.

First, the natural, physical or animal plane on which we have the five physical senses: Seeing, hearing, tasting, smelling and feeling; all very useful on that lower plane, as well as an aid in the development of the next higher. One degree higher is the mental or intellectual plane on which we have five higher and finer corresponding powers: Apprehension, reflection, penetration, judgment and discretion.

Still higher is the soul plane on which we have comprehension, imagination, intuition, perception and discrimination.

These fifteen sensitive powers of being all spring from the one *First Cause*, or source of all being, through the spiritual eye to the soul plane, and from the soul to the intellectual, and so on to the physical, which is first in man's consciousness, and from which man has to rise and find his way back to his source.

Every one of the five sensitive powers on the physical plane are of service in our progress toward a higher plane.

No powers are bestowed upon us for naught, and it remains for us to turn them to account in the way that leads upward and onward toward a consciousness of the Christ within. By so doing we find seeing on the physical plane is an aid to apprehension on the mental or intellectual plane; and hearing is an aid to reflection; the feeling aids ~~per-~~

tration; the taste aids the judgment, and smelling aids discretion.

Now, we find that apprehension on the mental plane is an aid to comprehension on the soul plane; reflection is an aid to the imagination, or the image-building faculty; penetration aids the intuition, and judgment aids discrimination. Such is the orderly process of unfoldment, when allowed to proceed in the order designed by the Great Spirit, of whose plan it is said, "*Order is the first law of Heaven.*" As Heaven means harmony, order is the first law of harmony.

When one begins to consciously apprehend the process of growth from one stage of progress to another, he begins to realize the need of mental discipline and concentration, and he finds it necessary to be much alone and undisturbed by interruptions. He realizes that meditation in the silence alone soon enables him to call in his scattering thoughts, and to hold them steadfast in concentration upon whatever problem he has in mind. His reflections on the mental plane have quickened his imagination, and he begins to see with the inner soul sense, which is comprehension; then he realizes that the imagination is a faculty, or power, that has been ignorantly held in contempt and even ridicule. It has been looked upon as a weakness, instead of one of the grandest, God-derived powers we possess, and so held because it has not been understood.

What would the great inventors of the age have accomplished without the imagination? Every machine ever invented was first wrought in the mind that imagines. Every great work of art was first conceived in the mind that uses the imagination to some purpose.

Let no one suppose that the imagination is a weakness. It is one of the grandest of the soul powers, and without it there would be no soul growth, no unfoldment, because the mental image of what we desire comes first in consciousness before it is externalized, and we need to be very careful how we use the imaging faculty. To use it unwisely brings disaster. To build an image (in mind) of sickness, and fear sickness, and dwell upon it, and anticipate it, is the most fruitful way of producing it. The same with the image of pov-

erty, misfortune, accident, or any negative condition.

When Solomon said of man, "*As he thinketh in his heart, so is he,*" he spoke of that faculty of image building we all possess. We read in Genesis, in the history of the flood, as a reason, or sort of apology, for destroying the inhabitation of the earth, that "*Every imagination of the thoughts of men were only evil continually.*" Another passage says, "*The imagination of man's heart is evil from his Youth.*" Do we want any better evidence of the origin of evil?

The image-building power of the human mind is the only source of evil, and when we consider the fact that even our thoughts are to be externalized in corresponding conditions, we can not ignore the importance of training our thoughts in the way of righteous thinking. When we say "*righteous thinking,*" we mean that which accords with divine principle; and we know that divine principle has no fellowship with evil.

As before stated, the mental discipline is most successfully accomplished alone, in the silence, until the habit of thought is fully established. Only in the silence can we really discover our soul powers; and not until we know our own soul can we ever hope for a counselor at all times, because only through the soul does the prompting of the highest become a conscious reality. Even Jesus sought the solitude of the wilderness in preparation for His work; and the earlier prophets heard the voice only in the solitude.

Only through the soul's comprehension of law can the intuition be awakened, and perception cleared, 'till discrimination between the true and the false is perfected.

Notice that in all fifteen sensitive powers or faculties mentioned there is no antagonism, nothing conflicting; each one fills a place that nothing else can fill as an aid to unfoldment; each one is essential in training the mind to control the thoughts and keep them attuned to harmony.

Let no one be discouraged because he can not reach the desired goal at one bound. We discover our powers little by little, as a rule, and every discovery is a step gained. We shall find something to aspire to through all eternity, and we would not have it otherwise. Life would not be worth living

if there were nothing to look forward to. A finished existence would be stagnation. Existence is a process of education. It is not what we learn from books and teachers that alone constitutes education, but what we draw from within. The teachers and books are valuable as an aid, but even the best can only show us the way. True education is the awakening of the intuition to perceive the truth of a matter for yourself, regardless of outside authority.

The realization of that which is potential within is unfoldment.

We have been as a race fettered by ignorance, prejudice, and superstition, and in bondage to the opinions of men, and have not realized our inherited freedom to develop the highest and best within us until of late years, but now, thanks to the progressive spirit of the age, we find by right thinking we may let the imaging power and the aspiration have full sway; and we shall unfold day by day in proportion to our loyalty to principle.

HOLY SPIRIT.

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

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

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

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

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

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

OUR BENECTION.

Lead us forth, Oh Holy Spirit,
Hand divine so pure and free,
Proving thus by demonstration,
All of life is found in Thee.

And as faith by hearing cometh (Romans x, 17.)
God's word thus revealed shall be,
By the earnest of the spirit (Corinthians ii, 22),
Which hath sealed our hearts to Thee.

May we thus through Thy sweet spirit
Manifest Thy holy life,
Lift the faint heart, raise the dying,
In the *Spirit* of the Christ.

Yea, and may we thus forever
Dwell in realms of yonder bliss,
Teaching here Thy wondrous message,
That true Life in Spirit is.

May Thy love, which knows no sorrow,
Fill our hearts with wisdom, way,
Lead us through Thy holy councils,
First to *hear*, then obey.

Until Thy law of Love within us
Thus established, hence shall be,
And the mission of Thy servant
Filled with wisdom, counsel, Thee.

Shall thus speak: Thy Love bestowing
Love which instant sets man free,
Love divine, the one great power,
Love is God, man is free.

Please accept with highest compliments of your friend.

MRS. M. NOTHSTINE.

Washington News Letter.

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OLIVER C. SABIN, Editor.

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Unchain the Truth.

In looking back over the year that is past, it is with gratitude that we are enabled to say that this work of "Unchaining the Truth" has made wonderful advancement. The movement that was started in September to push this Truth into the churches, to popularize it, so to speak, by disillusionizing the people of their prejudices, is also succeeding.

The good people that form the churches of this and every land are not prejudiced against God; they are not prejudiced against the thought that God does heal the sick, because they all believe, to a greater or less extent, that that is true; but they have become prejudiced against the methods employed by those who have been seeking to monopolize this new system; and it is no wonder, because the methods employed by some have been such that they are as foreign to Christian love as it is imaginable for anyone to be.

The apostle tells us how we may know that we have passed from death unto life, "because we love the brethren;" and if that is to be the test the church which has been seeking to monopolize this healing Truth evidences every other symptom than love, because in every city you go you find them quarreling and bickering with one another, the churches split up, seldom the people of one church being allowed to speak to those of the other. This, and sometimes worse evidences, has led the Christian world to believe that any so-called church which indulges in such practices are not Christian; they are not following the leadership of our Savior by any means, nor do they claim that they are; they are following the leadership of one who is now living on earth, who, it is claimed is as much superior to our Savior, Jesus Christ, as are the times in which we live in advancement and intelligence beyond the time in which our Savior lived.

Further than this, the Christian people have been dechristianized by this clique, and it is no wonder that the word Christian Science has become a stench in the minds of all fair-minded people. It is only because of the methods adopted by that so-called church.

The Reform Christian Science Church has taken a step forward. It has gone out from those prescriptive lines, and we are taking the example of our Savior and following Him, and God is blessing us, healing our sick, broadening and widening our influence for good, and making us more and more important.

During the last month the President of the Reform Christian Science Church was invited to lecture by the Christian denominations in this city who are attempting to carry out the unity in all the churches; and he did lecture in the largest theatre in Washington, to a large audience, giving the Truth to the people, which was well received.

The Christian ministry of the city of Washington and elsewhere are holding out to us of the Re-

form Church the right hand of fellowship and recognizing this God-truth taught by Jesus Christ and as practiced by us. But a few days ago a minister of the gospel informed me that he practiced this God-healing himself, and that when his children were sick he simply asked God to heal them and God did heal them. All this shows that the work is going forward.

I presume that during the past year there have been at least five hundred different people taught how to heal the sick in the city of Washington alone by our efforts. Our lecture hall is crowded every Sunday with the best people; that is, people of intelligence, character and standing, some of them of national importance, attending our lectures, and they are becoming interested, becoming thorough believers in the fact that God does heal the sick, and that He does it in the name and through the name of Jesus Christ.

METAPHYSICAL COLLEGE.

The movement started last month by the Metaphysical College in the reduction of the price of class teaching is bearing fruit. The results are good, very many new students have come in during this month, and more are preparing, writing to come. Five dollars, it is found, will pay the expenses of the clerk hire, and that is all that is sought to be obtained. Those who wish this instruction by correspondence should take it, and take it at once, and learn how to heal the sick, learn to be the masters instead of the slaves of circumstances. It is teaching the way and the Truth, the Truth which makes us free.

THE BOOK "CHRISTOLOGY."

During the latter part of November the writer sent out circular letters to a great many friends of this cause, that they could have the book "Christology" during the month of December for the sum of \$1; that is, if they would take two books they could have two for the price of one, or \$2, and it is a source of gratification that we

are enabled to say that thousands of these books went out, and they have gone to every clime and every land on the face of the earth where a flag covers a civilized nation.

It will be remembered that I made the statement when this movement was started to "Unchain the Truth," that the book "Science and Health" could be printed for 45 cents. It seemed very low to a great many, and of course it was low, but taking them in 10,000 lots, even that price could be reduced. I would willingly agree to publish 10,000 copies for \$4,000.

When the book "Christology" came out and \$2 was charged for it, some made the objection that the author was following the lead of those who had the sale of "Science and Health," and was charging too large a price. In reply to that it must be taken into consideration that the initial cost of a book is very much more than the subsequent cost. A person could not start in and sell a book like "Science and Health" for 40 cents, unless you took a very large number, because of the initial expense, and that is so with "Christology," a book of 315 pages of reading matter—large pages. It cost a great deal to make the first book, setting the type, making plates, electrotyping, etc., and all such things, as those who understand this work will appreciate; and that is the reason the book was started at the price of \$2, so that it could be made self-sustaining and the price reduced at as early a date as possible. Now the book is self-sustaining, it has paid all of its expenses, it owes nobody anything, and can be produced at less than half the money which it originally cost.

In view of this fact, and after mature consultation with all of my compeers in this work, I have concluded to put the price of the book down to \$1, regular, and anyone can have the book sent to them postpaid for \$1 from this time; and as a further inducement, and to give every benefit to those who wish to help Unchain this

Truth and spread this gospel, I have concluded to make this especial offer to all persons who take **THREE COPIES** at one time or **MORE**, that they can have the books at the rate of three books for \$2. But if **LESS** than **TEN** are taken at a time a charge of 13 cents each must be also remitted to pay for the transportation of the book where it is sought to send it. This charge in foreign countries is 26 cents each. But if a person desires **TEN** books at one time in this country or Canada and sends \$6.66 we will pay the express charges or the mailing charges, as the case may be, ourselves. I am determined that this Truth shall go to all the world; I am determined that it shall be as nearly free as it can be, and leave sufficient money to run the business.

YOU REAP AS YOU SOW.

I want to impress this thought upon you my readers, "As you sow you will reap." Those of you who are liberal in this work of Unchaining the Truth and spreading the gospel of love, will reap liberally of the Father in this world's goods and in this world's affairs; and those of you who are pinched in your minds and in your conduct will reap a pinched crop. God will bless you as you are disposed in this work. There never was anything more true in all the world. I have demonstrated this so often that I know it to be perfectly true. For every dollar that we give away God will give us one or two in return, perhaps more, given in the spreading of this Truth.

It is said that God loves a cheerful giver. Formerly I used to think that that was a passage of Scripture which meant nothing and was only used by the ministry for selfish purposes, but that is not true. God does love a cheerful giver; God does love a free heart, and God does bless in proportion as you seek in the proper direction. If you sow liberally you will reap liberally. If you sow sparingly you will reap sparingly, for as you sow you

reap. There is, and there can be, no exception to this. The rule is absolute.

THE CHURCH IN WASHINGTON.

The church in Washington has prospered wonderfully during the past year. It is to-day recognized as one of the important organizations of the city. Hundreds attend it every week, and those who speak of the Reform Church, as a rule, speak of it with respect, and have respect for the methods employed. We thank God and we praise Him that such is true, and that He has enabled us to be one of His humble workers, who have, through His love, been the means of doing good, because we are scattering the Truth which destroys error broadcast throughout this land and country. We want all our friends to hold up our hands; we want them to commence now to hold up our hands to do this work, to broadcast this Truth, to let it go everywhere, and God will bless all of our efforts.

Lovingly yours,



THE METAPHYSICS OF ART.

Prof. W. H. Watson, of the Reform Christian Science Church, lectured to a large audience Sunday evening, December 1, in the Baptist Church at Le Claire. The lecture was entertaining and instructive. For one hour and a half he carried the attention of his audience to the end. Below we touch upon the salient points.

The London Metaphysical Society is responsible for the perfection attained in modern art. John Ruskin's teachings there proved beyond a doubt the truth of the science in the promotion of the soul quality which has been practically tested. The true basis of all religious principles is the reigning power of "good thought" and the exercise of "Love and Charity," with prayer uttered in spirit and in truth. The reviewing of the mind is essential to success. The great masters produced works of

art when the "good thought" pierced the darkness of the carnal mind, when mediocrity and commonplace effort disappears.

Under the auspices of the Washington University I have personally investigated the truths and conditions necessary in the verification of the science, as being a panacea for all ills and undeveloped conditions of life. It is necessary in the study of the liberal arts; no perfection can be attained without this knowledge. All philosophies say that, "As a man thinketh, so is he," and that "we are the embodiment of ideas," and "our bodies are the expression of our minds."

Dante Gabriel Rossetti, the artist of the romantic school, came to me for the purpose of learning the metaphysics as taught in Paris. His mind was absorbed in art, but his productions at that time partook of the carnal nature of the devil, who is a liar from the beginning, but Rossetti overcame his "thorn in the flesh." The result was a painting, which was sold for \$5,000, a most beautiful water-color, painted when he had the understanding that all "good things" come from the Father of Lights, and after knowing the religious value of the science, for Jesus healed the sick and told them to go and sin no more, proving that all effects are the results of causes, and works of art can only be produced through the law which governs the mind, requiring the study of the inward and essential nature of things.

Turner's masterpieces were painted under the same conditions; his prayers were pure motives, silently uttered in spirit and in truth. His first period showed carnal mind, "By their works shall we know them," but the metaphysical society placed him on the narrow way and he produced the most wonderful works of the last century.

Sardanapalus, the architect, and emperor of Assyria, was the first who received the inspiration to erect the splendid edifices. His work was the first step toward the formation of the Byzantine school, but his mind became steeped in error, he touched the confines of hell, and by fire destroyed himself and household with his own hand.

Eugene Aram, a scholar, slew a man for his gold; his remorse was extreme. At one moment he was the kind, generous Dr. Jekyll and at another

moment was the murderous Mr. Hyde, which illustrates the two ways of life.

Metaphysics teaches how to emulate the virtues of the masters and how to avoid the stumbling blocks, which lead us into failure and disease, precursors of the last enemy which we are taught to conquer.

Victorian Sardou was introduced to myself and other members of the psychological society. He was at a low ebb in mind and in pocket, but we saw him rise like a giant, the moment he learned the science, to be the greatest dramatist living. Another man whom I knew rose from the coal mines to be the guardian of Stratford-on-Avon. William Skipsey was a student of metaphysics, and he owed his success to the understanding gained by taking a course of lessons.

Thorwaldsen, Canova and Angelo, the most eminent sculptors of modern Europe, understood the law of governing the mind. They knew that art, science and religion were a trinity which can not be separated. Huley said that "The separation means the destruction of each." The masters coveted the best gifts and we teach how to do so in spirit and in truth, and we know that the renewing of the mind in the direction of the good brings untold blessings and success in all walks of life.—
From the Moline Journal.

METAPHYSICAL SCIENCE OF HEALING.

(Lecture by Prof. W. H. Watson, Reform Christian Science Church, Lynn, Mass.)

A knowledge of the science of metaphysics is a solid foundation in every walk of life. The "renewing of the mind," in the direction of "good," brotherly love, and a hearty impulse to aid the suffering, makes us healthy and happy. This science has been tested by the London metaphysical and psychical research societies, and its exercise has been proved to be a panacea in cases of sickness and failure.

John Stuart Mill, the political economist, says: "All science tries to discover the law of phenomena." We have a perfect understanding that all effects are the result of causes, that a bad mind shows itself in a disease of the flesh, and that anger re-

tards circulation. The Scriptural injunction clearly states that we must cultivate "good minds." Professor Huxley said: "Separation of science and religion causes the destruction of both," meaning that each of us are part of a great microcosm, and that all religious cults have a scientific basis, therefore, a truthful basis; which grows as we emerge from the thralldom of error and ignorance. Metaphysics supplies that truth in greater and more copious fullness than other systems which still belong and cling to the traditions of a "dark and gloomy ancestry."

The Litany of the Episcopal church was written when slavery existed; the people were made to respond and say: "Good Lord deliver us," to the following horrible words, conveyed by a lying tongue, which made God into a monster: "From Thy wrath, and from everlasting damnation." People at that time were taught to believe that thunder was the voice of God, and that lightning showed His wrath, and that people were relegated to "everlasting damnation," along with innocent babes who died "unbaptised."

(See Presbyterian Confession of Faith).

Metaphysics grapples with the "lost enemy," and we know that "mind," governs our surroundings, and that a pure mind can not have a sick body. Saith the Lord: "Have I any pleasure that the wicked should die?" The wicked are sick people, with sickness brought on by their ignorance and indiscretions. Metaphysics were known to Paul of Tarsus, for he said: "The last enemy that shall be destroyed is death."

AUTHORITY OF THE SCIENCE.

The Anti-Nicene Fathers practiced the science, and they all agree that a pure mind is essential to success. Gibbon, the historian, describes the various healings at that time, and we may quote the language of one, Lactantius (300 A. D.): "Contaminated evil spirits, by whom Truth is hated, insinuate themselves into their minds, and goad them, in their ignorance, to fury. In the name of Christ are put to flight." It is a fact, supported by contemporary authority, that "evil spirits," is another name for diseases.

Be it understood, that these metaphysicians always mentioned the name of Jesus, but unfortun-

ately, His name has been and is still used for questionable purposes, and the potency has gone from them who can not ask in "spirit and in truth," and it remains with us to teach people that good thought alone will meet with response in healing the sick. Clement of Alexandria (200 A. D.) tells us: "Demons induce people to think that it is a bodily disease distressing them; the soul being turned by faith (renewing of mind) quenches the disease as water on a spark of fire."

John Ruskin's lectures before the London Metaphysical Society proved that mind was the master of matter, and that a work of art is a creation, being so, he agreed with Max Muller that we are creators or gods, in various degrees of perfection, and as there is "nothing impossible with God" it is sound logic to say there is nothing impossible with man. "Matter is the embodiment of ideas," said Carlyle, and added: "Sickness is violation of God's law."

The Metaphysical University of Washington, D. C., whose faculty I represent, teaches the "Truth which makes you free," and in our lessons we are particular to quote authority, and to prove all statements by personal knowledge and testimony; we repeat and adhere to these words of Henry Drummond: "We are sent here in this world to stay and not prepare to leave it." A text of Scripture supports this: "If the wicked will turn from his sins (errors and broken laws) and do right; he shall live, he shall not die." Jesus healed the sick, and when healed, He told them "to go and sin no more," proving that sickness is the result of sin.

BAD VERSUS GOOD THOUGHT.

When orthodox preachers begin to read and study and practice the teaching of their leaders we will have less sickness, for they all agree to the principle of metaphysics, that is why their works are valuable, the grain of Truth can not be wasted. The celebrated William Fletcher told us that: "All damnation flows from man, all salvation flows from God."

If we create a devil, by our carnal imaginations, we blacken our thought with the "father of lies, a liar from the beginning," who has no personality or existence to those who are in touch with Divine Principle, or God. Where the light of Truth is,

darkness can not exist. The devil is "the damnation" which "flows from man," and his chief works, or the results of this error is sin, sickness and death.

We can not controvert Fletcher's' statement. David the Psalmist said: "Depart from evil, and dwell for evermore, the seed of the wicked (abnormal imaginings) shall be cut off, transgressors shall be destroyed together." That bad and evil thoughts are the precursors of sickness and death, we read from Origen (200 A. D.) "Christians expel evil spirits, perform cures, according to the will of Truth, remove distractions from the minds of men, and takē away diseases." Of course, when the "distractions" are cut loose, and the mind is renewed, by the prayer or pure motive of the metaphysician, the devil and all his legions can not harm him, for after all, the errors are but perverted figures haunting the imagination, and the disease a painful concomitant of error, for disease really has no existence whatever, it can not be bottled up and sealed, and there is no exhibition of any disease in any hospital. The carnal devil is a conjurer, he plants the germ of disease, hurts the erring one for a time, and lo! the disease is gone, echo answers, where?

We recall the words of Justin Martyr (165 A. D.) "Numbers of demoniacs have been healed by our Christian men, in the name of Jesus, driving the devils out of men, who could not be cured by incantations and drugs."

HEAVEN IS HERE.

We teach that we are "temples of the living God." and that "the Kingdom of Heaven is at hand" showing the Kingdom to be within us. From that promise we build a superstructure of Truth, which beautifies this material world, for this is the only Heaven we know of. We bring the ideal upon a practical basis and never soar into altitudes where "word pictures" cease to instruct. The hard useful knowledge of metaphysics is what humanity is crying for, and they are tired of being entertained by doctrinal theology, pulpit oratory, and sensational theories.

In Exodus we read that sickness will disappear, if we "harken to the voice of the Lord, for He healeth all diseases. He healed them in ages past,

and there are some ministers living to-day who have the audacity and assurance to say that all healings are past, simply because their ministrations have proved an utter failure. If so, David was in error when he wrote: "Thou art the same, Thy years shall have no end."—Psalm cii, 27.

Judging from the many curses effected to-day—yea, even through the ages, we scientifically conclude that the Lord is the same yesterday, to-day and forever. He is the "Father of Lights," who responds to our aspirations, and according to the quality of our good thoughts, makes us master of all the arts, which Paul called the gifts of the spirit, and coveting earnestly the best gifts; we desire, above all, for the alleviation of our suffering brethren, the gift of healing.

We can not trace a beginning of metaphysical science, for it is found in the Apocrapha, cabalistic literature, Vedic philisophy, Indian Lore, Papyrus hieroglyphic, and the artistic handiwork of the Renaissance, away back to the totems of semi-civilization. What we know to-day is supported by the past, and "sufficient for the day is the evil thereof." We look upon the present, and teach men to know that "now" is the appointed time for them to change and renew their minds, and that "taking thought of the morrow," is an error, as yesterday does not exist, and it is again sound logic and reasonable to say that to-morrow does not exist.

LECTURE ON FINANCE.

(Lecture By Col. Oliver C. Sabin before the Reform Christian Science Church, Sunday afternoon, December 1, 1901.

The subject for our lecture this afternoon is how to demonstrate in the world of finance over financial surroundings. God has given us the power to control the finances for our necessities as well as every other department. This healing is not a healing alone of the body from so-called physical sickness, but it is a healing of every inharmony which appertains to our life in this material world.

It is as much a necessity in this day and age of the world for people to have money as it is to have anything else. Since the earliest times that we

have any history of man, we find among them some medium of exchange. Where we find nations in semi-barbarous, or even barbarous times, we find some means of exchange by which they give an equivalent for something they want, some object of general desire, whether it be gold or whether it be silver; whether it be wampum, or whether it be coon skins; whether it be tobacco, or whether it be women, all of these things and many others have been made the subject of barter, the medium of exchange, and have been used in general intercourse between the individuals; but as civilization has advanced the more perfect has become the system of money. In the degree, you may say, of a nation's enlightenment is the nation's system of money, of exchange. Therefore, it is as much a necessity for us in this day and age of the world to have money as it is to have anything else. If we want tea from Japan we have to send the money for it. They want money, we want tea. If we want coals from New Castle, they want money and the exchange is made. If we want clothing we go to a tailor. He wants our money and we want his clothes; he in turn wants cloth, and the manufacturer in turn wants money. If we want to disseminate knowledge and intelligence we have to do it through the medium of money; money is the basis upon which all this work is done. If I want to send my magazine to any part of the world, they send me money, and it goes. Money is the distributing agent which God has given to man to give him all the necessities that he wants; and it is, as I remarked, as much a necessity as any other department of God's economy.

Our Savior apparently did not need much money. They came and asked one of his disciples for some taxes. He did not have any money. He told the Master and He said, go out and catch a fish, the first that comes up open his mouth and take out a piece of money and go and pay the taxes for thee and for me; but he utilized the money in payment of the taxes.

Now, before going into the minutiae of this lecture this afternoon, I am going to read to you something from God's word along these lines to show you that it is in accordance with God's plan

that he does supply us with everything inclusive of our temporal wants; and I want these extracts from the Bible to go into the record, and I want you to hear it, because, while I am talking to you here this afternoon, trying to be interesting and instructive, my remarks, by and through virtue of this medium called money, will be read by the people under every flag on the face of the earth wherever civilization has gone. Through the means of money these remarks will be read, because in the present day and age of civilization we are brought in contact with every corner of the earth. Since coming into this church to-day I have received a cablegram from a lady of Grey Town, South Africa asking me to treat her for consumption. It shows that the whole world is in touch with us. When Jesus Christ told his disciples to preach this gospel throughout all the world, He could not have more than realized the present day and age, because we are literally preaching the gospel to every country on the face of the earth. It goes everywhere, and that is done through this medium called money. I will now read from the Bible:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence."

"He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler."

"Because thus hast made the Lord, which is my refuge, even the Most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

"Thou shalt tread upon the lion and adder: the young lion and the dragon thou shalt trample under feet."

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

"But even the very hairs of your head are numbered. Fear not therefore: ye are of more value than many sparrows."

"Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and

God feedeth them: how much more are ye better than the fowls?"

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

"If then God so clothes the grass, which is to-day and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?"

"And seek ye not what ye shall eat, or what ye shall drink; neither be ye of doubtful mind."

"But rather seek ye the kingdom of God; and all these things shall be added unto you."

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

"Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver."

"The Lord is my shepherd; I shall not want."

"The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing."

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

"For the Lord is a sun and a shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

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

"For he satisfieth the longing soul, and filleth the hungry soul with goodness."

"Riches and honor are with me; yea durable riches and righteousness."

"By humility and the fear of the Lord are riches, and honor and life."

"If ye be willing and obedient ye shall eat the good of the land."

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

"For your Father knoweth what things ye have need of before ye ask him."

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

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

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

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

"Thou openest thine hand, and satisfiest the desire of every living thing."

Our Savior in the sixth chapter of Matthew has given us the rule to follow, a perfect rule, which, if we will follow, will demonstrate absolutely this question of finance, and I am going to read the ten verses connected with that, and give my comment on them as I go along.

In the first place, He starts out with the proposition that you can not serve God and mammon at the same time; and the apostle tells us that the love of money is the root of all evil. Therefore, we are confronted with the proposition that money is an absolute necessity and one of the principal agencies of civilization, and yet we are forbidden to love it.

We will see what our Savior says in regard to that. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."

"Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Now, I want you to mark His arguments here. He gives us a remedy for everything. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heaven-

ly Father feedeth them. Are ye not much better than they?"

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

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; They toil not neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

The thought occurs to me in regard to these lilies of how beautiful they are. If you take any leaf from any tree or plant or any flower of the most ordinary character, and look into its beauty, it surpasses the most exquisite piece of art that man has ever been able to accomplish. Everything that God made is beautiful.

This turns over the old religion's thoughts and superstitions. I can remember when I was a boy it was thought a sin for a woman to wear a finger ring or pendants from the ears, a bonnet with a feather in it, or a ribbon on it. She must dress herself plainly disfigure herself, in order to do what? To be acceptable unto God, who never created an ugly thing in all the world; and the farther you are from God the more homely you are, and the nearer you touch God's perfection the more beautiful you are. Therefore, this religion overturns all such thoughts as that. The more beautiful you are the more perfect you are. You have the right to wear the best clothes there are. You have a right to go into a store, and you have a right to the best things they have, and as I will show you later, you will not have to haggle about the price, because your supply comes from the one source. I was distressed beyond measure sometime ago, not very long ago; I happened to be in Wanamaker's store in Philadelphia early one morning. The store had been open but a little while when I went in. There was a great rush of people, mostly ladies, to get to the bargain counter. They had great long tables filled with bargains. I do not think I ever saw such a mad rush for anything material as for those bargains. My wife was with me, and we stood and looked at the rushing crowd. In Kansas City a short time ago there was a man who advertised that he was going to open a new store and there were to be bargains, perhaps he was going to give away a fifty-cent tea

kettle for ten cents, I do not remember, but they were bargains. The morning that they opened that store men and women were there by the hundreds, and when the store was opened there was a mad rush and crash, women fainted, and some of them had to be carried to the hospital, and the police had to drive out those people and close up the store to prevent them from killing one another in their mad rush for bargains. This incident was published in the Washington papers a few weeks ago. It shows to you that all of this rush for bargains is wrong.

Now we will go on with this lesson until we come to the climax where our Savior tells us what to do.

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Now, the lilies in Palestine grow wild all over the country where it is not cultivated. There is a great deal of stony ground there and these lilies have big strong stalks with a large red flower, and the people gather these stalks of the lilies and use them for fuel. That is why He uses the words to-day they are, and to-morrow they are cast into the oven.

"Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" Do not make mad rushes for bargain counters; but take no thought "for your Heavenly Father knoweth that ye have need of all these things."

Now, mark you, here is the answer to it all. "But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." Our Savior has given us two examples. One, showing the birds, they do not labor, and yet God feeds them. The objection is here made by many that we are teaching a system of indolence, teaching people not to work. If you follow the examples of the birds you are teaching people that they must not work. I am doing nothing of the kind, because of all the people in the world that work the hardest and enjoy their work, and work longer hours without fatigue, it is persons who give their life wholly and solely to God and His work. I never knew what labor was compared to what I know now, and my work does not fatigue me. I may get two hours sleep in the twenty-four, I may get four, or I may

get six, but the thought of fatigue never comes into my consciousness, because the one power gives me all strength. As naturally as water seeks its level, when you come into this work and do your part -- as God tells you to do—you will be industrious, your work will go on, and avenues will open up to you that you never dreamed of, money will flow to you from every source, and prosperity will come down around you and engulf you from every quarter. But what do you have to do? Seek ye first the Kingdom of God and His righteousness. Now, what does that mean? The whole world, the whole civilized world I am talking about, we Christian people, with a few exceptions, are praying and living and striving for what? For an inheritance that is to come to them—when? After they are dead, after they have died and gone hence. Well, suppose I should make a will of my property to my children, I would say this; I will and bequeath to my son John, or whatever his name might be, a thousand acres of land, and I give to the other one so much, and then I give to my daughter so much, and I give to my grandson so much; but I close that will with the statement that they shall not take possession or receive the benefit of this bequest until after they have passed out, gone to the happy land of Canaan, as we used to call it, passed through what we call death. What kind of a will would that be? They would work all their lives, and they would not have any of it during their lives here. It would be like the man who dried his cabbages for the winter and laid them up for something somewhere and lived in destitution and want in preparation for something else after we have passed out of this existence. Do you think God intended to give us our blessing in that way? Did Jesus Christ, when He said seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you, mean, after you have passed out and do not need them? Is that the idea? That is the idea of the Christian world. Everybody is striving to get into the happy land of Canaan, as they call it, after they pass out. But they are willing to let mortal mind whip the very ground with them here if they can only get some reasonable hope that after they have passed through death they can get something else.

In other words, God is eternal life, and they pass through death, the farthest point from God to get to God. You see how absurd it is.

You must understand what this means, Seek ye first the Kingdom of God and His righteousness. You turn to the seventeenth chapter of Luke, the twenty-first verse, as I remember, Jesus Christ tells us where the Kingdom of Heaven is. If you seek the Kingdom of Heaven and its righteousness you have to seek where it is. If you seek for it after you are supposed to be dead and gone, you will seek in vain, you will never get it. It is not there. You want to seek where the Kingdom of Heaven is, you have to seek where it is. I ask, Where is it? The answer is given by our Savior, The Kingdom of Heaven is within you. It does not come by observation. You can't see it; but it is a condition of mind, it is within you. What is the meaning of this seeking the Kingdom of Heaven and its righteousness? Seek within you for the Kingdom of God and its rightness, and all these things shall be added unto you. Seek in your inner consciousness and let it be the daily aim of your life to do good and to do right for the sake of the good and for the sake of the right, and all these material things *will* be added unto you. You do not have to love money; but on the contrary if you see your fellow, love him and take care of him, and bring into practice the principle that he is equal to you in your consciousness, and when you carry that out you can not fail to love God, you have the Kingdom of Heaven within you, and you are doing the right thing for the sake of the right. Then you will be blessed and God will bless you everywhere. Jesus Christ tells us in the very next verse, Take therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. How many of us are following that rule? Look at all the world as it appears and what is it doing? It is striving, it is cheating, it is laboring, it is committing crimes of every kind and character—for what? Laying up money for what, they term a rainy day, laying up money and by and by when God will call them to account. Laying up money for the morrow. Jesus Christ tells us that we must not do that. If you have a roof to cover your head; if you are clothed; if you have what you need now, thank God

and praise God, and do right for the sake of the right, and do good for the sake of the good, and God will dominate your life and you never will know what want is, and you never can know. The only reason any one is not successful in this is because they do not trust, and it is because you can not trust with these surroundings until it has become second nature to you; but in that degree that you are able to trust God and take God at his word, and do the right for the sake of the right and the good, for the sake of the good, in that degree God blesses you with plenty and prosperity.

I find that my time has expired something sooner than I had expected. There is one thought or two further that I must put into this lecture. As you sow you reap. If you sow an acorn you reap an oak. If you sow a grain of wheat you reap wheat; if you sow a kernel of corn you will reap corn, if you sow barley, you will reap barley. If you sow thoughts of love you will reap love, and if you sow thoughts of kindness you will reap kindness. If you sow thoughts of righteousness and holiness you will reap them. In the world of thought, remember, as in the material, as you sow so shall you reap. One is just as true as the other. The man who sows to the love of money and pinches and squeezes, it is true he sometimes gets it, but what good does it do him? He is poorer than the poorest tramp on the face of the earth, because he is in perpetual misery. You can never be rich and happy in the fullness of God's love unless you sow righteousness and love. Remember what our Savior said, there are two things that control all—love God and love your fellow. You must love your fellow-man and you must love God, and let these two thoughts dominate your entire life, then your crop will be harmony—harmony in your body, harmony in your morals, harmony in your surroundings, harmony in your finances, everywhere harmony.

I could give a great many ludicrous examples along these lines to show how ridiculous some people's conduct is, but it would do no good in the long run, if you will only remember that as you sow you will reap and practice good sowing, all will be well with you. Ingersoll never said a truer thing in all his life, nor anybody else along the material

thought, than when he said, if you have but a dollar, spend it like a lord. What is the result? You go into a store, for instance, you go to pinching and you go to haggling about prices, every pinch and every hagggle that you make goes down into your consciousness and pinches and haggles you. A man came to me and says: "You are paying too much for your printing and the help you employ, I will do your work and take for my salary what I can save." I told him, "I do not want to save in that way. I might save at the expense of some poor man or woman that I could pinch down and make work for less than the labor is worth, but would that be right?" No; remember, as you sow you reap. If you haggle and pinch and starve, you will simply reap that crop; it will come to you. But if you do right and do justice and do unto your brother as you would like for your brother to do unto you, that is the measure, then all these things will be added unto you. You will do the good and the right for the sake of the right. In other words, you are seeking the kingdom of God and His righteousness, and our Savior has promised us that all of these things shall be added unto us, and His promises have never failed to be fulfilled. Remember that this is the open road to perfect prosperity and perfect happiness of every kind.

LECTURE ON NOTHINGNESS OF PAIN.

(By Col. Oliver C. Sabin, before the Reform Christian Science Church, Sunday afternoon, November 17, 1901.)

In the lecture this afternoon it is well for me to recapitulate to a certain degree the ground that has been gone over before in this course of lectures. Of course you must know that that will be very short; but those of you who have not been constant attendants and have not received the benefit of all the lectures heretofore given, it will help to a certain degree. The first lecture was upon the subject of God, that God is omnipresent, life, good, love, wisdom, power. You will have to think for a moment to realize the meaning of the word omnipresent to know what God is. God is infinite, everywhere. Infinite means without end, without measuring and

without comprehending; it is impossible to measure. If a person should travel in one direction for a thousand years a million miles a minute and multiply his velocity by a hundred fold, or travel with the velocity of which light has the power to go, which is, as I remember, something over 186,000 miles a second, when he stopped he would be no nearer the end than when he started. God is infinite life, omnipresent, and fills this space everywhere. Now, when you take that thought into your mind and measure God by that measure, you can imagine something of what God is and what is meant by omnipresent life.

Man, which was the subject of the second lecture, was created in the image and likeness of God. He images God in His love, in His life, His goodness, and His wisdom. He images Him in these great attributes. He is spiritual as God is spiritual. God is eternal life, and man, His image and likeness, has eternal life. God is perfection, and man, His image and likeness, is perfect, and can't be anything else, because God said he was good when He created him.

The third, fourth and fifth lectures were given upon the subject of prayer, showing our means of communication with the Father, how to pray and how we do receive an answer.

The lecture last Sunday afternoon was upon the subject of how to obtain the realization of man's spiritual existence, and place you, so to speak, in tune with the Infinite Father. If I could impress that thought upon you a moment it would do you good. I have received a great many words of thanks during the past week for this, that I succeeded in bringing the spiritual man into their comprehension more plainly than it had been before, and I am going to dwell on that thought a moment, because it is the key, it is the germ-thought, that brings into practice this subject of God-healing.

To the world of sense, man is spiritual and material. In the sense that we look at him he is material. In the sense that God created him in His image and likeness he is a spiritual being. In the thought that heals the sick, mark you, you have to realize the perfection of man, and the mode of his creation, and his perfection in creation. When man

is understood to be perfect, and when you make the realization in your consciousness, of man's perfection, then you have gone as far as man can go towards healing the sick. If you throw a bucket of water into the gutter it goes down hill, it seeks its level toward the sea; you do not know why. You do not know why it does not run up hill; you do not know why it goes at all. You say it is gravitation, but gravitation is but the natural law of God, and you can't understand it, you can't comprehend it, and you can't explain it. You can not tell why this hand is moved by the thought from this brain. All the scientists in the world have never succeeded in connecting the movement of the hand with the thought of the brain; and yet the brain moves everything connected with man. Mind is all. All we can do in the comprehension of many of these subjects is with the understanding and full knowledge that God controls and manages everything; and that it is in Him that we live, and we move and have our being; and when we understand that we have not the power to even crook a finger without the power coming direct from God, then we begin to understand the power of God and what we are living in, and when you understand this, and when we understand that God is omnipresent life, love, goodness, power and wisdom, then we have begun to climb the ladder which lets us into the Kingdom of God.

In obtaining this realization I make this illustration. I take these first two fingers on the left hand, the finger here on the right as it appears facing you, we will call the material man, and the next one, the first finger, is the spiritual man. Now, this physical man has the headache and he wants to be cured of the headache, and he comes to you as a person who is created in the way of Law God heals the sick and asks you to destroy that headache. What do you do? Do you commence to pity him and tell him you are sorry he has the headache, and make faces and sympathize with him? Do you do that? No. Why? Because if you did that you would recognize the reality of the headache, and you would give it the reality you bring upon yourself where you can have no power over the headache. Do you see how fatal, as we will show you later, and the very moment that you give it recognition you have recognized error, and

then the Bible tells us that you will not depart from it until you have paid the last farthing. What do you do then? We simply turn this physical man down, he does not exist, we ignore him, there is but one, the spiritual man is all there is. He is created in the image and likeness of God, a spiritual being, has no body and has no head to ache. You make that realization in your mind, what is the result? This physical man stands right up by the side of the spiritual man and says, "I have no headache." Every time you realize this spiritual man's perfection, the physical man stands up and says, "I am perfect too." In other words, you have thrown the water into the gutter, and it has run down hill. You do not have to pray for that physical man to be healed. You do not think of the head. I never think of the body in treating disease any more than if the body did not exist; think only of the perfection of the spiritual man, and the physical man responds by virtue of that spiritual realization. Do you know why that is? You ask me if I know. I reply, No, I know it is God's law, and I do not know why. You do not know why this earth keeps swinging round the sun, do you? You do not know why we go round the sun once a year. You do not know why the earth turns once in twenty-four hours, do you? No. You do not know how this vast universe is held in perfect cohesion and perfect order, do you? No. Only God does it; and that is the way it is. God does it; that is all. That is all we know; but by and by we may know, but we do not know it yet; and as long as we are environed by this materiality we can see only just so far.

This brings me to the subject of my lecture this afternoon, which is to answer objections which are given against this God-healing. There was a lady came to see me not long ago, she had a great many ailments from a material standpoint, and she was almost crying. She asked me, "You do not believe like those believe who say there is nothing the matter with me, do you?" almost crying for those beloved diseases that were whipping the very earth with her. They had been with her so long that she had got to loving them. She says, "You don't believe as those people do who say there is nothing the matter with me?" I said "I do not doubt that your diseases

are very real from your standpoint." I could not go into an explanation to her of what she did not have, but I am going to try to show you this afternoon what we mean when we say that there is no such thing as pain. A person comes before me and says, "I have a headache, a terrific headache." Now, from a material standpoint, that man has the headache just exactly as he says. If I, as a metaphysician, say that he has the headache I fasten the headache on him, so far as I am concerned, and I have no power to move it. But let us see what he is. Remember, as I told you in the first part of these lectures, all goes back to two principles, what God is and man's relations to God. Everything goes back to these two principles, God and His relations to man, and man and his relations to God. Every thing depends upon those two fundamental principles. We go right back and ask, what is this man any way? We go to the place where he was created. God said, Let us make man in our image and after our likeness, and let us give him power and dominion over all. I am not trying to give you the exact words. God did make man in the image and likeness of God, male and female made He them. Mind you, as I stated before, God did not make Adam and then look at him and say he was very good, and set him to naming all the beasts of the fields, and when everything went before Adam and he did not find a helpmeet there for him, and he was sorrowful and broken-hearted that he had no helpmeet. That is the second chapter of Genesis.

A lady came to me the other day. She was just full of diseases, from the crown of her head to the soles of her feet. She says, "I love the dear old Bible, I want every word of it. I do not want any of it taken away." I said "Keep your Bible, that is all right." Now the Bible was not written for us to believe every word in it, in the sense that it is light to us. That would be perfect nonsense. Do you know how the Bible was made? If you do not, go and read how it was made, then you will see that it is the writings of men from generation to generation, and I have no doubt if they should be getting up a new Bible in the course of a million years, probably some part of my "Christology," the NEWS LETTER, or other books might go into it; they would vote it in.

In making the King James Bible there were fifty-three men appointed to decide what the Bible was. Wicklyffe and others before had had Bibles which ere different. Thesemen, appointed by King James, came together, what they voted was the Bible was put in and that which was voted not the Bible, that settled it, it was thrown out. This part called the Apocrypha, I have in my library. That is as good as much of the rest of it. Now, in order to understand the Bible we have to take what the apostle says. Mind you, I am not talking against Christianity. There is nobody believes in the Bible any more than I do, but I think I believe in it with some sense. There is no person has more respect for the members of the Christian churches than I have, none in the world. Christianity is what is making the world. But you must understand, as the apostle tells you repeatedly; that is, to properly understand it. Jesus Christ gave us a rule, and it is a perfect rule. He systematized the thing and got it down to two fundamental principles: First, love God with all your heart, mind and strength, and, second, love your neighbor as yourself; and upon these two fundamental principles hang all the law and the prophets. Everything in the Bible that is worth calling the Truth is based upon love. God is love, and we are taught it, and when we understand that God is love, and practice that principle, we can, through that love of God, heal the sick. But you teach the doctrine of an eye for an eye, a tooth for a tooth, and he that sheddeth man's blood by man shall his blood be shed, what is the result? It is the cause of all the wars, of all the miseries, of all the hate, and of all the wickedness and crime in the world. If the world had obliterated the old Jewish Bible wherein it teaches this and based the laws of humanity upon the doctrine as taught by Jesus Christ, we would have had the millenium here to-day, death would have been banished, and God Almighty's love would have been in every one of our hearts.

Now, to go back to the subject under consideration, you must understand when you come to treat this man that has the headache, what he is, that he is created God's perfect child, created in His image and likeness, and can't be anything else but perfect; and when you make that realization, where is

his head to ache? He is a spiritual being and his head can't ache, for spirit can't ache.

The great trouble of MATTER comes up before us right here and now. Mind you, we have all had our troubles, we are not entirely free from them, and we never will be free as long as we are in these environments. Jesus Christ was tempted through this thing called matter; that is, He was attempted to be tempted. He was taken up on the mountain and told to "Bow down and worship matter, and you can have all this world," but where we have in our hearts God's love as taught by Jesus Christ, He gives us the power and strength to withstand temptation. As long as we are environed by this materiality we will be tempted. When we trust God's love and rely upon that, it gives us the power and strength to withstand and we can't fall. It is impossible, because we live in God. That is why as we are tempted, but He sinned not. Then if Jesus was strong. He was tempted in all things. you wish to explain why there is no pain, don't you see you explain away this thing called matter. 'Spirit can't have any pains, it can't have any aches. Now, you ask me, Don't I feel with my fingers, don't I see with my eyes, don't I taste with my mouth? Haven't I got the full five senses, so called? Don't they control me? Yes; as long as you are in this material thought they control you; but when you rise above that and understand that God is your eyesight, that God is your hearing, that God is your smell, that God is all, then it does not make any difference whether this visual eye is here or not. Do you suppose that when this so-called body is laid aside and the spirit is in the realms of eternal bliss, you can't see? Do you suppose that because this eye is blinded and gone back into matter, dust, that you can't see any more? Do you think that you will never be able to hear? The Bible tells us that you will hear, because the Apostle John tells us that in the New Jerusalem singing is going on. Sight is of God, hearing is of God, taste is of God, intelligence is of God, God is all. When you take the breath out of this so-called body, what is it? There is all the body left, what is it? You go further and analyze it, reduce it to its constituent elements, what is it? It is

nearly all water. Are you going to resurrect it? According to the latest ideas of physiology the body changes once, I think, in every eleven months. Which body are you going to resurrect? Just the one we happened to have when we died? That is probably the meanest body we ever had. If I were going to pick out a body to be resurrected with I would pick out one about 25 years old, full of life, love and vigor.

We are not traveling along the lines of guesswork. We have a perfect pattern shown us. Jesus Christ came to show us the way. He is the Way, the Life, the Truth. He conquered death and came forth a conqueror from the grave, and He had His body afterwards, didn't He? Thomas did not believe that He was risen. There was a lot of them together talking; all at once Jesus was in their midst. He said, "Thomas, come thou and see the prints on my hands, see my feet, put your hand in my side where they ran the spear." Thomas was converted. That body that looked so real to Thomas to his material intelligence was nothing but a spiritual appearance, for Jesus had the power to go with Thought, and when the forty days were ended the clouds of glory swept Him up and He was gone. That is the body that will be for you and for me and for all mankind; the body that Jesus had, and we will know each other also. We will know each other as they knew Him. It will be a spiritual body. That is the body that we will have. We can travel as thought travels; we will think we are at the North Star, and we are there. There is no limit, because we will be omnipresent, as God has given us power.

You have to understand these fundamental principles to a certain degree, and you will see that matter is nothing, it can't be anything. And here is the proof. When we make this realization in this way disease vanishes. Jesus said, "If you do not believe Me, believe Me for the works that I do." He came teaching the doctrine of love, healing the sick. When He sent forth all the disciples, He sent them forth to preach and heal. There was never a command to preach without a command to heal, that the Truth might be demonstrated and proved. The very last words that He said were, "Go and preach

and these signs shall follow those who believe. He gave them the evidence that wherever their teaching made a believer, went down into the heart and convinced the consciousness of anybody, that that person should have the "signs following," among which is the healing of the sick, overcoming poisons and everything else. These signs all followed, and the record shows that they did go forth, and the signs did follow, and many wonderful works were demonstrated through this God-power.

The next thought is that there is no life in matter, matter has no life, that matter has nothing to do with life. The question recurs at once, what is life? Of course, we know what the Bible tells us, that God is Life. Then matter is not God if matter is not life. God is spirit, matter is the antipode of spirit. Spirit and matter, just like truth and falsehood, stand apart. There is no communion between matter and spirit; there can't be. One is the opposite of the other. That is, spirit is all, matter is the absence of something. Spirit is all. God is all, and all comes from God. That which is opposite to Him is false. Why? If He is all, it is nothing, isn't it? Then what is matter? Matter is the absence of something. It is the opposite of spirit; it is the opposite of all. Therefore it is nothing.

Can life be in nothing? What is life, again? When God created man, what did He do? Now, I am going to go back to this second chapter of Genesis. God breathed into man's nostrils the breath of life and he became a living soul. The breath of life. Take all the universe that has life, the trees, the grass, the flowers, the plants, the birds, the fishes, everything that has life, and it breathes, and nothing has life that does not breathe. Therefore, what is life? It is God's breath, isn't it? The breath of life. We know that is true, because we see it right before us. You take something that does not breathe, it has no life. Then God breathed into man's nostrils the breath of life and he became a living soul. That was the commencement of that man.

There is a theory of philosophers nowadays that want to make us transmigrate from one soul to another. I think the Hindoos have all women go

back into some other form, until finally they are transformed into some being that is a man, and then he is entitled to go up into the heavens. But no woman can go to Heaven, according to their theory. We have a later class of philosophers that transform us into dogs, and others into cats, into this form and into that form, and I do not know what not. I do not believe any of this. I do not believe that is God's system of creation. God created each one thing independent of the other. I could go on and illustrate this, but it is not necessary. I believe man, when he commenced his existence, was when God breathed into his nostrils the breath of life. How does God breathe into the nostrils the breath of life? Mind you, God works by natural law. There never was a miracle in the sense that it was out of the natural law. Never, because God is unchangeable, and there could not be any change. Well, then, how does God breathe into the nostrils the breath of life. When he creates you He creates you with something that wants breath. In a material sense they are lungs. When a young fellow is born he opens his mouth and hollows and takes in breath. That is the breath of life, and that breath stays with him for all eternity. It may go out of that body, but that is the breath of life and he will live for all eternity, because the spiritualized child of God remains forever the breath of life.

In order to understand this metaphysical healing, which none of us do but proximately, you must obliterate all thought of matter: get that out of your mind. When a person comes up to you and says, I have a pain, don't you see why we say in our inner consciousness that we have no pain? This matter is nothing but the opposite of something. This perfect child of God can not have any pain. We talk of the spiritual child of God when we say there is no pain.

If you will come back next Sunday afternoon, I will try to go on with this subject. All the pain that exists, all the evils, all the inharmonies that exist, of every kind and character, can be located in what we term material mind, the carnal mind. It is nothing but mind. You take a person racked with the worst pain in the world, so called, and you

put some morphine into the arm, what is the result? It clouds the mind, destroys the mind for the time, and you can cut him up without his feeling it. I do not know anything about hypnotism, but I am told they can put people under hypnotic influence and that you can stick them through with pins and they have no pain, because you take charge of their minds, because mind is all. When you leave mind, then you have left all. There is nothing in this whole world but mind. GOD IS MIND and there is but one God. Then we go back to the general principle that God is all in all, and that we live, move and have our being in God, and are perfect, as God is perfect, and the farther we go in the realization of these fundamental principles the more perfect is the healing; and as we carry on this power of realization, this power of the realization of the perfectness of man as a spiritual being, the more we resemble Jesus Christ, because this is what He practiced; this is what He taught us; you can read the New Testament along the lines of these arguments that I have made, and you will see that it is Scientific from beginning to end; and the only reason why the world ceased to heal the sick is because it bowed down to materiality, absolutely, and lost its spiritual power. In other words, took to forms and ceremonies, and the spiritual stepped out, and the church lost its power. The power is coming back God is opening up wonderful works around us. I was rejoiced at what I heard of a minister to-day. There was a lady talking to him who believed in Christian Science. He told her that he believed in Christian Science, that he had Colonel Sabbin's lectures and healed his children by God's power.

I have started in this work, and I am rejoicing every time I hear of its progress, more than if you gave me all the money in the world, to think that my fellow-citizens are imbued with this thought that God does lead me; that God does direct me; that God does give me everything; and if you will only get to where you can trust Him perfectly, then it is good-bye to all material ailments and inharmonies, because we will walk in the beautiful love of God.

BODY BUILDING.

A child is born.

A child of human parentage.

This means much and also something definite.

For to be human is to be mentally made up of human elements.

Why is this child not like other children?

Because it has inherited the elements of which it is composed in different degrees of strength.

When the mental or physical elements of which a child is constituted differ in size the result is a new combination.

A new combination of soul elements constitutes the individuality of the child.

The difference in children can come about in no other way.

For as is the mind of a child so will be its body.

The formative, organizing power of all bodies are the souls or minds within the bodies.

No two minds being exactly alike in their elemental make-up, permits them to organize or build their bodies differently.

Bodies are built.

They are built for the uses of the different psychical elements of which a child is composed.

They are not designed.

Different mental or soul elements build different parts of the body—different parts of the head—different parts of the face even.

The intellectual elements do not build the muscles and bones of the body, neither do the motor elements build the nervous system to any great extent.

No one can build a large, bony, muscular body without inheriting or cultivating a strong degree of the faculties of Destructiveness, Combativeness and Firmness.

To build a well-balanced body, then, is to either inherit or build a well-balanced mind.—*Human Faculty.*

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

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

Reform in religion is the clarifying crucible which refines, renovates and rejuvenates the degenerate dross of dogmatic oppression.

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Sin is not a mere mistake—an invertant error—but, the premeditation of an act terminating in wrong-doing.

TRUTH OF GOD WHICH HEALS.

(Lecture by Col. Oliver C. Sabin Before the Reform Christian Science Church, Sunday afternoon, November 24, 1901.

My lecture this afternoon is upon a subject that is purely matter of fact and one that is so strongly discredited at the same time by the ordinary mind that I crave your indulgence, as I did in the starting of these lectures, not to make up your mind against anything that you hear until you have thoroughly investigated the subject. Then, when you have done that, let the Truth, whichever way it may lead you, lead and you follow. My only object in these lectures is to show forth this Truth of God, which heals the sick, not only heals the sick, but heals all the inharmonies of human life. In other words, it is that Truth which gives us direct communion with the Father of all, and teaches us how to approach with confidence and understanding and with perfect knowledge that we will receive a reply. That is what this Truth is.

In discussing the subject before you this afternoon, as in all other subjects connected with this work, we refer back to the first lecture that was given, of "God and what He is," and to the second lecture, "Man and his relations to God." These are, so to speak, the alpha and the omega, the A and the Z, the whole combine of this whole subject. It all reverts back to these two fundamental principles.

Now, when I ask the question whether there is Truth in matter, you remember, those of you who were here last Sunday, and most of you were, that the subject under consideration when I closed my lecture was the subject of matter, that there is no substance in it, no life in it, no truth in it; neither causation, nor sensation, and along that line, I am going to submit a few remarks.

In the first place we come to the question, What is matter? Referring back immediately to the first lecture, the question recurs, what is God? God is

all. What is God? God is spirit. What is spirit? Spirit is the antipode of matter. Then go back to the original question here, what is matter? We find that it is the opposite of all; for here is God, which is all. Then if God is all, and God is spirit, the antipode of spirit is nothing. You go into a darkened room, it is so dark you almost feel it, as the saying is, and you turn an electric button, and the room is illuminated. Where did the darkness go? What was it? Did the darkness go anywhere? Does anybody know where it went? It did not go anywhere, for the reason that it was nothing to go. It was absolutely nothing, except the absence of light. God is all, and God is substance, and God is all substance, in all and through all; and by Him and in Him we live, move and have our beings. Therefore, the antipode of spirit is nothing, like darkness; it is the absence of something. Then, when you have come to matter and understand what it is, then it is very easy to see that NOTHING has no Truth in it, that nothing can not contain Truth; nothing has no sensation in it; nothing can't cause anything to exist; nothing has no life in it, because God is life, and God is all. Then when you come to understand that spirit, God is all; and make that realization, you can see at once that these combined thoughts of here a man suffering with fever or suffering with something else, are nothing but delusions of materiality, which are false, untrue, and unreal. Eternity goes in cycles, it is one continuous circle, so to speak, without an end and without a beginning. Now, you can't get any time in that; time is a straight line, it runs straight. You can't put any part of a straight line into a circle, not the least little particle; neither can you put any part of time into eternity; neither can you put any particle of so-called matter into spirit.

There is much here that we do not understand, that we can't understand. The apostle tells us that we can't understand what spirit is, what God is, until we see Him. By and by we will see Him as

He is, and will know Him, because we will be like Him, and then we will know what spirit is. But with our material eyes we can not understand what spirit is. We know perfectly well that matter is nothing, because, by the realization of that Truth, the sick are healed. If we recognize matter as something, we can't heal the sick. Doctors do often heal the sick with medicine. I am told that spiritualists heal the sick. Those people who manipulate patients with their hands often heal the sick. But all these so-called healings are not God-healings. We are talking about that God-healing, the power that comes to you from God, this universal God, that heals you and makes you whole, as our Saviour tells us, you shall know the truth and the truth shall make you free.

I feel like complimenting this audience this afternoon, that there are so many here in this bad weather that are not afraid of storms. Now, by and by you will understand the Truth which makes you free, and then you will not be afraid of storms nor afraid of anything else; and you can not be made sick, when you come to a proper realization of what you are. I ask now again, what are you? You are the spiritual image and likeness of God. What is God? God is spirit. Can spirit have a cold? Can spirit have the grippe? Can spirit have anything in the shape of disease that water can hurt? Can water hurt God's spiritual image and likeness. Now, understand these questions. These are the underlying principles which, if you do understand, and when you do understand them, you can't be sick. It is impossible. It is only when mortal mind, or this carnal mind, gets us on the run that materiality has any power over us.

You can take the whole city, I see by the papers here and at other places that the grippe is rampant all over the country, and soon the papers will begin to advertise cures for the grippe. And what of them are not made drunkards by drinking these

whiskeys that are advertised as cures, the grippe will get the other fellows and will whip the very earth with them, because the advertisements get it into their minds, and a person will read one of those well-written advertisements of the grippe—I am talking about persons who are not well grounded in this thought—and they will know that they have that disease, because they will feel it. They will say after reading the advertisement that "It fits my case, and I am going to have that medicine." I knew a lady at one time who was a great reader of papers, and she read those medical advertisements more than anything else, and she rarely read one but what she knew she had the disease described and she would go and get some of the medicine. She was not an exception. If she was, there would not be so much advertising going on. Take the metropolitan papers, and I was going to say that two-thirds of them—it may not be that proportion—are devoted to the advertisement of this or that disease and of medicine that cures. These advertisements are great aids in the propagation of disease, and one of these advertisements will cause more disease than all the nostrums they advertise can cure. Keep your mind pure and clear from these things and understand that you are the image and likeness of God. Then you can't be made sick; you can't make the image and likeness of God sick. It is impossible. When any so-called disease comes on and attacks you, give it the right thought and you will kill it. What is the thought? The thought is that you are the image and likeness of God, that you live, move and have your being in God, and therefore are perfect. When you make that thought and realize the Truth of it in your consciousness, this so-called disease leaves you. Now, you never give such persons as I am and my friends here disease, except sometimes it will come to us in the night, and when we wake up in the morning we find the manifestation of disease on us, whatever it is, and then we go to work and destroy it with the Truth, the realiza-

tion of the Truth. Ordinarily one realization is sufficient to kill it; sometimes it takes a longer time to destroy it, but very rarely, and the more you become engrounded in these bottom facts, the more perfectly safe you are.

I now go to another topic which I want to be understood here. I want you as my students to understand our relations to the physicians and the medical world. You must understand that you must be law-abiding citizens, submit yourselves unto the powers that be. That is the teaching of the Master. Suppose, for instance, you have a case of diphtheria, scarlet fever, smallpox, or some other kind of so-called contagious disease; the law says in such cases that you must have a physician, must call a doctor, who will report it at once to the authorities. Now, I say to you that when you are called upon to treat a case of that kind, refuse to touch the case unless they immediately send for their physician. My own grandson was taken with a disease which looked like diphtheria, we did not know but that it was diphtheria. There was a doctor called. Of course it did not last but a little while for we killed the disease with this God Cure; but it was complying with the law when we called the physician. Persons who believe that scarlet fever is contagious will take the scarlet fever by coming in contact with those who have it, because the very belief renders them susceptible to this so-called contagion, and therefore, those people must be protected. This idea that we have to sit down in a room and permit contagion to stalk broadcast through the country is nothing more nor less than criminal.

There was a lady out in the Indian Territory, her children, three of them, had the smallpox. She telegraphed for treatment; I telegraphed back to report to the doctors at once, and went on with the treatment. In the next two or three weeks I got a letter that they took her and impounded her and her children and three other families in a camp out in the woods, that the doc-

tor came and gave them medicine every day and she threw the medicine all away; that her children all got well and none of them had any pox marks on their faces. The others in the camp were not so fortunate. But in doing as she did she complied with the law; that is, in reporting to the authorities, and she had a right to do as she was a mind to with the medicine.

In treating a case where there are physicians, my practice is, and I think it is the best way, is to control the conduct of the physician through God, and they can hurt. I had a case not long ago where there were three physicians in attendance, and they had pronounced the sentence of death as the only result of the sick one. The husband telegraphed for treatment, and we commenced to treat, and I treated that God would control the physicians, and that they would do only that which was wise. The result was that the person commenced to get better immediately, and the doctors decided that it was not best to give any medicine, that nature was the only thing that could heal her. The physicians did not know that there was any metaphysical treating done. God controls, God is omnipotent. The assertion that by the employment of physicians you cheat God, is absurd. It is the merest bosh on the face of the earth. Can we cheat God, the Creator of the universe? Can man cheat God? Can man discredit God? Not in the slightest; and furthermore, God can heal your patients with physicians as well as without them. When any person comes to me for treatment I never so much as think of asking the question whether they have a physician, unless it is one of those contagious cases; I care nothing about it. God can control the situation in one instance as well as in another. Therefore, I say let us treat the physicians with courtesy, with kindness. There is something in nursing; there is something in making things pleasant. Doctors' medicines do heal, if you have faith in them. I remember before I came into this thought, I used to go to an old homeopa-

thic physician in this city. I would take out my watch and say I will be better in thirty minutes, and before the thirty minutes was out I would be perfectly well. I had faith in his medicine. If you have faith in medicine it will help you. I had a son who was dying. His eyes were closed and his jaws were set. One doctor said he might live three hours, another thought he would go an hour or two longer. I told them I was going to give him some medicine myself. They wanted to know what it was. I told them. They said it would kill him. I asked, "Is he not dying?" It will not take him off much quicker. I know that this medicine will cure him, and I am going to give it to him. I gave it to him, and in forty minutes he vomited, and then he took the other medicine through his mouth and in four or five hours he had passed the danger line. I believed in that medicine, I believed in the remedy and it was my strong faith and the strong faith of my wife and those around him that gave it its effect. I gave God the credit, because it was in answer to our prayer. We had to work through material means and that was the only means we had.

Therefore, in treating and coming in contact with physicians, treat them with courtesy, with kindness and with consideration; and if I had any advice to give to the physicians, I would give them this, that when they go to a state like South Dakota and obtain the passage of a law that everybody must have a physician for every ailment that they have, or be subject to fine or imprisonment, that you are interfering with the rights of the people. If any member of your family was sick in South Dakota, and you failed to send for a physician, anybody could make a complaint against you and bring you into court and have you fined and if you did not pay the fine you would be imprisoned. The fees of the physicians are fixed by law, and there is no exemption from an execution issued in favor of a physician and the doctors break up large numbers of men that go to that country with small capital. That is

not right. If I had any advice to give to the physicians, I would say stop your indiscriminate cutting up of people. I have authority from the highest medical man in the United States that there is a large number of physicians in this country who make it their business, for the purpose of getting money, to butcher men and women, and especially women. That is Dr. Mimms, the man who had charge of the government medical service during the Spanish war. He made this statement in a speech delivered in Montgomery, Ala. I can give a copy of it to anybody who wants to see it. The only rule to be governed by is the rule of common sense. Physicians can not force their nostrums down anybody. They have no right to do it; neither have you the right to combat them except as you do it along the lines of Truth, and in reason, and in justice, and in courtesy.

There is another subject that I want to mention. It ought not to be necessary to mention such a subject as this, but it is. It is our relations to the churches and the clergy. It is generally thought that anything that is branded with the name of Christian Science was so exclusive that it had no kindly feelings or kindly words or kindly thoughts for any other religion. In other words, that all except it is error, and for the followers to have nothing to do with them. Now, the Reform Christian Science church does not believe in any such doctrine; we do not believe that. We believe that wherever the Bible is taken and the religion of Jesus Christ is taught, that that religion is uplifting to the people that hear it, and as a proof of what I say you have only to take the nations of the earth and measure them by that measure, and you will see that those who live closest to the religion of Jesus Christ and His teachings are the greatest nations in the world. Our Savior has told us that by the fruits of the tree ye shall know it. Then the fruits of the tree of teaching the love of God and love of man as taught by our Savior are good.

Now, I do not believe very much in teaching this doctrine of the Mosaic dispensation, especially in this age. I think that is past. I think that is ended. I think when Jesus spoke while hanging on the cross and said: "It is finished," that the dispensation of an eye for an eye, a tooth for a tooth, came to an end, and from that time henceforth and forever, love of God and love of your fellow is the foundation upon which all religion must be builded. Any church that teaches this kind of doctrine is doing good to its fellows, and even if, in our estimation, they do not go as far as we do, it is for us to scatter this Truth, and let the Truth have its effects upon their minds; but treat them with love, consideration and perfect courtesy.

That is the aim and object of my life, not so much to build up a church, but the aim and object of my life, what I am living for, is to teach this Truth that it may go into all the churches. It belongs to the churches, it belongs to us all. This great Truth has been hidden and buried. Now let us uncover it and let the people have it. Take it into your families, take it everywhere and learn how God does answer your prayer, and then practice it in all the relations of life. The churches all lead in the same direction; they all lead in the light of love. They may have made mistakes; that is human; but the Truth is the guiding star that guides them all. Let us go with them! let us help; and if I can only be a slight help in that direction, I shall feel that God is using me for a good purpose.

I think that I have not time to take up another topic this afternoon, as my time has about expired. In regard to these quizz meetings that I have spoken to you about, I want to impress upon you the necessity of coming to the Wednesday evening meetings and get these facts all brought out. Here is a Truth that is perfect; all you have to do is to get an understanding of it. I see before me a man, who, but a few weeks ago, was sick unto death almost. The doctors had pronounced him affected with ev-

ery kind of ailment almost. To-day, if I would mention his name and you would look into his face, you would see a man of perfect health of body and mind, and he is perfectly happy and perfectly healthy.

I see before me a lady who a few weeks ago was a wreck, and her mind was almost a similar wreck. She is in perfect health here this afternoon. I could tell you of a dozen people before me this afternoon that have had this wonderful healing.

I simply say to you that this is a Truth that God has given to man. If you want it, seek it, study it, and ascertain for yourself whether it is true or whether it is not. If you study it you will find as I found, you will find it is the Truth. It will help you, it will build you up; it will build you up mentally, morally and physically. It will straighten out the crooked paths of life and make harmony and the sweet beauty of love rest around you in every respect. God's love will lead you through the day, and in the night it will shadow you, and protect and comfort you everywhere. This is the most beautiful religion in all the world, because it is God and only God. God and His Son are the ones that do the work, in and through the name of Jesus Christ, and we have authority from the Scriptures that this is true. Jesus says, "Take this gospel and preach it to all the world, and in my name you shall" do so and so, for these signs shall follow those that believe. Then when you believe and get to where you can believe, these signs will follow. You may think you believe now, but you can't believe unless you know the Truth. You are trying to believe, but you do not know how to pray. Come into the full knowledge of the Truth and God Almighty will lead you. That is what we are trying to do here, to teach it to you. God's love go with you is my prayer for you to-day.

Never trouble others for what you can do yourself.

ASK KNOWING YOU RECEIVE.

(Col. Oliver C. Sabin delivered the following lecture before the Reform Christian Science Church Wednesday evening, November 6, 1901.)

A lady asked me this evening to state something regarding what this Christian movement is that we call Reform Christian Science, saying that a friend of hers was present and that she did not know anything about it. If I were to attempt to give an explanation of the Science of mathematics in the time that I ought to take her to-night, it would be a very small explanation, as you can all see. So with any other science. This science of man's communion with God and God's communion with man, because that is what it is, is as much a science as anything else that God has ever given to man; and I can give only a few thoughts to-night in my allotted time.

In the first place, we learn to know that God is our Father, and that we are His children. We learn to know that God is good, and that God is all; that there is no devil, and there can be no devil, and His creation.

I must repudiate the doctrine set forth by my brother about our father being the devil. That belongs to a past age, because we have demonstrated that there can be no devil, and there can be no devil. Why? Because there was no Creator for a devil. All that God created was good, and I have never heard anybody say that the devil was good. I think that he is held up to us, this so-called devil, as a sample, even worse than the old lady's son, who was totally depraved and growing worse every year. I think the devil is even worse than that; but I have never yet heard of anybody claiming that the devil was good. That belongs to a theology that has never yet presented itself. Well, God created all that was created, and if He created a devil He created evil. According to some ideas the devil is the toll keeper

on this broad road that leads down to hell, destruction and misery. All the human family, pretty nearly, according to that theology, are walking or running or marching down that broad road, and all that is left for God is occasionally one who has by strict economy, so to speak, of his morals, been enabled to walk up this straight narrow path.

We simply repudiate that doctrine, do not believe a word of it. It is no part or parcel of the religion that Jesus Christ taught. It is no part or parcel of the doctrine that all that was created, is good. The expression that the Savior used when he said, "Your father, the devil," did not mean that the devil was the father of anybody. I never heard of the devil being the father of anybody. He never created anything. He never had a creative power; he is destructive according to the ideas of the devil lovers, although he is not enabled to destroy anybody. He can burn them for all eternity, but not destroy them. We simply repudiate all that. It is no part or parcel of our religion.

We have through this religion the understanding whereby we can ask God for something and get a reply. Not a reply like that of the old darkey who prayed the Lord to, "Send the angels after me now, I want to go," and after he had prayed awhile he heard something behind him, and he thought it was the angels' wings flapping, and he got up quick and broke for home on a run, got into his cabin, jumped into the bed, covered up his head and said, to his wife, "The angels are after me." Soon he heard a rapping at the door, and he said "Go and tell the good Lord that I am not ready, I do not want to go yet." We do not believe in that kind of religion either. We do not believe in that kind of an answer to prayer. We believe that when we ask—we do not only believe, but we know that—when we ask for anything from God, we have the certain knowledge that we will receive an affirmative answer; and we know what to ask for, because we are entitled to everything that God ever made.

God never made anything but good; therefore, we are entitled to all good, and we can't ask amiss as long as we ask for something that is good. Now, that is the rule whereby we can always know how to pray, what we are entitled to pray for. If you are praying you are entitled to everything that God ever created. You are entitled to happiness; you are entitled to luxury; you are entitled to beauty; you are entitled to health; you are entitled to all harmony from God, and you can ask, knowing that you are going to get what you ask for. You not only know that, but you know further, if I had time to go into it, that you have that already for which you ask. We repudiate all evil. There is no evil and there can be no evil. Evil never had a Creator, and anything that assumes or pretends to be evil, is nothing but this material mind which our brother read about, called carnal mind. It is false, it is a lie, it is untrue, and it never was true, never had a scintilla or Truth in it. When the tempter took the Savior up on the mountain and told him to bow down and worship me and I will give you all these, he did not have anything to give; it was a lie of material mind, for materiality has never told the truth, has always held out false hopes and false claims to the unwary. It says to the young man if you will come out and have a good time to-night, go to these cheap theatres and make yourself agreeable, you will have happiness, all of which is a lie. That is the seed that is sown, and the young man reaps his crop, that he has sown, for everything you sow you reap in kind; and instead of having these things as vouchsafed to him his material mind says he reaps sorrow, pain, misery and death. There is nothing more true than as you sow you reap.

I have given only a part of our belief. We also know that we can come to God and ask him and receive that for which we ask. We know that God loves us and we know that He protects us; we know that if we trust we will have everything that God ever created, as we want it; and no sorrow, no

hunger, no want, no destitution, no suffering, will ever or ever can come near us; but, on the contrary, our paths are paths of peace, and our walks are along the line of happiness and perfection. God leads, and no evil can come near, around or about us. That is something of our religion. It is the same religion that the churches have, only we step a step farther and claim the healing of the body as well as the soul and repudiate that old doctrine, that is a relic of the dark ages, of a devil and of a hell. We repudiate, and above all things and under all conditions, we denounce the idea that the devil is our father. We can't agree to that; but I think my brother got off the track. I was raised in a church that believed in hell as strong as any church in all the world, and I have heard our preachers preach this hell doctrine. They would say you have got to take hell if you take any of it, one is just as strong as the other; but I never heard any of them, claim that the devil was our father. We stand flatfooted on the proposition that God is love, and as our Savior taught us, upon two propositions hang all the law and the prophets. These two propositions are: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shall love thy neighbor as thyself, and on these two commandments all theology is based. That is the criterion that I take in my judgment to know what I am to believe. I measure it up, is that the doctrine of love? Does that teach us to love? If so, then that is my belief; but if it teaches me anything to the contrary, then I repudiate it; and I want to say here to-night, as I have said before, that all the misery, that the world has ever seen from the first step out of the line of perfect rectitude, until the last sin, had its origin and its cause in the doctrine that there is a power other than God, called evil and that that power is stronger than God. Men became defiant and desperate.

They say, "I can't live this life that you are talking about and keep out of hell. I am not afraid of the devil, if he get me all right. I am going to have a good time now for I don't believe anything." This thought that God is redhanded to punish mankind and turn them over to this arch devil, is what makes people sin. They sin because they are desperate.

There never has been a people advanced, any higher than their idea of God. You make people believe that God is ready to slaughter everything that don't walk exactly according to what they think and preach and such a people are ready to go out and murder without pity, and all history shows it; and I do not change my estimate even if the Jews happened to be a part of them. You take the religion of the Jews, as taught and practiced in the settlement of the land of Palestine, and it was nothing more nor less than a system of barbarism, cruel and brutal murder as much so, as was the conduct of our ancestors towards the American Indians. There was no justice in it, no religion in it and no love in it.

Do you suppose that a person who takes that thought into his consciousness can heal the sick? What is the criterion for our judgment? You take the last words of our Savior, as spoken as they were walking up the mountain of the ascension, some five hundred of them as tradition tells us, Jesus was with them, and the last words He said in substance were, Take this gospel that I have been talking to you, and preach it to all the world everywhere, and you may know by this rule how you can tell them that are believers, all believers shall have power to cast out evil thoughts; they shall have power to drink deadly poison, and it can't hurt them they will have power to heal the sick; they will be endowed with this Gold Almighty power, if they believe you. Mind you, THAT IS THE RULE OF A BELIEVER, and that is the ONLY ONE EVER GIVEN.

Do you suppose that if they went forth teaching

a doctrine of hate or reprisal, an eye for an eye, a tooth for a tooth, that they could ever have healed the sick? Not at all, not at all. Wherever Jesus Christ went it was nothing but the teaching of LOVE, LOVE, LOVE. Love gives you—mark what I say to you now—is what gives you your dominion as originally given to the children of God. It is the last word restored. But, Oh, that old black night of a belief in evil, of a belief in a devil and a hell, banish it! It belongs to the dark ages when men were crucified for opinion's sake, when men were burned at the stake. It is no part or parcel of the Christian religion, the teaching of Christ, and those who believe it, can not heal the sick and God does not answer their prayers.

We know we are right because we heal the sick; we know that God gives us the power and He answers our prayers; we know we are right because the Bible tells us that the disciples went forth preaching this doctrine, and the truth was vindicated by their works. That is how we know we are right, our works show that we are right.

This beautiful religion, in short, is one of perfect love, of perfect kindness, and it teaches us to take our brother into our hearts as we do ourselves. We are led to the thought that we must not do wrong to him. If we do, we are not practicing what our Savior taught us. We take the doctrine 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. Instead of going through the world fearing that you are going to get into hell, you go through the world loving God, and knowing that God loves you, and that God blesses your every step, and He gives you all. You do not have to worry, because you trust God for all and you trust implicitly. These rambling thoughts are something of what our religion is, but of course it is only a glimpse. God help us all to follow the pathway of Love.

BRIEFLETS.

BY CLERICUS.

Spirit, the motor, controls matter.
 Clogged brains never think clearly.
 Sin has its foundation in evil-doing.
 Reform marks the world's progress.
 Alcohol exhilarates—then depresses.
 Hesitation invariably invites disaster.
 Inspiration is Heaven's instrumentation.
 The unseen connects closely with the seen.
 Force manifests power through substance.
 Morbid thoughts produce morbid ambitions.
 Truth reposes in and radiates from the centre.
 Filled with purity, no space remains for impuri-
 No action ever occurs without subsequent reac-
 Mortality and immortality blend through the di-
 Matter is but a form of spirit, and motion a
 Noble aspirations frequently culminate in glori-
 While knowledge is power, wisdom is the perfec-
 The senses and the soul should always be in
 A cheerful countenance is the best banisher of
 Spirit is the source from which everything
 Everything develops from within itself out into
 As we believe, so we are, if our belief be illusory.
 Faith to be potential must be founded upon tru-
 Two things can not occupy the same space at the
 Hence, health and disease, being di-
 qualities, can not be co-existent.

When people sing and pray together they are all
 of one accord; but when arguing they are all wide
 apart in sentiment.

The fiery dragon of war is fast being superceded
 by the mild dove of peace.

Science and religion are gradually meeting upon
 a common plane to broaden Christianity and hu-
 manity, until Truth shall stand forth grandly su-
 preme.

Mankind in general is fast throwing off the gall-
 ing shackles of blighting supersition to read the
 Book of Life in the clear light of intellectual pro-
 gress and divine advancement.

Every seeming miracle is naught else than the
 working of a natural law which is not duly compre-
 hended by those whom it amazes.

Nature intends that a pretty even balance be
 maintained between the spiritual and physical sides
 of a man's life; and an excessive exhilaration in
 one direction mostly results in a corresponding de-
 pression in another.

Jesus never failed to effect an ultimate cure, for,
 simple as were his methods, they were scientifically
 formulated.

Realize the true divinity within us and then we
 become receptive to the complete love of God Al-
 mighty.

Faith without works is of little avail in bringing
 about desired results.

All systems, human in conception, lack in the di-
 vinity of perfection.

Faith, like small mustard-seed, can grow into ex-
 tensive proportions.

Peace, purity and plenty are the resultant out-
 comes of sincere and persitent study of Christology.

Always study carefully upon right lines or be-
 come engulfed in a maize of perplexing mystery.

Churches whose pulpits are mere altars of mam-
 mon serve men of money rather than God and the
 humble wayfarers.

Mind dwelling intently upon the noxiousness of

disease increases its power of production of evil.

Sin is not a mere mistake—an invertant error—but, the premeditation of an act terminating in wrong-doing.

Misplaced energy is a wastage of natural force—intellectual, physical or spiritual.

Doubt begets disaster, but, confidence generates success.

Our very thoughts are the arbiter of our success or failure in any direction.

Man must have faith in himself ere he can expect others to have faith in him.

Fear makes cowards, and cowards lack courage to combat conditions detrimental to their personal welfare.

Our physical bodies invariably mature along the lines of our strongest mental impressions.

Our minds are magnets which draw to them either good or evil, according to the way they are poised.

Christology, the divine doctrine of health and happiness, includes the whole of rational science, and not its ragged edges which have been lopped off while in contact with an incoherent theology.

Keep your mind's eye constantly centred upon good, and then evil can find no entrance place within the windows of your soul.

The exquisite statute always exists in the mind of the sculptor ere it is hewn out of the stately stone. So it is with our religion, which must be germinated inwardly ere taking outward form.

All thoughts and all acts are reflected in nature's mirror—God's great judgment book—and indelibly impressed thereon.

Our physical body is our house of flesh which gives temporary tenancy to our eternal soul.

We must carry with us our own spiritual lamp to light the treacherous ways of worldly darkness.

Mysteries are merely the results of misconceptions which grow out of either ignorance or prejudice.

Spiritual power resolved itself into chemical and mechanical action when employed in the creation of the world.

Our individual will can act correctly only when fully in accord with the divine will.

There are many things in Heaven and earth which are not comprehended by the wisest of philosophers, yet the forcible truths of which can not be ignored by any well-regulated mind.

To secure real knowledge we must feel the truth of a thing and understand it is true—know why it can not be otherwise.

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

Man is not a finished being on this plane, from which he must progress to grander realms.

Kind words give forth soothing vibrations, while cruel words produce discord and distress.

Reform in religion is the clarifying crucible which refines, renovates and rejuvenates the degenerate dross of dogmatic oppression.

A strictly upright man can never become a down-right scoundrel.

Sunlight in the soul is far better than dollars in the dark.

We never repent of having eaten too little.

Never put off till to-morrow what you can do to-day.

Never spend your money before you have it.

Pride costs us more than hunger, thirst and cold.

Nothing is troublesome that we do willingly.

Take things always by their smooth handle.

INSTRUCTIONS HOW TO TELEGRAPH.

Those of our patrons who telegraph or cable the editor of the News Letter for treatment will do well to follow the following instructions :

When sending cable message simply address it "SABIN, WASHINGTON," and give name in single word, of disease. Sign name of party who wishes treatment. I will then understand that the party whose name is signed to the message desires treatment for the disease named, and treatment will commence at once.

In sending telegraphic messages, follow these instructions as neary as practicable :

First. If the message is for immediate delivery do not use night message blank.

Second. State name of the one who wishes treatment, and if a child under 10 years of age, give the mother's full name also. State name of ailment, and immediately after telegraphing, send by mail a letter giving particulars of case.

Third. When it is safe, telegraph or write for treatment to stop.

Fourth. A letter or telegram ought to be sent us every day during the treatment when patients are very low, stating conditions.

Fifth. What is known as "urgent treatment" is always given to telegraphic cases, and this should not be continued any longer than is necessary.

Sixth. We never reply to telegrams or cable messages unless by special request, as reply is not necessary ; treatment in all cases commences as soon as requests received.

How far the Bible enters into the web of our literary style is perhaps hardly appreciated, though it has been declared repeatedly by masters of English as wide apart as Carlyle and Ruskin. A curious illustration of the extent to which the Bible has affected a distinguished politician and lawyer, writing upon matters of current interest, with no

occasion to refer to the Bible and no special training that should make him familiar with it, appears from a curious study in The Independent of ex-President Harrison's article in the last North American Review. This article contains, according to the statistician, twenty-one quotations and allusions : One each from Pitt, Frothingham, Webster, Jefferson, Longfellow, Washington, AEsop, three familiar phrases from unidentified sources, three references drawn from the Declaration of Independence, that being one of the subjects he was discussing, and eight from the Bible. Moreover, these eight are of a kind that presume a knowledge of the Scripture for their appreciation, assume it as a matter of course, as indeed in ex-President Harrison's generation and ours one has a right to do among educated men, though, according to President Thwing, that is hardly the case with the young men of to-day. How much that is to be regretted, not alone on religious grounds, or even on literary ones, must be obvious to all.

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