

THE DON'T WORRY MOVEMENT.

A WAVE OF SPIRITUAL EMANCIPATION.

A Gospel of Christian Optimism.

BY THEODORE F. SEWARD.

The whole nation needs a new religious view and inspiration. The churchman, the politician, the business man, the working man, need a new and higher sense of the dignity of human nature and the divine; and of the divine, eternal issues of human life and destiny.—
Edwin D. Mead.

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All this will be gained when real Christianity is substituted for theological and theoretical Christianity.

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The Don't Worry Movement was founded by Jesus Christ when He revealed the Infinite Fatherhood of God.

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And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophecy.”—The prophet Joel, as quoted by St. Peter.

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There is to-day a universal attitude of expectancy. Every earnest soul believes that some kind of a modern day of Pentecost is at hand. The Don't Worry movement appears to be at once a prophecy of and a preparation for that Pentecostal revival. It touches the universal heart, and transfers attention from the things of sense to the things of the spirit. It studies the philosophy of life from the standpoint of the divine immanence, as interpreted by the laws of biology. It is a gospel of Christian optimism.

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“I devoutly believe that too little has always been thought of the hygienic effect of communion with God. I devoutly believe that a multitude of physical diseases might be arrested and a multitude more cured by the constant, habitual practice of the presence of God.”—Rev. Francis E. Clark, Founder of the Christian Endeavor movement, in “The Great Secret.”

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THE DON'T WORRY MOVEMENT.

It is one of the wonderful ways of God that a wave of spiritual emancipation has been set in motion, or, at least, has been brought into recognition as such, by a common colloquial phrase, which is often spoken, and usually with little thought.

The "Don't Worry" movement was suggested by the publication of a small volume with the title "Don't Worry, or Spiritual Emancipation ; The Scientific Law of Happiness," and was inaugurated by a group of earnest people in a private parlor in New York city, on the evening of Nov. 3, 1897. It is probably the first movement ever started whose constituency at the outset included all the people in the world ; for every one worries, and no one wants to.*

The first question to be considered, with reference to this movement, is whether it has elements of stability and permanency, or is merely an impulse of enthusiasm that may influence the public mind for a little while and then disappear.

If it has no deeper purpose or firmer foundation than to introduce less strain and more comfort into human lives, then, as a movement, it cannot last, desirable and blessed as that result would be. Comfort is a pleasant thing, but man has too deep, too high, too outreaching a nature to be satisfied with that alone.

The considerations which led the company of people above referred to to begin the movement, show clearly

* The meeting was held at the home of Miss Georgina I. S. Andrews, a lady who has for a number of years been lecturing and teaching along the line of Spiritual Emancipation.

that the undertaking had a profound significance in their minds. The propositions presented at that meeting were the following :

1. The Don't Worry movement appeals to a universal need and a universal hunger of the heart.
2. It emphasizes the teachings of Jesus Christ and also of the Ethnic religions, concerning Divine Providence and the Heavenly Father's care.
3. It tends to substitute faith for doubt, and peace for unrest.
4. It leads to a study of religious truth in accordance with the laws of biology, as revealed by modern science.
5. It will help preachers and religious teachers, by supplying a new basis for mutual sympathy and understanding between them and their congregations.

That these propositions represent a permanent force, and not a passing impulse, goes without saying. In fact, the movement can only be properly characterized by the language already employed. It is "a wave of spiritual emancipation."

The world has waited long for such a movement, and the whole process of evolution has led up to it.

EMANCIPATED FROM WHAT ?

What is the nature of the promised emancipation ? How is it to be brought about ?

Already it has been stated that mere emancipation from anxiety and care will not suffice. That would be an emancipation of the spirit, but it would not be spiritual emancipation, in the legitimate sense of the phrase. The great unrest, which characterizes this age, has led to a larger expectancy than that. A brief sentence from a public address, recently given by the president of an eastern college, will perhaps suggest a reply. He said : " There are limits to the imitation of Christ."

Is not the entire theological question suggested by that statement? Jesus said: "According to your faith be it unto you." "All things are possible to him that believeth." "Be ye perfect as your Father in heaven is perfect." "Greater things than these shall ye do, because I go to the Father." These are divine truths, taught by Him who was "the Way, the Truth and the Life." Human theories arose, which minimized and largely devitalized these sayings. The "wave of emancipation," which is now sweeping over Christendom, is simply releasing the eternal truth taught by Christ from the human interpretations and traditions which have obscured them. The world is beginning to realize

"The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The life that maketh all things new."

The elements of emancipation may be briefly stated as follows:

1. Freedom from scholastic dogmas and an arbitrary system of thought. Recognition of the truth of the divine immanence brings Christianity back to the realm of scientific law, where Christ Himself placed it.

2. Freedom from fear. The truth that "all things are ours," and that God made man to have dominion over all flesh, brings exemption from every foreboding anxiety and haunting fear that he has heretofore been subject to.

3. There is a rapidly increasing belief that mankind will be released from the power of disease when the truths of life and being are fully understood. "By faith we take on all the resources of God. Fear is the great enemy of man."*

4. The entire case may be stated by saying that the

*Rev. George D. Herron, D.D.

world is now in process of emancipation from materialism. We are in the dispensation of the Holy Spirit, and the laws of the Spirit are bound to prevail.

THE PHILOSOPHY OF THE MOVEMENT.

The wave of spiritual emancipation is only the expression of an irrepressible craving of the human soul for life and growth. Its foundation was laid when man was made in the image of God. However he might become immersed in materialism and enslaved by the senses, the time could not fail to come when the spiritual nature would reassert itself, and the progress toward emancipation begin. History shows numberless waves and impulses of a similar nature. There was the "crusade" wave, the "Reformation" wave, the "Puritan" wave, the "Oxford movement" wave, and countless "revival" waves. The present impulse differs from all that have preceded it in the fact that its aim is to bring mankind into the realm of absolute spirit. It is based on the teaching of Jesus that the kingdom of heaven is within ; that is to say, in the realm of the spirit—the spiritual world.

Man has never wholly lost sight of his spiritual origin and being. The fundamental law was announced thousands of years ago in the Book of Proverbs. "As a man thinketh in his heart so is he." Plato taught a philosophy of idealism, and Bishop Berkeley reaffirmed it during the last century.

The essence of the Don't Worry idea is trust in the unseen and spiritual. Leaders of thought have always held up that standard. Buddha, Socrates, Marcus Aurelius, Thomas à Kempis—there has been no great world-leader, who has not proclaimed a gospel of trust that would save mankind from its bondage to anxiety and care. Emerson's philosophy breathes it in every line.

Christianity, as Christ taught it, is a perfect embodiment

of this trust. His instructions proclaimed it, and his life exemplified it. Our American temperament is not easily adapted to this truth, and our vast material prosperity has done much to weaken its influence upon us. Hence the necessity of a definite movement, or crusade, to restore to us "the peace of God which passeth all understanding."

HISTORIC CONTRIBUTIONS TO THE MOVEMENT.

There is not a religious denomination, or body of earnest people, organized or unorganized, which has not helped to prepare the way for this wave of spiritual emancipation. What a grand preparation has been afforded by Presbyterianism, with its doctrine of the divine sovereignty and its faith in the eternal purposes of God. Yet, how essential was the contribution of Methodism in calling attention to the truth that God's grace is freely bestowed upon all. How important was the message of the Congregational bodies, that no church or state has a right to interfere with the divine law of individuality. How essential, in its time, was the Liberal movement in emphasizing the human side of Christ, and in contending for a scientific treatment of religious truth. The Roman Catholic church, with its doctrine of the "real presence," has cultivated a sense of reverence in millions of souls, and prepared them for the universal immanence of God. The Episcopal church, having been nourished on the Greek philosophy of the divine immanence, rather than the Latin system of scholastic thought, is especially prepared for this movement. In its presentation of religious truth, it has ever held to the educational idea—the principle of growth, or evolution.

The other denominational bodies (amounting in all to about one hundred and thirty) do not call for special mention. Each has had its mission, and has emphasized some phase of truth.

But some attention must be given to later move-

ments, which have grown out of the exigencies of modern thought and life. In one form or another, they all express a revolt against a theology, which, in the words of Dr. George A. Gordon, "exalted God so high as to banish him from the world."

Swedenborgianism was a protest against materialism and scholasticism. It presents a philosophy of spiritual life in accordance with the principles of evolution.

Concerning the various movements, which may be embraced under the general term of "mental healing," or "spiritual healing," this statement should be made as a matter of simple justice. However the representatives of these various systems differ with one another in their methods of teaching and practice, they all agree in distinctly and emphatically denying that their principal purpose is to heal the body. They believe and teach that seeking first the kingdom of God will bring all other blessings, spiritual and physical. Bodily health is one of them, but it is by no means the most important. Christ's kingdom is a spiritual kingdom. It is a kingdom of purity, happiness, harmony and health. As we rise by faith into that kingdom, we leave the ills of the flesh behind or below us. The soul becomes master of the body. *Thoughts are things.* We lay up treasures in heaven by cultivating a heavenly disposition. The kingdom of spirit is our actual home. Our development is accomplished by *realizing* this truth in our thought, and demonstrating it in our life.

Such is the teaching of those who are now making the idealistic philosophy the basis of a system of mental therapeutics.

As to the scriptural warrant for their work, they claim that no word can be found in the Bible to justify the prevalent belief that healing by faith ceased with the apostolic age. On the other hand, they point to Christ's own commission, "Go ye into all the world, and preach

the Gospel to every creature. Heal the sick." Also to the words :

"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. The "Spiritual Healers" believe that the Christ is "the same, yesterday, to-day and forever," and that "He is able to save to the uttermost"—the body as well as the soul.

NOT FOR DESTRUCTION, BUT FOR EDIFICATION.

It is most gratifying to know that, with all the influx of light and stirring of thought in this modern time, we are not obliged to despise or discard the faith of our fathers. We are not called upon to reject the doctrines they held so dear, but only to give them a larger interpretation. The inhuman side of Calvinism is left behind with the rude and tyrannical age which it reflected. Calvin not only emphasized the eternal purposes of God, but he introduced the principle of individualism as against the authority of the church. He taught in his "Institutes of Theology" that "the sole spiritual sovereign on earth is the spiritual man in the court of his own conscience." The idea of divine predestination was not new. Homer taught it. Augustine wrought it into the Christian theology. But he taught that the believer was to receive divine grace through the church, by the laying on of priestly hands. Calvin taught an individual predestination and responsibility. This produced the Huguenots, the Puritans, the Covenanters, the Dutch Republic.* Guizot said of Calvin, "He was undoubtedly one of the men who did most for the establishment of religious liberty." Green says, in his History of the English People: "It is in Calvinism that

*Rev. J. M. Whiton, D.D.

the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God and heir of heaven, the trader at his counter and the digger in his field suddenly rose into equality with the noble and the king."

The "new thought" is simply a recognition of the truth that the heavenly dignities and privileges belong to us *now*. "Now is the accepted time and the day of salvation." Salvation means "health, wholeness." Christ's uniform teaching is that all gifts and blessings are ours at the present moment, with no limitation but our own capacity or faith to receive, appropriate, enjoy and use.

THE MOVEMENT BELONGS IN THE CHURCHES.

After what has already been said, this statement seems superfluous. Yet the wave which has been gathering force during the past quarter of a century has thus far been developed almost entirely outside of the churches. This is but a repetition of the invariable history. When, in the orderings of Divine Providence, the time has come for a new expression of religious truth, or a new form of religious life, it has never been taken up first by the church, but by individuals. One by one they come under its power. They determine its value by practical demonstration, and in due time the churches adopt and assimilate the new order. What is the basis of the present movement? It is nothing new. It is only revitalizing and bringing more practically into the life of the individual and of society the eternal truth of the omnipotence of an omnipresent and omniscient God. It is a reconsideration and a practical application of the teachings of Jesus Christ, with the added light of modern science to make them clearer and more emphatic. Thus far those who have become interested in what they call "the new thought" have often felt a necessity of joining some or-

ganization outside of the church, in order to pursue their study, and find sympathy and spiritual companionship. It is to be hoped that this stage of the history is past. The churches may now, without detriment to their conservative usages, adopt the ideas which many of their own members have learned to prize. They will thus not only save their people from wandering into outside organizations, but they will themselves begin a new phase of spiritual history. They will become far more vitally related than many of them now are with the great spiritual development of this new age of the Spirit—the dispensation of the Holy Ghost.

One thing is certain. In this wave of spiritual emancipation, whose existence and power no observing person can doubt, those churches and individuals will have the largest part and the fullest joy whose spirit is most completely surrendered to the will of God, and who have the clearest conception of the divine, scientific truth, “The kingdom of heaven is within you.”

With one exception (the Christian Scientists, the followers of Mrs. Eddy, who are building up congregations of their own) I am aware of no advocates of spiritual healing who desire to draw their students away from the churches. On the contrary, they earnestly desire the churches to adopt the truth they teach, believing it to be the real spirit of Christianity. Their instructions also have the result of leading to a new interest in studying the Bible. There are no more earnest readers and students of the Bible than those who begin to realize the predominance of the spirit—in other words, that *thoughts are things*.

WHAT IS A DON'T WORRY CIRCLE?

A Don't Worry Circle is a combination of people who wish to emancipate themselves from their slavery to anxiety and fear. It may be large or small. Any family may agree to resolve itself into a Don't Worry Circle, and

many are doing so. On the other hand, members need not even live in the same place. There is one circle of three members, two of whom live in New York city and one in Michigan. They study the scientific principles of the subject, and help each other by correspondence. Usually members live in the same town and have regular meetings. But overcoming a pernicious habit is only a small part of the work of a "Circle." It leads to a study of the deepest principles of being. "Am I in vital relationship with, and properly adjusted to the Supreme Source of power, life, health, happiness?" In some form or other this problem will last as long as life lasts. Hence the usefulness of a circle is far from being transient. An "Emerson Club" in New York city has adopted the circle idea, giving as their reason that "Don't worry is transcendentalism reduced to practice." The pastor of a church in New York has turned his midweek meeting into a Don't Worry Circle. He writes: "I can see a great future for the movement. I have plans for my meeting which I am sure will keep it alive and vigorous, for it will be nourished by the bread and water of life, so freely offered for all who will eat and drink."

He says further that his method is to prepare a brief paper himself, or have one of his people prepare one on some suitable topic, to be followed by a general discussion and the relating of experiences with reference to overcoming the worry habit. The first essay was on "the relation of worrying to health." The second was "what did Socrates teach about worrying?"

The machinery of a circle may be of the slightest. No constitution is required. If it is a church circle the pastor will naturally be its general director. If it is a private circle, a president or chairman may be chosen from time to time. Methods will vary so much under different circumstances that fixed rules cannot be given.

The following topics for study and discussion are copied from the book "Don't Worry."

1. God as ever-present Life, Wisdom, Love and Beneficent Activity.
2. The Holy Ghost, as representing God at work in the Universe, and in the hearts of men.
3. Christ as the revelation of the eternal principle of self-sacrifice and self-giving.
4. The Christ spirit as expressed in literature and the arts.
5. The Christ spirit in science and all human inventions.
6. The Christ spirit as the basis, and the only basis, of a science of society.
7. The presence in nature of a Being who is transcendent as well as immanent. (Illustrated by the sun, which is a distinct body in the heavens, yet its light and heat are the source of all life in the earth.)
8. "The kingdom within." What is meant by this expression?
9. Is it possible to go to heaven without taking some one with us?
10. When the Bible says that we can have *all things* through a receptive faith, is the promise to be taken literally?

Mr. Charles B. Newcomb says in his lately published book, "All's right with the world," "Let us organize an anti-worry club on the lines of prohibition work, to legislate against the indulgence of anxiety. We will not depend on numbers for success. A membership of one is quite sufficient. Two in some cases will be better, and possibly four or five, if there are so many in the family. The fines and penalties should be severe, and might be devoted to the purchase of breezy literature that would assist 'the cause' and forward the objects of the club. There should be no tenderness shown to defaulting members, for worry is a disease that needs heroic remedies. We must be as merciless to our worries as to Canada thistles. It might be well to even offer bounties for their extermination. We must radiate an atmosphere in which they cannot live. If we do not master them, they will certainly master us."

SCHOOL TEACHERS SHOULD FORM CIRCLES.

This may be done even without having any meetings. The teachers in the same school building may merely agree among themselves, as they casually meet before or after school hours, that they will regard themselves as a Don't Worry Circle. If they will carry this into their class-rooms they will render an inestimable service to the rising generation. Children are very susceptible to such influences. They can be so trained that they will be wholly free from the habit of yielding to fear, anxiety and worry, by which their parents are so generally enslaved.

A LAY MOVEMENT.

The wave of spiritual emancipation is distinctly a lay movement. It is an unconscious reaching out of the lay mind for the vital side of Christianity. "The common people heard Him gladly." This is as true to-day as it was nineteen centuries ago. Whenever He speaks the people go to hear Him. But every year they grow more impatient of all doctrines and theories which they regard as being substituted for His own blessed Self and His life-giving instructions.

A HELP TO ALL OTHER SOCIETIES.

The Don't Worry movement is not a rival of any organization, but is a help to all. It should be adopted by all societies which are working for the benefit of the public. Especially should it be engrafted upon all distinctively religious organizations like the various branches of the Christian Endeavor, the Y. M. C. A., the W. C. T. U., the King's Daughters and Sons, the different brotherhoods, and all that have to do with the younger generation. Our young people should be led to realize that quietness is power; that they lose effectiveness of effort to the extent that they yield to impatience and fret. Anxiety is not only unwise, it is unchristian. It is actually bearing

witness against the Fatherhood of God. Swedenborg says: "They who are anxious attribute to themselves that which is of the Divine Providence, and oppose the influx of life—the life of good and truth."

AN AID TO UNITY.

There is no real unity possible among mankind but that which is created by union of the soul with God. He who is brought into at-one-ment with God has secured the true and only vital conjunction with his fellow-men. Hence the don't worry movement is a direct and practical step toward the unity of Christendom and the ultimate solidarity of the human race. It also aids unity by bringing together people of different qualities of mind. The Young Men's Christian Association, the Women's Christian Temperance Union, the Associated Charities, and all organizations that have brought people of different beliefs together for work, have incidentally advanced the cause of unity. The Don't Worry Circle goes a step farther. It gathers people for conference and discussion. They find that they can not only *work* together, but *talk* together without disagreement. The fundamental truths which are naturally discussed in connection with the worry habit are a bond of union and not of disagreement.

HEADQUARTERS OF THE MOVEMENT.

A centre is needed for this movement; a spiritual centre, where friends can meet and inquiries be answered. Such a place is providentially supplied by the "Circle of Divine Ministry," No. 67 Irving Place, New York. This society has been in existence two years. Its purpose is to aid in every way the "New Dispensation of the Kingdom of Heaven Within." Its aim is to give comfort, inspiration and aspiration to those who desire to cultivate "the life of the spirit." Members of all churches and of no churches are welcome. Many lectures, classes and

courses of lessons are given during the year. An "Hour of Meditation" is held in the rooms every day from twelve until one. Letters of inquiry with reference to the movement of "spiritual emancipation" may be sent to this address as well as orders for books. A Don't Worry Circle, which is known as the "Central Circle," meets in these rooms every Wednesday evening at 8 o'clock.

A COMMON PLATFORM.

This movement is likely to serve a very useful purpose just now, in helping some people who are in a transitional stage of thought to define their positions both to themselves and to others. There are many who are breaking away from man-made systems of theology, and are in the enjoyment of broader views than those in which they were brought up. But they hesitate to speak of these views for the reason that people would at once classify them as belonging to this or that society or "set" with which they really have no affiliation. But there is no occasion for misunderstanding if one announces himself as belonging to the "Don't Worry Movement." In the first place the idea of not worrying is good and only good. In the second place the religious ideas that are connected with it are the fundamental principles upon which all religious people not only *can agree*, but *do agree*. Who cannot stand upon this platform?

1. God is love.
2. God is spirit, and those who worship Him must worship Him in spirit and in truth.
3. Man is His child, made in His image and likeness. However he may have wandered in reality or in consciousness from the Infinite Father, his way of return is by faith and a reception of the Divine Life.
4. Jesus Christ is a revelation and expression of that

Divine Life, and through Him in some way man must return and be restored to his lost heritage.

5. The promise is that "all things are ours" through a receptive and appropriating faith. This truth must be realized and applied by every individual in the way that belongs to his own nature.

A DON'T WORRY COLUMN. WHY NOT?

As worrying is a universal evil, why is it not wise to make a universal effort to overcome it? This can be done by having a don't worry department or column in every paper or periodical in the land, sacred or secular. The "Rules" may be printed as a permanent heading, and readers be invited to make comments or suggestions, relate experiences, or take whatever part they wish in the discussion. A column of that character would stimulate thought and direct it in wholesome channels. The experience of don't worry circles has proved that the interest does not diminish, or the subject grow stale or any less profitable by repetition. On the contrary, the discussions continually reach out into broader fields of inquiry. They involve a study of the laws of relation which may be classified as follows:

1. The relation of the Creator to the universe.
2. The relation of the Heavenly Father to the human race, His children.
3. The relation of man to his brother.
4. The relation of the spiritual to the material.
5. The relation of conduct to character.
6. The relation of character to destiny.

The following are the

RULES FOR CONQUERING THE WORRY HABIT.

1. Consider what must be involved in the truth that God is infinite and that you are a part of His plan.

2. Memorize some of the Scripture promises, and recall them when the temptation to worry returns.
3. Cultivate a spirit of gratitude for daily mercies.
4. Realize worrying as an enemy which destroys your happiness.
5. Realize that it can be cured by persistent effort.
6. Attack it definitely as something to be overcome.
7. Realize that it never has done and never can do the least good. It wastes vitality and impairs the mental faculties.
8. Help and comfort your neighbor.
9. Forgive your enemies and conquer your aversions.
10. Induce others to join the Don't Worry movement.

THE PROBLEMS OF THE 20TH CENTURY.

The next great problem in the process of evolution is the relation of the spiritual to the material. The question is already here, and it is being studied from the scientific as well as the intuitional or religious standpoint. It involves the consideration of thought as a force, or spirit as a force, controlled by thought. As it has thus far been associated in the public mind mostly with various systems of mental therapeutics, the breadth of the question—the universality of its scope, and its vital relation to every problem of human life—is not as yet generally understood. That thought is a force is as certain as that electricity is a force. The method of using this force for the welfare of the individual and of society is the subject that will doubtless take precedence of all others in the years to come. It is a question that should be met and considered in a spirit of earnest investigation. *To reject a truth is as great a mistake as to accept an error.* We should be as conscientious and intelligent in our denials and condemnations as in our affirmations and acceptances.

SPIRITUAL EMANCIPATION INCLUDES EVERY FORM AND EX-
PRESSION OF HUMAN LIFE.

This treatise has considered only one side of spiritual emancipation—the religious. But it is of the very essence of true religion that it embraces the whole being and life of man. This is so admirably expressed in a letter from a friend, that I quote the words, with the consent of the writer :

“ The new Time Spirit is expressed (1) in politics, in a general movement toward democracy—a democracy whose first practical instruments shall be the Initiative, the Referendum and the Imperative Mandate. (2) In religion, by the new Christianity, or the definite purpose to apply the Sermon on the Mount to society, and to make religion ‘a matter of practical action,’ rather than one of speculative opinion. (3) In education, by exalting the ethical over the purely intellectual, and by seeking character, and not scholarship, as the final goal; and (4) in social life, by a slowly growing disposition to give rather than to take in the great exchanges of civilization, and to serve rather than to rule.

“ Behind these four principal tendencies and in them all I discern *God*, and when I do that, I feel that the four are one, and that their consummation will signify but this, that the great child, the human race, but nineteen centuries grown since it first came to spiritual consciousness, has looked anew into the face of its Father ; has seen a larger destiny written there than it could dream of in infancy; and now, at the dawn of maturity, it is springing forward to fulfil the vision of the perfect life.”

THE BROTHERHOOD OF CHRISTIAN UNITY.

Motto :—Love your neighbor and respect his beliefs.

The don't worry movement is a culmination and natural fruitage of the Brotherhood of Christian Unity. Hence

this treatise would be incomplete if it did not contain a history of the Brotherhood and its work. A report should be given, not only on account of its historic interest, but as showing one way in which the wave of spiritual emancipation has been gathering force and preparing to express itself.

On the evening of April 21st, 1891, a meeting was held in the hall of the Y. M. C. A., at Orange, N. J., to discuss the question whether any action could be taken for the promotion of Christian unity. The writer of this pamphlet suggested the plan of a Brotherhood of Christian Unity, with a simple formula which would serve as a common bond of agreement for the followers of Christ without regard to creed, form or ritual.

The idea met with favor, and was at once taken up by the public. Dr. Lyman Abbott presented the plan in the columns of the *Christian Union*. Dr. Albert Shaw printed a symposium on the subject in the *Review of Reviews*. Mr. R. W. Gilder published it in the "Open Letter" department of the *Century Magazine*. The poet Whittier signed the formula of the Brotherhood, and expressed his profound gratification that such a movement had been inaugurated.

At the outset it was necessary to guard against the danger of merely creating a new sect. The work of the Brotherhood was therefore held strictly to lines of education and the development of public sentiment in the direction of Christian unity. Only three of its many efforts for this end will be mentioned.

1. In the year 1893 circulars were sent to ministers of all denominations, in all parts of the country, requesting that Christian unity be the subject of the sermon on a given Sunday, October 20th. Religious and even secular papers copied the circular very widely, and the response to the suggestion was so general that the topic was brought to the attention of millions of people on that day.

2. At the World's Parliament of Religions, in Chicago, the following was presented :

CHICAGO, September, 1893.

Feeling it desirable to crystallize, and as far as possible to perpetuate the remarkable spirit of unity which has characterized the World's Parliament of Religions, we herewith give our approval of the formula of the Brotherhood of Christian Unity as a suitable bond with which to begin the federation of the world upon a Christian basis. The formula is as follows :

"For the purpose of uniting with all who desire to serve God and their fellow-men under the inspiration of the life and teachings of Jesus Christ, I hereby enroll myself as a member of the Brotherhood of Christian Unity."

As the policy of the management of the Parliament did not allow the adoption of any resolutions, owing to the great variety of faiths represented, no vote was taken, but the declaration was signed by many individual delegates, of which the following is a partial list:

DR. JOHN HENRY BARROWS, Chairman of the World's Parliament of Religions.

HON. CHAS. C. BONNEY, Pres. World's Congress Auxiliary.

MRS. POTTER PALMER, President Woman's Branch World's Congress Auxiliary.

MISS FRANCES E. WILLARD, President Nat. W. C. T. U.

DR. LYMAN ABBOTT.

DR. CARL VON BERGEN, Stockholm, Sweden.

DR. GEORGE DANA BOARDMAN.

REV. GEO. D. CANDLIN, Missionary to China.

MRS. LAURA ORMISTON CHANT, London, England.

REV. DR. AUGUSTA A. CHAPIN, Chairman Women's Gen. Com. World's Parliament of Religions.

DR. W. B. DERRICK, A. M. E. Missionary Secretary for West Indies and Africa.

BISHOP SAMUEL FALLOWS, D.D.

DR. EDWARD EVERETT HALE.

REV. B. C. HAWORTH, Missionary to Japan.

MRS. CHAS. HENROTIN, Vice-President Woman's Branch
World's Congress Auxiliary.

REV. ROBERT HUME, Missionary to India.

MRS. JULIA WARD HOWE, Boston.

MOST REV. DYONISIUS LATTA, Archbishop of Zante,
Greece.

MR. G. BONEY MAURY, Prof. of Protestant Theology,
Paris, France.

DR. ALFRED W. MOMERIE, London.

PRINCE MOMOLU MASSAQUOI, Vey Territory, Liberia.

DR. PAULUS MOORT, Monrovia, Liberia.

DR. PHILLIP SCHAFF, Prof. Sacred History, Union Theo.
Seminary, New York.

MISS JEANNE SORABJI, Bombay, India.

PROF. MINAS TCHERAS, King's College, London.

BISHOP J. H. VINCENT, D.D.

3. Believing that the presentation of an ethical creed would help to emphasize the practical side of religion and serve as an interpretation of the historic creeds to many minds, the form of words suggested by Dr. Watson for this purpose in one of his books was published by the Brotherhood, under the title of "A Life Creed." As was expected, the formula occasioned a very wide discussion, quite as much among the secular as the religious journals. It reads as follows:

I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ; to forgive my enemies, and to seek after the righteousness of God.

This was not offered for adoption, but for discussion. It has undoubtedly won a place among the historic creeds of Christendom.*

*The Maclaren Life Creed is to be had in three useful forms: It is printed as a beautiful wall card in illuminated text; as an illuminated panel to stand on the table or mantel; and as a large wall card, in full-faced type, to hang in Sunday-school rooms and other public places. It is published by the Church Union Co., 18 Wall street. Price of each card, 15 cents.

Other works of the Brotherhood need not be mentioned. But one result of its existence should be referred to. Its motto, "Love your neighbor and respect his beliefs," has become an aphorism that is helping to develop a catholic conception of Christianity.

After the society reached a membership of about 3,000, it was found impractical to continue the work of recording its adherents. In reality it is not so much an organization as a spirit, an educational force. All people belong to it in all parts of the world, who believe in *the universal fatherhood of God, and the universal brotherhood of man and in Jesus Christ as the divine-human Leader, Teacher and Saviour of the world.*

PART SECOND.

BOOKS WHICH HELP THE WAVE OF SPIRITUAL EMANCIPATION.

(Note:—At this time of eager inquiry, when doubts and hopes are stirred as they never were before, the question of books stands next, in many minds, to food and raiment. A number of religious books are, therefore, suggested, covering a wide range of topics, but all directly related to the truth of a God in the world, in human lives, and in the development of a new social order. It is instructive to merely read the titles and comments. Any of the books mentioned will be sent, postpaid, on receipt of price, by "Circle of Divine Ministry," 67 Irving Place, New York.)

CHRISTIANITY THE WORLD-RELIGION. By John Henry Barrows, D.D., the Barrows Lectures, delivered in India and Japan, 1896-97. Published by A. C. McClurg, Chicago. 8vo. 412 pages. \$1.50

"We very much doubt whether India has ever been favored with so worthy a presentation of the Christian faith."—*The Indian Witness of Calcutta.*

"The lectures make up one of the most eloquent and complete arguments for the universality of the Christian religion that has been given to the world. The author has succeeded marvelously in putting himself in the place of the Hindu, Mohammedan, Buddhist and Confucianist. This apologetic for Christianity is wonderfully adapted to command the attention of the non-Christian world."—*The Missionary Herald, Boston.*

Books by Rev. Geo. D. Herron, D.D., Prof. of Applied Christianity in Iowa College, Grinnell, Ia.

THE LARGER CHRIST. Published by F. H. Revell & Co., 63 Washington Street, Chicago. Cloth, 75 cents. Paper, 25 cents.

"The author writes at white heat. The burden of the Lord is upon his soul. He has something to say, and he says it. His style is terse and direct. He has mastered the art of verbal economy. No modern writer has stirred us more deeply than this author."—*Magazine of Christian Literature*.

THE CALL OF THE CROSS. Published by F. H. Revell & Co., 63 Washington Street, Chicago. Cloth, 75 cents. Paper, 25 cents.

"No one can read the addresses attentively without coming forth with the feeling that some one has been looking through the chamber of his soul with a lighted candle, and one often finds a prayer for a deeper sincerity and devotion arising, as he peruses the sharply uttered sentences of truth."—*Interior*.

THE NEW REDEMPTION. Published by T. Y. Crowell & Co., 100 Purchase Street, Boston. Cloth, 75 cents. Leatherette, 40 cents.

"Dr. Herron thinks and speaks as one who is under the compulsion of heavenly visions and voices. He is haunted by his subject. He does not argue, nor speculate, nor balance a number of conflicting theories, nor guide his readers to a mild and inconclusive issue of alternatives. Like a true prophet of God, he sees, he declares, he warns, he denounces, he appeals. The energy which throbs through these lectures is at times overwhelming."—*Charles A. Berry*.

A PLEA FOR THE GOSPEL. Published by T. Y. Crowell & Co., 100 Purchase Street, Boston. Cloth, 75 cents. Leatherette, 40 cents.

"The hearer who could find flaws in the intense moral earnestness of this noble and inspiring speaker would deserve the reward accorded by Apollo to the mortal who sifted the chaff from the wheat, by giving him the chaff for his pains."—*The World Beautiful, By Lilian Whiting*.

SOCIAL MEANINGS OF RELIGIOUS EXPERIENCES. Published by T. Y. Crowell & Co., 100 Purchase Street, Boston. Cloth, 75 cents. Leatherette, 40 cents.

"Spiritual things are to Dr. Herron the most real of all things. He lives and moves and has his being in a spiritual atmosphere that is both dense and luminous. Above all those I have ever known, he seems to me to come nearest to Moses' way, and to walk as seeing Him who is invisible."—*J. K. McClean, President Pacific Congregational Theological Seminary, Oakland, Cal.*

THE CHRIST OF TO-DAY. By Dr. George A. Gordon. Published by Houghton, Mifflin & Co., Boston. \$1.50.

"It is felt, more and more, that there can be no substitutes in creeds, in church authority, in patriotic tradition, in apostolic interpretation for Christ, and that without Him there can be no solution of our human problems."—*From the chapter on "Christ in the Pulpit of To-day."*

THE PEACE OF THE CHURCH. By Dr. William Reed Huntington. Published by Charles Scribner's Sons, New York. \$1.50.

An earnest and eloquent plea for a united church. The author says : "It may be said that the country is not prepared for this. Nothing could be truer. The question is : Could we be better employed than in furthering the needed preparation ? That a desired consummation is a hundred years away, ought not to discourage brave men from breaking ground and beginning the approach, and, at any rate, 'it never yet did hurt to lay down likelihoods and forms of hope.'"

THE EXPANSION OF RELIGION. By Dr. E. Winchester Donald. Published by Houghton, Mifflin & Co., Boston. \$1.50.

This volume consists of six lectures that were delivered before the Lowell Institute. The purpose of the lectures, as stated by the author, is to show that "Religion has outgrown her exclusive devotion to ecclesiasticism and dogma, and has expanded to the human conditions which confront her on every side, eager, with a divine eagerness, to achieve the salvation of humanity."

BEYOND THE SHADOW ; OR, THE RESURRECTION OF LIFE. By Dr. James M. Whiton. Published by Thomas Whittaker, New York. \$1.25.

"The substance of a conception, which, in the course of thirty years, is likely to transform Christian thinking upon the subject."—*Rev. R. W. Dale.*

THE DEFECTS OF MODERN CHRISTIANITY. By Dr. A. W. Momerie, of London. Published by Thomas Whittaker, New York. \$1.50.

"Throughout Dr. Momerie's attractive volume, the morning air of the new world breathes through the dry leaves of the old theology.—*Westminster Review.*

AGNOSTICISM. By Dr. A. W. Momerie. Published by Thomas Whittaker, New York. \$1.50.

"We are thankful for so masterly, so comprehensive and so complete a vindication of the principles of Christian Theism, with its powerful refutation of the main principles of agnosticism."—*Freeman.*

FROM THINGS TO GOD. Sermons by Dr. David H. Greer. Published by Thomas Whittaker, New York. \$1.50.

"The Christian church should recognize and teach that all the moral qualities—purity, patience, truthfulness, gentleness, charity, kindness, honor, honesty, unselfishness—are religious qualities, are Christian qualities, and that the men and women who exhibit them in the common life of the world are religious men and women, are Christian men and women."—*From the sermon on "Journeys to find Christ."*

THE HEART OF THE CREEDS. HISTORICAL RELIGION IN THE LIGHT OF MODERN THOUGHT. By Rev. Arthur Wentworth Eaton. Published by Thomas Whittaker, New York. \$1.

A vital, stimulating, healthful and helpful book.

IN TUNE WITH THE INFINITE. By Ralph Waldo Trine, author of "What All the World's-a-Seeking."

"In the degree that we open ourselves to the inflowing tide of the immanent and transcendent life, do we make ourself channels through which the Infinite Intelligence and Power can work."—*From the book.*

Books by Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass.

CHRISTIANITY BETWEEN SUNDAYS. \$1.

IN THIS PRESENT WORLD. \$1.

FAITH AND SOCIAL SERVICE. \$1.25.

THE HERESY OF CAIN. \$1.

Published by Thomas Whittaker, New York.

Instead of giving a separate commendation of each of these three books, a quotation from the third one will indicate the quality of them all. Referring to the fact that doubt may serve a good as well as a bad purpose, Dean Hodges says: "The good doubt is a dissatisfaction with things as they are, in consequence of a vision of things as they ought to be. Even when that which is called in question is right and true, dissent may be nearer to the kingdom of God than mere assent; for the unintelligent and unthinking recitation of a church creed is not an act of faith.

GOD'S IMAGE IN MAN. By Henry Wood. Published by Lee & Shepard, Boston. \$1.

"A volume full of deep and suggestive ideas from the standpoint of the theology of the divine immanence."—*The Christian Union*.

"Instinct with vitality. It is filled with the light which the scientific method has kindled."—*Boston Home Journal*.

THE EVOLUTION OF CHRISTIANITY. By Dr. Lyman Abbott.

Published by Houghton, Mifflin & Co., Boston. \$1.25.

"To show that the law of progress is the same in the physical and in the spiritual realm." This book of Dr. Abbott's has brought light to many minds that were making the journey from a blind belief to an intelligent faith.

IN SEARCH OF A SOUL. A series of Essays in interpretation of the Higher Nature of Man. By Horatio W. Dresser, author of "The Power of Silence," "The Perfect Whole." Published by the Philosophical Publishing Co., Boston. \$1.50.

The purpose of this book is indicated by its first sentence: "A new epoch in the world of human thought begins with the discovery of the large part played in the great drama, which we call life, by mind or consciousness." The volume is an earnest and able analysis of the method or process by which the reality of the unseen world is brought into consciousness, or, in other words, by which the soul finds itself.

THE NEW ERA, OR THE COMING KINGDOM. By Rev. Josiah Strong, D.D. Published by the Baker & Taylor Co., New York. Library Edition, cloth, gilt top, 75 cents. Paper, 35 cents.

Dr. Strong finds in history two governing principles which are its key—two lines of progress along which the race has moved. As these lines spring from man's constitution, they are permanent, and indicate the direction of the world's future progress. In this light the writer interprets the great movements of the times, and points out what he believes history, reason and revelation alike show to be the solution of the great problems of the age. The book not only introduces the "New Era," but helps to create it.

DRUMMOND'S ADDRESSES: THE GREATEST THING IN THE WORLD. THE PROGRAMME OF CHRISTIANITY, and others. Published by James Pott & Co., \$1.

These treatises by Prof. Drummond are too well known to require recommendation. They have stirred more hearts and enlightened more minds than any other religious writings, excepting only a few of the classics. In fact, they already seem to hold a place with the classics of all ages. The world will not soon outgrow them.

THE ASCENT OF MAN. By Professor Drummond. Published by James Pott & Co., New York. \$2.

"The broad conclusion reached by Prof. Drummond is that Christianity is the necessary consequence of evolution, or, in other words, that Christianity is the confirmation of evolution, and evolution the strongest attestation of Christianity. From his point of view, we can say that not a few of the truths which faith has had to take implicitly are here made explicit."—*The Churchman*.

THE WAY, THE TRUTH AND THE LIFE. By John Hamlin Dewey, M.D. Published by the J. H. Dewey Publishing Co., New York. \$2.

"To seekers of the truth, to all who desire earnestly the coming of the kingdom of God upon earth, I recommend the works of Dr. Dewey, as containing a clear expression of divine truth, a profound intuition of the things of the spirit, and a practical method of realizing the same in all the difficulties and sorrows of life."—*Countess d'Adhémar*.

SONS OF GOD AND BROTHERS OF CHRIST. By John Hamlin Dewey, M.D. Published by the J. H. Dewey Publishing Co., New York. 25 cents.

The message in this book is indicated by the following quotation from it: "If, as Jesus taught, God, as pure, spiritual being, immanent and transcendent, is the supreme reality, then we ourselves are deific beings, and have, inherent and potential, within us, the nature and attributes of God, our Heavenly Father."

KINDLY LIGHT IN PRAYER AND PRAISE. By Pastor Quiet. Published by the Swedenborg Publishing Association, Germantown, Pa. \$1.

"Kindly Light" is a book of devotion and religious meditation. An original hymn precedes each meditation. Verse and prose are full of aspiration and inspiration. Concerning the style, it may be said to have the quaintness of George Herbert and the devotional spirit of Thomas à Kempis, combined with the scientific thought of the 19th century.

"A book of meditation and devotion, written with genuine spiritual insight"—*The Outlook*.

The author is a man of rare spiritual vision and one who knows well the source of comfort and strength. There is a joyful optimism about these meditations, which is very refreshing.—*The Kingdom*.

ALL'S RIGHT WITH THE WORLD. By Charles B. Newcomb. Published by the Philosophical Publishing Co., 19 Blagden Street, Copley Square, Boston, Mass. 45 chapters. Cloth, \$1.50, post-paid.

A volume of earnest, thoughtful essays, devoted to the interpretation

of the inner life of man, the power of thought in the cause and cure of disease, and the inculcation of the optimistic philosophy of daily life known as "The New Thought."

GOD IN HIS WORLD. By Henry M. Alden. Published by Harper Brothers, New York. \$1.50.

"A very notable book. It gives, often in rhetoric as splendid as it is simple, the sum of all philosophy and of all theology, the revelation through nature and that in human words. Many passages are true prose poems."—*Brooklyn Eagle*.

YOUTH. By Charles Wagner. Published by Dodd, Mead & Co., New York. \$1.25.

"Through faithfulness, we come from things transitory to the perception of things eternal. This is the end of life. . . . May we become, in this age of subdivision, weariness and wear and tear, that force of which Michelet somewhere speaks, when he says that, some day, it will sweep away the old world with a breath from God."—*From the final chapter*.

THE IDEAL LIFE. ADDRESSES HITHERTO UNPUBLISHED. By Henry Drummond, with memorial sketches by Ian Maclaren and W. Robertson Nicoll.

No word of commendation is needed for a new book from the pen of Prof. Drummond. The introductory essays by Ian Maclaren and Mr. Nicoll, treating of his personality, are of surpassing interest.

PROTESTANTISM. A STUDY IN THE DIRECTION OF RELIGIOUS TRUTH AND CHRISTIAN UNITY. By Edward P. Usher, A.M., LL.B. Lee & Shepard, Boston. \$1.50.

This volume is really an answer to the question: What is the Christian religion? The author is a Harvard graduate, who has given his leisure time for nearly fifteen years to its preparation. Christianity is set forth not as sacramental or theological or hierarchical, but as purely ethical and spiritual. The author seeks to persuade Christians to give up their prejudices, to forsake their clannish spirit, and see religion as it really is. He finds Christianity to be the great and final explanation of human life. He says: "This spiritual explanation of life and of man is so sublime, that he who once truly apprehends it will never part with it. Whoever shall once grasp this idea clearly and adequately will feel that the scales have dropped from his eyes, and no human sophistry, however cunning, can ever again dim his vision. The conventional ideas of his past will seem paltry and mean."

THE GREAT SECRET. By Rev. Francis E. Clark, D.D., Founder of the Christian Endeavor movement. Published by the Christian Endeavor Co., Boston. 30 cents.

This little book is wholly on the line of the New Thought, as is shown by the quotation on the second page of this pamphlet.

THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones. Published by the Unity Publishing Co., Chicago. Cloth, \$1. Paper, 50 cents.

"This book is not a manual of devotion. It does not incite to emotional pity, nor to morbid subjective questioning; but it strengthens the soul to 'serve God and bless the world.'"—*National Baptist*.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE. By Hannah Whitall Smith. Published by Fleming H. Revell & Co., New York and Chicago. Popular edition. 30 cents.

"To commend this book would seem almost superfluous. It will transform the dark days of your life, as it has transformed those of thousands before you, into days of heavenly light."—*The Evangelist*.

ESSAYS ON NATURE AND CULTURE. By Hamilton Wright Mabie. Published by Dodd, Mead & Co., New York. \$1.25.

"The supreme art, to which all the arts, rightly understood and used, minister, is the art of living. . . . The interest in the human story centres, therefore, not on what man has done at any particular time, but on what he has been ; not on the work of his hands, but on the discoveries of his spirit."—*From first chapter of the book*.

FOOTPRINTS OF THE NEW AGE. By B. F. Barrett. Published by the Swedenborg Publishing Association, Germantown, Pa. 30 cents.

A little book, which leads the reader up out of the valleys, through the lowlands, to the very mountain tops of thought, and when this point has been reached, he will thoroughly enjoy the rich and nourishing food to be found in

APHORISMS OF THE NEW LIFE. By Wm. H. Holcomb, M.D. Published by the Swedenborg Publishing Association, Germantown, Pa. 30 cents.

These aphorisms give the very essence of pure Christianity. Dr. Holcomb has a rarely effective way of stating principles, and the quotations from Fenelon, Madame Guyon and others make this little volume a veritable treasure-trove of spiritual thought.

BEYOND THE CLOUDS. LECTURES ON THE SPIRITUAL SCIENCE OF LIFE. By Charles Brodie Patterson. Published by the author at 19 West 31st Street, New York. \$1.

"The world is entering the springtime of a new age, where old things are passing away, and all things are becoming new ; an age in which the gospel of peace and good will to all men shall be known and understood, as it never has been in the past."—*From the preface*.

SEEKING THE KINGDOM. By Charles Brodie Patterson. Published by the author at 19 West 31st Street, New York. \$1.

"At a time when the world is more deeply agitated concerning spiritual matters than it has been for many years ; when people are turning away, sick at heart, from a blind, materialistic belief, which reaches no further than their mere physical bodies ; at this time, whoever has a word of spiritual help or encouragement to give, let him not withhold it through any false pride. This is the only apology offered for the book."—*From the preface*.

HEILBROUN, OR DROPS FROM THE FOUNTAIN OF HEALTH. By Fanny M. Harley. Published by the F. M. Harley Publishing Co., Chicago. Leatherette, 50 cents.

This is a book which will be appreciated by all who are interested in soul-unfolding. It will open up avenues of thought in the direction toward truth. It takes for its keynote the words of the German mystic, Jacob Boehme : "By the activity of the Word the sleeping germs of everything are awakened into life."

THE BREATH OF LIFE. A SERIES OF SELF-TREATMENTS. By Ursula N. Gestefeld. The Gestefeld Publishing Co., New York. 50 cents.

"Though to mortal sense I am hedged in, I know that I am but given what I need for my journey heavenward. I praise Thee, O God! I praise Thee for all that shuts me in, for it is Love itself that compasses me round about. Even as the tiny bird is encircled by the protecting nest, so am I enfolded in that which guards me while I am finding my wings. I thank Thee, great God of the universe, for every straw and twig, yea, even the tiny thorn in it. *All is good; for all is good for me, however, with my mortal sense, it has seemed to me.*"—*From the chapter "When there is Dissatisfaction with Environment."*

THE RELIGIOUS TRAINING OF CHILDREN. By Abby Morton Diaz. Published by the Metaphysical Publishing Co., New York. \$1.

"It seems to me the best book yet published on the subject. It is far ahead of the most enlightened and developed parents, as a whole, and also of the Sunday-school teacher everywhere. A large circulation of this book will greatly help not only children to a comprehension of the first principles of religious truth, but also their parents and instructors."—*Mary A. Livermore.*

THE CONTINUITY OF CHRISTIAN THOUGHT. A study of modern theology in the light of its history. By Alexander V. G. Allen, D.D., Professor in the Episcopal Theological School in Cambridge, Mass. Published by Houghton, Mifflin & Co., Boston. \$1.50.

"While we are discussing the possible terms of Christian unity, the world is thinking of another and larger unity, the formula of which shall include the whole race of man. Must not, then, the return to Christ be so construed as to become the basis of this larger unity? The centripetal force in Christian thinking or experience, which looks to the personality of Christ as alone the way, the truth and the life, may have an exclusive tendency, needing to be counterbalanced by a centrifugal force, whose aim is the widest possible inclusion of all the scattered rays of life and truth."—*From the preface.*

Books by Theodore F. Seward.

THE SCHOOL OF LIFE. DIVINE PROVIDENCE IN THE LIGHT OF MODERN SCIENCE. THE LAW OF DEVELOPMENT APPLIED TO CHRISTIAN THINKING AND CHRISTIAN LIVING. Published by James Pott & Co., New York. Library Edition, \$1. Paper covers, 50 cents.

"In diction, Mr. Seward savors of Drummond; in catholicity of belief, of Phillips Brooks; and in originality of thought, of Ian Maclaren."—*New York Commercial Advertiser.*

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HEAVEN EVERY DAY, OR COMMON SENSE CHRISTIANITY. Published by Thomas Whittaker, New York. Cloth, 50 cents.

"Worth more than a hundred sermons upon technical points of theology."—*S. S. Magazine*.

"Such a book cannot fail of a very large body of thoughtful readers. The more it is read, the truer do its teachings appear, until one is amazed at the depth and suggestiveness of thought."—*Omaha Bee*.

DON'T WORRY, OR SPIRITUAL EMANCIPATION; THE SCIENTIFIC LAW OF HAPPINESS. Published by the author, 67 Irving Place, New York. 25 cents. 5 copies for \$1.

"I have been reading Mr. Theodore F. Seward's brochure, 'Don't Worry, or Spiritual Emancipation.' It is full of wholesome thought, freshly put, and seems to me a good campaign document in a new crusade against the demons of unrest and fretfulness and unbelief. Mr. Seward evidently has a mission, and I would gladly further his beneficent endeavors. If you purpose any movement along this line, 'count me in.'"—*Rev. Philip S. Moxom, D.D.*

"'Don't Worry' is a prescription worth all the medicine chests in Christendom. I have read it repeatedly, and lent it to friends. Go on with your good work. The time is ripe for it. The Brotherhood of Christ comes nearer with every stroke of your pen."—*Frances E. Willard*.

HADESIAN THEOLOGY, OR THE GOSPEL ACCORDING TO SATAN. AN INSIDE HISTORY. By Prince Diabolus. Translated from the Hadesian vernacular by Theodore F. Seward. Published by the author, 67 Irving Place, New York. 10 cents.

"'Hadesian Theology' is brilliantly suggestive, and ought to help correct some of the weaknesses and errors of the churches."—*Rev. A. W. Momerie, D.D., London, England*.

"'Hadesian Theology' treats the subject in a thoroughly fresh and entertaining way, and I hope it will have a very wide circulation. It cannot fail to do good wherever it goes."—*Rev. Lyman Abbott, D.D.*

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This is "Chapter IX." of "The School of Life." It has been reprinted, and published as No. 12 of the "Loving Service Series." It has given comfort and strength to multitudes of perplexed and sorrowing souls.

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AFTER EACH PARAGRAPH OF THE MEDITATION.

Silence is the audience-chamber of God.—MATHEW ARNOLD.

The earth is the Lord's, and the fullness thereof.

God made the universe for His children.

I am His child.

All things are mine. Health is mine. The joy of the Lord is my strength. Jesus Christ came into the world that I might have life, and that I might have it abundantly.

Is the sun shining? God is in the sun. Is it raining? God is in the rain. The sun is shining as brightly as ever.

I will have absolute confidence in Infinite Love every moment to-day, and thus enjoy the peace of God which passeth all understanding.

No power in the universe but my own unfaith can keep from me what my Heavenly Father intends for me to-day.

I will not fear what men can do unto me.

The Kingdom of Heaven is within me. Trusting the unseen will lead me to a knowledge of God, and to union with Him. Trusting the unseen puts me in communication with the Supreme Source of Love and Wisdom.

I wish to serve my fellow-men to-day. Only by a true union with God can I fully do this.

Worrying dishonors God, exhausts my strength, impairs my health, unfits me for my work, and benefits no one. Therefore I will not worry.