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This is peace:—
To conquer love of self and lust of life
To tear deep-rooted passion from the breast, To still the inward strife.

For love to clasp Eternal Beauty close, For glory to be iord of self: for pleasure To live beyond the gods: for countless wealth

To lay up lasting treasure. Of perfect service rendered: duties done In charity, soft speech and stainless

days;
These riches shall not fade away in life
Nor any death dispraise.
—EDWIN ARNOLD

"Once when dining with a learned physiology professor of the University of Berlin," says Mr. Edison, "I wiggled my forefinger at him and asked him what made it move. He couldn't tell." That learned professor was slow. He should have denied that Mr. Edison's finger moved. If we can't explain a thing we can denyit and thus preserve our intellectual liberty. A bas mysteries. This is the twentieth century.

The state of a control of the contro The ideals of humanity are no longer moral and spiritual, writes Mr. Haroid Begbie in the (London) Daily Chronicle. Millennium is to be reached on a monorail or in a mono-plane, and the prophet's vision of happiness has shrunk to eighty miles an hour. Our god is speed, our religion a machine. The attitude of Ruscomb towards the railway may have been a wrong one, but more wrong, infinitely more wrong, is that attitude towards life which leaves entirely out of account the spiritual nature of man, and sees in the perfecting of mechan-

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live in perpetual fear that something terrible is going to happen to him, here or hereafter; that he is a mere puppet of circumstance; that a cruel fate is likely at any time to appear in the guise of some dread disease or calamity.

How can one learn to develop the highest ideals of life while he holds in the mind the constant fear of death: the dread of possible momentary dissolution; the possibility of having all his life plans strangled, snuffed out in an instant? Nothing enduring, nothing permanent or solid can be built with these nightmare fears in the mind. The doleful, perpetual preparation for imminent death is abnormal and fatal to all growth; fatal to achievement; fatal to happiness.

What is fear? Whence comes its power to strangle and render weak, poor, and inadequate the lives of so many? Fear has absolutely no reality. It is purely a mental picture. It is but a bogey of the imagination. The moment we realize this it ceases to have power over us. If we were all proprly trained, and were large enough to see that nothing outside of jourselves can work us harm, we would have no fear of anything.

I differ from a physician who has re-

thing.

I differ from a physician who has recently stated that the emotion of fear is as normal to the human mind as courage. Nothing is normal which destroys one's ability, blights self-confidence, or strangles ambition. This physician evidently confuses the facilities of cantion. dently confuses the facilitie dently confuses the facilities of caution, prudence and forethought with the fear

marriage tie. And it is here precisely the sex have fallen most from Christ's teaching. Divorce is ever increasing in their communion, and at the present

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thoughts and dread failure. What you think determines your destiny; thought controls fate.

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When the human mind is perfectly free, the body will come into perfect harmony, for the body follows the mind. It is only a reflection of the habitual thought. What we think and what we have thought make us what we are. If we think slavery, if we are convinced that we are slaves of disease, we are slaves. We never shall get physical freedom until we get mental freedom.

A millennium will come when fear in all its hideous forms of expression is eliminated. Then man will rise to the majesty of perfect confidence, of sublime self-trust; a consciousness of security and of freedom of which he has never before dreamed, and his power and efficiency will be multiplied a hundredfold.

When man rises into his normal dominion, the very sense of possession of a power that is his birthright will scatter all the enemies of his happiness and success, which, in his weakness, seemed so real.

The coming man will rise above all sense of fear. He will have a consciousness of power which comes to the consideration of the servence has been defined as "the feeling which accompanies the recognition of worth deacompanies the recognition of worth heacompanies the recognition of worth heacompanies the recognition of worth heacompanies the recognition of worth accompanies the recognition of worth accompanies the recognition of worth heacompanies the recognition of worth heacompanies the recognition of worth accompanies the recognition of worth heacompanies the recognition of what we call the spirit of reverence. These that worth may be." One of the marks of our particular to rev

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