

**Contributed.**

Editor Sheridan Road News Letter:

The law which declares "give and it shall be given unto you" has a deeper meaning than can be stated in a sentence. To violate this law is to incur the penalty visiting those who receive and do not give.

A stagnant pool becomes impure, and the mind which does not seek to share its good gifts with others loses power to think clearly or act promptly. The philosophy of this is that strength is gained by activity and the mind that is unused soon becomes the mind that is useless. Moreover all discontent has its origin in infirmity of the will and the will can be trained only by doing that which is difficult.

It is comparatively easy to absorb information: to listen idly to flights of fancy or the enunciation of laws revealed by laborious research. It is difficult to digest what we learn and give it again, as it may be needed, to those with whom we come in contact, yet however difficult, or 'inconvenient' or distasteful to us this service may be it is necessary to the health of the mind and indirectly to the health of the body, that we render this holy and acceptable sacrifice.

If what we know has no market where we are, it is our bounden duty to shake the dust of that locality from our feet and go where we can serve acceptably. Failing to do this there will be mental confusion, spiritual unrest and emotional starvation that will inevitably culminate in physical disorder and disease.

We may say of our intellectual riches that we have "much goods laid up for many years;" yet this day our soul is required of us to perform her reasonable service to the world about us.

A narrow and greedy spirit of acquisitiveness that makes us think only of how we can get much and give little, induces a concentration and absorption of our nervous forces that ought to aid in digesting our food, hence indigestion.

Nothing is so wearing, nothing so exhausting and nothing so wholly unnecessary as this destructive struggle to "get ahead," either personally

or financially. A generous and tolerant spirit and a faith that "all these things shall be added" to us when we are ready to make the best use of them, will bring as a natural consequence a logical adjustment of all our forces, so that every need of our nature will be supplied and health and happiness will result.

The pathetic thing however about these fragments of truth, in regard to law, seems to be that certain minds cannot get hold of the smallest thread of truth without losing their balance and parting company with that always necessary condition of mind we call "common-sense."

If these are told that "as a man thinketh so is he," and that all disease, poverty, woe and want come from a wrong way of thinking, they straightway fancy that they can think contrary to law and ignore any restraint to inclination.

They do not attempt to change the multiplication table by declaring that they "claim and demand" that three times two shall make ten, but they make other claims and demands that are equally as unreasonable.

Because bad news may make a

man faint from the force of his unpleasant thought they would fain have you believe that thought is the only force that could make the man lose consciousness, when the fact remains that a stroke of lightning, a runaway horse or a storm at sea might also make the man lose consciousness.

When Satan said to Christ: "If Thou be the Son of God command that these stones be made bread," he suggested to Jesus the sort of presumption that makes many confused bewildered souls attempt miracles of power to the neglect of plain and every day duties.

Truly "as a man thinketh so is he," and let him remember the injunction for "every man not to think more highly of himself than he ought to think, but to think soberly, righteously" etc.

A lack of mental balance however makes people forget that the power and value of thought is not in ignoring known laws, but in discovering their hidden meaning and applying them to daily living.

The occult law of suicide must wait for the next issue.

AGNES LEONARD HILL.

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